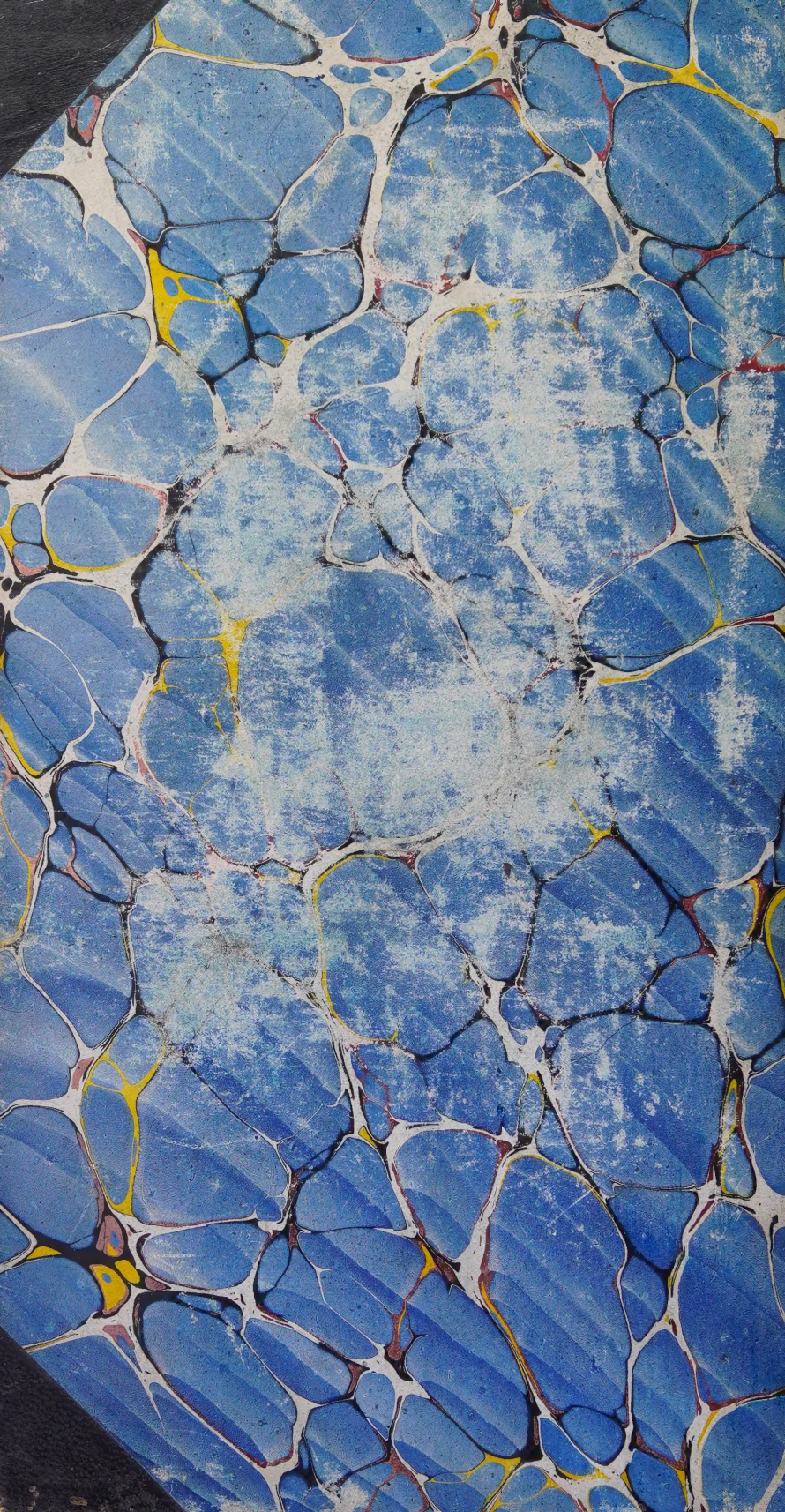

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WITH A VIEW OF

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THE

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American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

In reviewing the history of the missions of the Board during the last twelve months, we meet with frequent occasions for thanksgiving and praise. It is true, indeed, that we cannot speak of such signal displays of the divine favor as have been vouchsafed, in some previous years, to the brethren who represent us in pagan lands. Still God has not left himself without witness, in that he has given many proofs of his faithfulness and tender mercy. The churches heretofore gathered by the missionaries appear to have been confirmed, more and more, in the faith and obedience of the gospel. Not a few who were recently sitting in the darkness of heathenism, have come forth into the marvellous light of the gospel; and others, though not yet rescued from the thraldom of Satan, are advancing in the path of Christian inquiry and knowledge, and will soon, it is to be hoped, attain to the liberty of the children of God.

Nor should we forget the blessings enjoyed by the missionaries in their own persons and their families. If we take into consideration their number and their exposure to disease, often in its most appalling forms, we must see that the ravages of death have been less than we had reason to apprehend. And though some have been placed in circumstances of peculiar danger, God has manifestly given their enemies commandment to do his servants no harm. Even that brother who has been most tried and persecuted, and who has been compelled to flee for his life to strange cities, is still spared for a renewal of the contest, in due time, unharmed and undismayed.

Equally gratifying is it to see how fields are becoming more and more ready, on every hand, for the labors of the husbandman. In Western and

Southern Africa, in Western Asia, in Hindostan, and in that mighty empire, still farther to the east, whose gates are just opening to Christian effort, we find that the God of missions is altogether in advance of his people. And the active and virulent opposition, excited among the corrupt churches in the Levant and the brahmins of India, may be regarded as one of those infallible signs which indicate that the truth is dispelling the delusions of centuries.

It is an interesting inquiry, as we are about to enter upon another year of missionary effort, "What does God require of us, the recipients of his grace, and the stewards of his bounty?" The temporal prosperity which he is scattering broadcast through all our borders, is without a parallel in the history of the world. Indeed, our greatest danger is from this very quarter. But while he is giving us the ability to serve him on so large a scale, he is also showing us where we may put forth all our strength, in the most hopeful circumstances, for the benefit of our fellow men. From this remarkable coincidence, do we not learn his will? Is it not irresistibly clear that he has blessed us beyond all other nations, that we may labor beyond all other nations in diffusing the knowledge of his salvation throughout the earth?

AFRICA.

SOUTH AFRICA.

UMLAZI.—Newton Adams, M. D., *Missionary*; Mrs. Adams.—One native helper.

UMVOTI.—Aldin Grout, *Missionary*; Mrs. Grout.—One native helper.

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lindley.

IFUMI.—James C. Bryant, *Missionary*; Mrs. Bryant.

Stations not known.—Lewis Grout, Silas McKinney, *Missionaries*; Mrs. Grout, Mrs. McKinney.

On their way to the Mission.—Samuel D. Marsh, David Rood, *Missionaries*; Mrs. Marsh, Mrs. Rood.

(4 stations, 8 missionaries,—one a physician,—8 female assistant missionaries, and 2 native helpers;—total, 18.)

The operations of the Board in Southern Africa are assuming a definite and permanent character. The policy of the British colonial government is exceedingly liberal and praiseworthy. Of the five commissioners appointed to locate the aborigines, two are our brethren in the mission; and the Lieutenant Governor, in his instructions, pledges every thing to the colored people which the most enlightened philanthropy could demand. At least three locations, for communities containing each some eight or ten thousand natives, have been made; and these are already occupied by the mission. Others will doubtless be in readiness as soon as there are laborers to enter them.

Mr. and Mrs. Bryant arrived some eighteen months ago; Mr. and Mrs. Grout early in the present year; and Mr. and Mrs. McKinney are probably within the limits of the colony. Two other missionaries, Rev. Samuel D. Marsh and Rev. David Rood, with their wives, are on their way to join the brethren already in this field.

There is no reason to fear a want of room or of people. The native population of the Natal colony is nearly a hundred thousand, and is increasing. And then the great route into the vast interior of Southern Africa, is to be from Port Natal through this district. Were the Board again to occupy a field in the Zulu country, the way to it through this district would, for all practical purposes, be a thousand miles nearer than the one our brethren travelled on their way to Mosika, twelve years ago.

The people among whom we are permitted to labor, though degraded by sin, are a manly race; and the region is lovely and healthful, and bids fair to become one of the most productive and beautiful countries in the world. And when God shall give us success among the inhabitants of the Natal country, we shall have a base for more extended operations farther inland. We may take with us a tried and faithful band of native helpers, skilled in the native character, and speaking a dialect of that language which appears to be so widely

and strangely diffused over the regions south of the Mountains of the Moon.

Already we see some of the first fruits of harvest. A few natives give evidence of piety; and the respect and attention with which many listen to preaching, is truly gratifying. The congregation at Umvoti is represented as equal to a New England congregation, and that at Umlazi is much larger.

WEST AFRICA.

Baraka.—William Walker, *Missionary*; Mrs. Walker.—Five native helpers.

Ozyunga.—(Vacant.)

Absent.—John Leighton Wilson, Albert Bushnell, *Missionaries*; Mrs. Wilson, Mrs. Bushnell.

(2 stations; 3 missionaries, 3 female assistant missionaries, and 5 native helpers;—total, 11.)

Mr. and Mrs. Walker embarked for Africa immediately after the last annual meeting, and arrived at the Gaboon in December. Mrs. Walker had the acclimating fever lightly. Mr. and Mrs. Wilson have since, at the recommendation of the Prudential Committee, made a visit to this country. Mr. and Mrs. Bushnell are desirous of soon returning to the Gaboon.

Mr. Wilson has been in Africa for twelve years. He hopes to be accompanied by a strong reinforcement on his return to the people of his adoption. The Committee are happy to say that two clerical brethren are now under appointment for this interesting and important field. The idea entertained by some that missions in West Africa are to be carried on chiefly by colored laborers, is not believed to be sustained by experience. White missionaries must go in great numbers, and raise up, as soon as possible, a far greater number of colored preachers and helpers on the ground.

The French have ceased to interrupt our labors among the Mpongwe people, and it is hoped they will not trouble us in future. The papal mission has thus far attempted very little. Only a few hopeful conversions have taken place in connection with the efforts of our own mission; still it is evident that the gospel is exerting no small influence upon the mass of the people. The congregations are full on the Sabbath.

Mr. Wilson, before his departure, made tours north and south along the coast, and also to the head of the navigable waters of the Gaboon. The results show that there is a promising field for missionary operations, which ought to be occupied without delay.

EUROPE.

GREECE.

Athens.—Jonas King, D. D., *Missionary*; Mrs King.

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

Mr. King is still involved in his great struggle for the right of preaching the gospel in "liberated Greece." The government seemed for a time to rise above its fear of the hierarchy, and countermanded an order, issued by the King's Attorney, which required him to proceed to Syra for his trial. They even went so far as to punish his most violent enemy and persecutor. But subsequent events induced the King and his cabinet to change their policy. In consequence of a series of articles published in a leading newspaper at Athens, falsely charging Mr. King with acts of the most improper character, the public mind became intensely excited against him; so that his continuance at Athens apparently endangered both his own life and the order and quiet of the city. The government thereupon advised him to leave the kingdom for a season, intimating, at the same time, that his refusal to go might be followed by an order for his expulsion. In these circumstances he retired to Switzerland; but he hopes to return to Athens at no distant day.

It is hardly possible for Christians in this country to imagine the opposition and hatred which Mr. King is called to encounter. There is reason to hope, however, that good will come out of all this excitement. The attention of the people is drawn to the subject of a spiritual Christianity; and some are convinced that Mr. King is an honest and an injured man.

WESTERN ASIA.

ARMENIANS AND JEWS.

Constantinople.—William Goodell, H. G. O. Dwight, Henry A. Homes, Joel S. Everett, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Homes, Mrs. Everett, Mrs S. C. Hinsdale, Miss H. M. Lovell.—Two native preachers, and four other native helpers.

William G. Schauffler, *Missionary to the Jews*; Mrs. Schauffler.

Beirut.—Cyrus Hamlin, George W. Wood, Henry J. Van Lennep, *Missionaries*; Mrs. Hamlin, Mrs. Wood.—Three native helpers.

Broosa.—Benjamin Schneider, Daniel Ladd, *Missionaries*; Mrs. Schneider, Mrs. Ladd.—One native helper.

Smyrna.—Elias Riggs, Thomas P. Johnston, Nathan Benjamin, *Missionaries*; Mrs. Riggs, Mrs. Johnston, Mrs. Benjamin.—Four native helpers.

TREBIZOND.—Philander O. Powers, Edwin E. Bliss, *Missionaries;* Mrs. Powers, Mrs. Bliss.—Two native helpers.

ERZEROOM.—Josiah Peabody, Isaac G. Bliss, *Missionaries;* Mrs. Peabody, Mrs. Bliss.—One native helper.

ALEPPO.—Azariah Smith, M. D., *Missionary.*—One native helper.

OUT-STATIONS.—*Nicomedia*, one native helper; *Ada Bazar*, one native helper; *'Aintab*, one native helper.

In this country.—William C. Jackson, *Missionary;* Mrs. Jackson.

(7 stations, 3 out-stations; 19 missionaries,—one a physician,—19 female assistant missionaries, 21 native helpers, 2 of them preachers;—total, 59.)

The organization of Protestant churches among the Armenians at Constantinople, Nicomedia, Ada Bazar and Trebizond, was mentioned in the annual survey of January, 1847. The number of communicants in these churches, according to the latest information, was as follows:—at Constantinople ninety-three; at Nicomedia twenty-three; at Ada Bazar twelve; at Trebizond fifteen. Our Armenian brethren are cautious in admitting members, feeling that their strength depends on their piety, rather than their numbers.

If the Lord continue to grant his blessing, the time is near when there will be native pastors for these churches, and for other churches yet to be gathered in different parts of Asiatic Turkey. Two have successively been ordained over the church in the metropolis, the first having died soon after his ordination. The seminary at Bebek, six miles up the Bosphorus, is an important school of theology. Of the thirty-five pupils in this institution, twelve are church members, and others are candidates for baptism. The female seminary in Pera also exerts a powerful influence, intellectual, religious and social, upon the female sex, and is scarcely less valuable than the institution at Bebek. The present number of pupils is sixteen. Religious toleration is evidently gaining ground in Turkey, and there is a steady progress towards the final and complete recognition, by the government, of the right of our native brethren to worship God according to the dictates of their own consciences.

The past year has afforded striking indications of the progress of this reformation in other parts of the empire. The most remarkable instance is at Aleppo, the great centre of commerce in northern Syria, and at 'Aintab, about seventy-five miles north of Aleppo. Brethren from both the Syrian and Armenian missions have visited this region, and have beheld results of divine grace which show how easy it is for the King of Zion to give the truth effect on the hearts and lives of men. The Prudential Committee are taking measures for the permanent and vigorous prosecution of missionary labors in this region, in both the Armenian and Arabic languages.

Mr. Powers visited Tocat last spring; and he found that the Spirit had been operating upon the minds of many Armenians in that city. "Hundreds," he wrote subsequently, "have begun to read, think and converse. Very considerable numbers are convinced of the errors of their church, pay a most constrained submission (if any at all) to its rites and ceremonies, frequent the church only once where they formerly did four times, resist the worldly and oppressive bodies of the priesthood, and sigh for a day of redemption." Mr. Powers thinks that six or seven individuals give good evidence of piety. It is very desirable that two missionaries be sent to this field at an early day.

The Armenian Patriarch and his coadjutors are ingenious in methods for inflicting evil on those who reject their traditions and authority. Even at Constantinople, under the eye of the ambassadors and of the government, they are ever finding new means of annoyance. Their disregard of truth is astonishing. Our native brethren continue, by persecutions based on falsehood, to be turned out of their shops and their dwelling-houses; to lose debts which are justly due to them; to choose between an abode in noisome prison houses and the payment of debts which they never owed. On every conceivable false pretence, since the Turks have constrained the Patriarch to regard appearances, is the law made an instrument of harassing and impoverishing the evangelical Armenians, and of wearing out, if possible, their fortitude and patience. And in every case it is found that these annoyances cease whenever the individual yields to the demands of the hierarchy.

More than five millions of pages have been added to the evangelical literature of the Armenians. Mr. and Mrs. Benjamin have returned to the mission, and Mr. and Mrs. Bliss have been added to it. Doct. Smith has been requested to take charge of the Armenian department of labor at Aleppo and 'Aintab. Mr. and Mrs. Adger have been released from their connection with the Board.

The Scotch Free Church have made

such additions to their force among the Jews of Constantinople, that the Prudential Committee look now to Salonica as the field for the contemplated Jewish mission of this Board, hoping to occupy it without delay, and soon to have a strong mission there. Mr. Schauffler, however, will remain at the metropolis; where he will find no hinderance to his operations, which are alike important to all laborers among the Spanish Jews.

SYRIA.

Beirût.—Eli Smith, William M. Thomson, *Missionaries;* Henry A. De Forest, M. D., *Physician;* George C. Hurter, *Printer;* Mrs. Smith, Mrs. Thomson, Mrs. De Forest, Mrs. Hurter.—Two native helpers.

'Abeih.—George B. Whiting, C. V. A. Van Dyck, M. D., *Missionaries;* Mrs. Whiting, Mrs. Van Dyck. —Two native helpers.

Out-stations.—*Sidon, Bhamdûn, Tripoli, Aleppo,* (one native helper,) *Hasbeiya.*

Station not known.—William A. Benton, *Missionary;* Mrs. Benton.

In this country.—John F. Lanneau, Simeon H. Calhoun, Thomas Laurie, *Missionaries;* Mrs. Lanneau.

(2 stations, and 5 out-stations; 8 missionaries,—one a physician,—1 physician, 1 printer, 8 female assistant missionaries, and 5 native helpers;—total, 23.)

It is a settled principle in Mohammedan law, that a Druse is an "infidel," so far as Islamism is concerned, and, therefore, is not liable to a legal prosecution should he become a Christian. This is important; for the same rule must of course extend to the more numerous sect of the Nusairîyeh, dwelling in the northern regions of Lebanon.

There is manifest progress in Syria. Evangelical principles are spreading with increasing rapidity among the more intelligent class of young men at Beirût, at present the chief city in Syria. More than fifty young men in a single church have there refused, it is said, to confess for more than a year, and regard themselves as having finally renounced its authority. Indications of a similar spirit are seen elsewhere.

But though a spirit of inquiry is abroad in Lebanon which no human device can put down, we must expect to see many abortive attempts to throw off the yoke of superstition and error which has so long burdened the land. The strength necessary for success cannot be acquired in a month or a year. But not a single movement of the inquiring mind in different parts of the mountains, though unsuccessful for a time, will be in vain. Every effort will secure additional strength for succeeding efforts; and these will become more frequent and resistless, till the hour of deliverance arrives. Such an apparently abortive attempt there was in a village adjacent to one of the stations, during the year; and we shall probably hear more of it, as we have done of the now well known movement at Hasbeiya. The Hasbeiya Protestants lately sent a petition by one of their number to the Porte, to be protected in their religion, and they have received a favorable answer. It remains to be seen how far the instructions of the government will be respected in so distant a province.

A seminary has been opened at 'Abeih, on Mount Lebanon, to be under the special superintendence of Mr. Calhoun, who is now on a visit to this country. There are eighteen common schools besides, containing more than five hundred pupils. These schools, with few exceptions, are all preaching stations. The press has sent forth about four hundred thousand Arabic pages; and the mission is about commencing a new translation of the Scriptures in the Arabic language. The principal labor has been assigned by the mission to Mr. Smith, now returned with Mrs. Smith to Beirût. Mr. and Mrs. Lanneau and Mr. Laurie are still in this country on a visit. Mr. and Mrs. Benton are already in Syria; and two or three clerical missionaries are hoping to enter that field very soon. It is expected that new stations will be formed farther north.

The missionaries have been greatly cheered by the addition of ten individuals to the church during the past year. One of these is a son of the late Gregory Wortabet; he was a pupil in the first seminary. Of the others, three are from Hasbeiya, two are teachers of schools, and one is a young man from Jaffa. As no person had received baptism from the mission for several years, these accessions have imparted much joy, not only to our brethren, but to their native assistants.

NESTORIANS.

Oroomiah.—William R. Stocking, Austin H. Wright, M. D., Joseph G. Cochran, *Missionaries;* Mrs. Stocking, Mrs. Wright, Mrs. Cochran, Miss Fidelia Fisk, Miss Mary S. Rice.—Eight native helpers, four of them being preachers.

Seir.—Justin Perkins, D. D., David T. Stoddard, *Missionaries;* Mrs. Perkins, Mrs. Stoddard.—Four native helpers, two of them being preachers.

In this country.—Edward Breath, *Printer.*

(2 stations; 5 missionaries,—one a physician,—1 printer, 7 female assistant missionaries, 6 native preachers, and 6 other native helpers;—total, 25.)

The fruits of the revival of religion enjoyed in the province of Oroomiah in

1846, have not disappointed the expectations of our brethren. Eight months after the revival commenced, the genuine Nestorian converts were reckoned at not less than one hundred and fifty, of whom more than twenty inhabited the mountain villages. One third of the number were members of the two seminaries. The change in the moral and religious aspect of the large village of Geog Tapa, as the result of this work of grace, was surprisingly great. The blessed influence of the revival extended into Tergawer, a district in the mountains twenty-five or thirty miles west of Oroomiah, and to Gawar, a district fifty miles still farther westward, within the limits of Koordistan. This region had not been explored by missionaries. The chief instruments employed by the Spirit to carry forward the work in the mountains were native converts.

Nor have the missionaries been without some tokens of the divine favor, particularly in the mountain districts, during the past year. A number of Nestorians have been hopefully born again; and the zeal and devotedness exhibited of late by the native preachers has been very animating. It is evident that our brethren are gathering around them assistants of great value in the prosecution of their work.

The boys' seminary, now removed to Seir, contains forty pupils, and that for girls thirty-six; and there are thirty village free schools, containing four hundred and sixty pupils. An edition of the New Testament, with the ancient Syriac and a new translation into the modern Syriac in parallel columns, has been carried through the press. The type was made by Mr. Breath, who is now on a visit to this country. The printing during the year has exceeded a million of pages. Mr. and Mrs. Cochran and Miss Rice have been sent to the mission during the past year.

It is hoped that the visit of the Nestorian Patriarch to Oroomiah, though unexpected to the missionaries, will tend to the furtherance of the gospel. Thus far he has shown a friendly spirit. The cholera has again appeared in the province of Oroomiah; and it is feared that its ravages will be very extensive.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—David O. Allen, Robert W. Hume, George Bowen, William Wood, *Missionaries;* Mrs. Hume, Mrs. Wood.

MALCOM PETH.—Mrs. Graves.

(2 stations; 4 missionaries, 3 female assistant missionaries;—total, 7.)

Two new missionaries (Mr. Bowen and Mr. Wood), and one female assistant missionary (Mrs. Wood), have been sent to the mission. The incidents of the year have not been marked by any thing of a particularly interesting character. The schools contain three hundred and fifty pupils, about fifty of whom are boarding scholars. One of this latter class was admitted to the church, and others were in a hopeful state. The congregations were as in former years.

The mission for some time past has had but two ordained missionaries, and one of these has devoted much of his time to the large and efficient printing establishment under its care. In the improving condition of education in that part of India, the press is an instrument of great power; and Bombay seems likely to be the chief place for printing and publishing books for all the surrounding country. Mr. Hume mentions the singular fact that fifteen periodicals, most of them weekly, are printed at Bombay for the native population. Not to speak of printing offices, whether European or native, in which type is employed, he says there are forty-five or fifty lithographic presses engaged in publishing native works, which obtain considerable circulation. The books issued by the mission are put in circulation more by sale, and less gratuitously, than formerly.

It is a fact to be gratefully noted, that the entire Scriptures translated into the Mahratta language are now in a printed form. This work was completed on the first of March last. All the Scriptures which have been printed in Mahratta, with the exception of a single Gospel issued years ago, have been printed at the press belonging to this Board; and the New Testament, the Old Testament as far as Chronicles II., with the Psalms, were translated by members of our mission. The Scriptures have also been printed at our press in the Goojrattee language. These facts are mentioned with gratitude to the Lord of missions.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, Ebenezer Burgess, Samuel B. Fairbank, Royal G. Wilder, *Missionaries;* Mrs. Ballantine, Mrs. Burgess, Mrs. Fairbank, Mrs. Wilder, Miss Cynthia Farrar.—Seven native helpers.

SEROOR.—Ozro French, Allen Hazen, *Missionaries;* Mrs. French, Mrs. Hazen.—Two native helpers.

BHINGAR.—Sendol B. Munger, *Missionary.*

OUT-STATIONS.—*Wudaley* and *Wadagaum.* One native helper at each.

(3 stations, 2 out-stations; 7 missionaries, 7 female assistant missionaries, 11 native helpers;—total, 25)

This mission has been much strengthened by the two reinforcements sent out in 1846. It has been in contemplation for some time past to commence a new station near the Godavery; but unexpected difficulties have hitherto prevented the execution of the plan.

Twenty-four natives were admitted to the church in 1846; and quite a number have received baptism since the beginning of 1847. There have been some cases of special interest in the seminary; and the fruit of the institution in this respect, though late, is regarded as quite promising.

It is worthy of notice that eighteen of the twenty-four persons, received into the church in 1846, reside in different villages, some of them thirty or forty miles from Ahmednuggur, and all support themselves by their own labor. The experiment of putting the out-station at Wudaley in charge of a native assistant, has thus far been successful. The mission have been much gratified and encouraged by a decision made by a magistrate, conceding to native Christians the same privileges which are enjoyed by Mohammedans at the temples and rest-houses. Mr. and Mrs. Abbott have been released from their connection with the Board.

MADRAS.

ROYAPOORUM.—Henry M. Scudder, *Missionary*; Mrs. Scudder.—One native helper.

CHINTADREPETTAH.—Miron Winslow, John Scudder, M. D., *Missionaries*; Mrs. Scudder.—One native helper.

BLACK TOWN, (where is the printing office.)—Phineas R. Hunt, *Printer*; Mrs. Hunt.

OUT-STATION.—*Thimmery*, between Arcot and Arnee, and equidistant from each.—One native helper.

In this country.—F. D. W. Ward, *Missionary*; Mrs. Ward, Mrs. Winslow.

(3 stations, and 1 out-station; 4 missionaries,—one a physician,—1 printer, 5 female assistant missionaries, and 3 native helpers;—total, 13.)

Madras contains upwards of seven hundred thousand souls. This great multitude is beginning to show signs of the leaven of truth that has been cast in among them. The anti-missionary society formed among them, which has been heretofore mentioned in the Herald, employs a press, tract distributers, declaimers against Christianity, who imitate missionaries in their manner of speaking and preaching, and opposition free schools; and by such "enchantments" it expects to retard, if not prevent, the progress of the gospel. Paganism is excited and alarmed. At one of the popular meetings of this society, eight thousand people attended. These indications of awakened intellect and feeling, showing as they do that the natives feel the pillars of their superstition shaking, are certainly encouraging.

Some opposition has been shown in the forcible abduction of hopeful converts. A lad of sixteen was put in irons, confined in a dark room, and threatened with death. A man who was nearly thirty years of age, and who had renounced caste, was taken from the house of a catechist by a mob, and threatened with being offered in sacrifice to idols. But such things must be expected in many parts of Hindostan, if God does not lay his restraining hand upon the enemies of his truth.

This mission needs a reinforcement of several additional laborers. Doct. and Mrs. Scudder have, indeed, returned to Madras; but the impossibility of procuring a physician for Madura has induced him to labor in connection with that mission, for the present. The Prudential Committee are anxious to send out immediate assistance to the brethren in Madras.

The number of church members, at the close of 1846, was thirty; several have been added within the last year; but it was found necessary to exclude some for going astray on the subject of caste.

The schools contain six hundred and fifty pupils. The printing establishment employs sixty-five native workmen; and it has printed about fifteen millions of pages during the year.

MADURA.

MADURA FORT.—John E. Chandler, *Missionary*; Mrs. Chandler.—Three native helpers.

MADURA EAST STATION.—Clarendon F. Muzzy, *Missionary*; Nine native helpers.

DINDIGUL.—John Rendall, George W. McMillan, *Missionaries*; Mrs. Rendall, Mrs. McMillan.—Fifteen native helpers.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Herrick.—Seven native helpers.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Tracy.—Five native helpers, four of them being native preachers.

TIRUPOOVANUM.—Horace S. Taylor, *Missionary*; Mrs. Taylor.—Nine native helpers.

SIVAGUNGA.—Edward Webb, *Missionary*; Mrs. Webb.—Three native helpers.

PERIACOLUM.—Henry Cherry, George Ford, *Missionaries;* Mrs. Cherry, Mrs. Ford.

POOTHACOTTA (out-station).—Three native helpers.

MALOOR (out-station).—One native helper.

In this country.—Alfred North, *Assistant Missionary;* Mrs. Lawrence.

On their way to the Mission.—Charles Little, *Missionary;* Mrs. Little.

(8 stations, 2 out-stations; 10 missionaries, 1 male and 10 female assistant missionaries; 4 native preachers, and 51 other native helpers;—total, 76.)

Messrs. McMillan, Chandler and Ford, and their wives, have arrived at the mission. Mr. and Mrs. Lawrence received permission from the Committee to visit this country. On their way to Madras, Mr. Lawrence sickened, and was able to proceed no farther than Tranquebar, where he died, December 20th, expressing his confidence in the Savior whom he had so long preached in Southern India. Mrs. Lawrence and her children are now in the United States. Mrs. Muzzy died on the 3rd of December. Though never in good health, such was the impression made by her life and character, that six hundred natives attended her funeral. Mr. North is on a visit to this country, with the approbation of the Prudential Committee. Mr. and Mrs. Little are expected to arrive at Madras next April.

The Madura district contains a million and a half of souls. There seems to be a tacit understanding that this district, containing almost as many inhabitants as New England, is left to the care of the missionaries employed by this Board. The whole district is accessible, and the brethren name more than thirty places, which they think ought to be occupied by missionaries.

The number of small villages more or less under the influence of the mission, increased by at least a score last year, is now sixty-two. The whole number of pupils in the schools exceeds four thousand; of whom forty-nine are in the seminary, and two hundred and twenty-seven in other boarding schools. The number of hopeful converts admitted to the church during the year was ninety-seven.

CEYLON.

TILLIPALLY.—Daniel Poor, *Missionary;* Mrs. Poor.—Ten native helpers.

BATTICOTTA.—Henry R. Hoisington, William W. Howland, Eurotas P. Hastings, William W. Scudder, *Missionaries;* Samuel F. Green, *Physician;* Mrs. Hoisington, Mrs. Apthorp, Mrs. Howland, Mrs. Scudder.—Eighteen native helpers.

ODOOVILLE.—Levi Spaulding, *Missionary;* Mrs. Spaulding, Miss Eliza Ann Agnew, Miss Mary Ann Capell.—Nathaniel Niles, *Native Preacher;* nine other native helpers.

MANEPY.—Benjamin C. Meigs, *Missionary;* Eastman S. Minor, *Missionary Printer;* Mrs. Minor.—Seth Payson, *Native Preacher;* six other native helpers.

PANDITERIPO.—John C. Smith, *Missionary;* Mrs. Smith, Mrs. Whittelsey.—Six native helpers.

CHAVAGACHERRY.—Adin H. Fletcher, *Missionary;* Mrs. Fletcher.—Five native helpers.

VARANY.—One native helper.

ODOOPITTY.—Edward Cope, *Missionary;* Mrs. Cope.—Two native helpers.

OUT-STATIONS.—*Moolai, Caradive, Poongerdive,* connected with Batticotta; *Atchoovaly,* connected with Tillipally.

In this country.—Mrs. Meigs.

(8 stations, 4 out-stations; 10 missionaries, 1 physician, 1 male and 14 female assistant missionaries, and 59 native helpers, two of them preachers;—total, 85.)

We are called to mourn the death of Mr. Whittelsey, which took place on the 10th of March last. When drawing near the close of his exemplary and useful career, he witnessed this good confession: "I would rather be a missionary in this dark land, pointing these ignorant heathen to Christ, than be in America, enjoying all the pleasures of a civilized and Christian country." He well knew what those pleasures were, which he had so joyfully sacrificed for Christ and the heathen.

Mr. and Mrs. Spaulding have returned to Ceylon. They were accompanied by Mr. Scudder (a son of Dr. Scudder) and his wife, and by Mr. Hastings; and were followed soon after by Doct. Green, a missionary physician. Doct. and Mrs. Ward have been released from their connection with the Board.

Nineteen new members were added to the church; and at one of the older stations, an important step was taken towards the organization of a "Christian congregation," to worship in connection with the church. The pupils in the two seminaries number two hundred and eighteen; in the select schools five hundred and forty; in the free schools about thirty-five hundred; making more than four thousand in all. The printing for the year exceeded five million pages.

EASTERN ASIA.

SIAM.

BANGKOK.—Jesse Caswell, Asa Hemenway, *Missionaries;* Mrs. Caswell, Mrs. Hemenway.—One native helper.

In this country.—Dan B. Bradley, M. D., *Missionary;* Mrs. Robinson.

(1 station; 3 missionaries,—one a physician,—3 female assistant missionaries, and 1 native helper;—total, 7.)

Mr. Robinson died on the third of March, after an exemplary life, while on his way to the United States with his family. Doct. Bradley is on a visit to this country. Messrs. Johnson and Peet, in compliance with instructions from the Committee, have removed to China. Their labors at Bangkok have been in the Chinese language.

The year has been a broken one; but none of the brethren appear to be disheartened; and, in point of fact, both the Baptist and Presbyterian Boards have lately taken measures to renew their missions in Siam. We cannot doubt that these missions have exerted a favorable influence on the people. There have been a few hopeful conversions, and there is some apparent progress towards religious toleration. The printing during the year amounted to nine hundred thousand pages. "I never felt," says Mr. Hemenway, "so much courage to labor for the Siamese, as at the present moment. Every day's observation renders it more certain, that the truths of the gospel are the subject of much thought and inquiry, among many who are accustomed to reflect upon what they read and hear."

CANTON.

CANTON.—Elijah C. Bridgman, D. D, Dyer Ball, M. D., James G. Bridgman, *Missionaries;* Samuel W. Bonney, *Assistant Missionary;* Mrs. E. C. Bridgman, Mrs. Ball.—One native helper.

In this country.—S. Wells Williams, *Assistant Missionary.*

(1 station; 3 missionaries,—one a physician,—2 male and 2 female assistant missionaries, 1 native helper;—total, 8.)

This mission had its origin in the consultations and prayers of three pious merchants, who met together for this purpose at Canton, in the autumn of 1827. The first American missionaries, Messrs. Bridgman and Abeel, arrived at Canton in February, 1830.

The military movement made by the British Plenipotentiary upon Canton in April last, to secure the opening of the city to foreigners, according to treaty, must have an influence for good or evil. It seems obvious, indeed, that it is the intention of the Most High to open China gradually to the ministers of the gospel. As yet they are nearly as much restricted at Canton, as before the treaties were made.

Mr. Bonney has been added to the mission. Mr. J. G. Bridgman has received ordination. Doct. Parker having regarded it as his duty to accept the appointment of Secretary of Legation to the United States embassy, his connection with the Board ceases of course. He continues his labors much as heretofore. Mr. E. C. Bridgman had the pleasure of admitting a Chinese convert to the church in May last. He is probably now at Shanghai, the northern free port, employed with other missionaries in revising the New Testament in Chinese. The printing, under Doct. Ball's superintendence, amounted to about a million and a half of pages.

AMOY.

AMOY.—William J. Pohlman, Elihu Doty, John Van Nest Talmage, *Missionaries;* Mrs. Doty.—One native helper.

(1 station; 3 missionaries, 1 female assistant missionary, 1 native helper; total, 5.)

The island of Amoy contains one hundred and thirty-six villages, and four hundred thousand inhabitants. Nearly half of these are in the city, the situation of which seems to be favorable to health. The whole island is open for the residence and the unrestricted labors of missionaries. Mr. Doty has returned to Amoy, accompanied by Mrs. Doty and by Mr. Talmage.

The mission has been authorized to take steps for building a place for stated preaching. No where in China have Christian missionaries been treated with such respect by the higher officers of the land, as at this place. The two Chinese whose baptism was mentioned in the last annual survey, have given Mr. Pohlman much comfort and satisfaction.

FUH CHAU.

FUH CHAU.—Stephen Johnson, Lyman B. Peet, *Missionaries;* Mrs. Peet.

On their way to the Mission.—Seneca Cummings, Caleb C. Baldwin, William L. Richards, *Missionaries;* Mrs. Cummings, Mrs. Baldwin.

(1 station; 5 missionaries, 3 female assistant missionaries;—total, 8.)

Mr. Johnson, from the Siam mission, entered Fuh Chau, the capital of the Fuh-kien province, on the second day of January, 1847. This city, containing six hundred thousand inhabitants, is thirty miles from the mouth of the river Min, and is surrounded by most impressive scenery. Mr. Peet will probably join his former companion in labor at this place. The latest date from Mr. Johnson is August 14. The prospects of the mission up to that time continued favorable. He was free to go and labor anywhere in the city. The demand for

books is so great that it is not safe or wise to attempt their distribution in the principal street. Mr. Johnson has commenced a public service at his house on the Sabbath. Messrs. Cummings and Baldwin, with their wives, and Mr. Richards sailed from Philadelphia, November 11.

INDIAN ARCHIPELAGO.

BORNEO.

PONTIANAK.—William Youngblood, *Missionary*; Mrs. Youngblood.

KARANGAN.—William Steele, *Missionary*.

Absent.—Frederick B. Thomson, *Missionary*.

(2 stations; 3 missionaries, 1 female assistant missionary;—total, 4.)

The Lord has been pleased to continue his afflicting hand on this mission. The climate of Karangan is beyond all question healthful. As a consequence probably of former exposures, Mr. Youngblood has been threatened with pulmonary disease, and Mrs. Youngblood is in poor health. Mr. Steele, therefore, is the only member of the mission on the ground, and its interests are certainly in jeopardy. The Prudential Committee call earnestly for men to go to its rescue. They are expecting Mr. Thomson's arrival in this country on a visit, in the ensuing spring or summer; and his attention will be immediately given to an enlistment of recruits for our little force on the great island of Borneo.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS MISSION.

HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Seth L. Andrews, M. D., *Physician*; Mrs. Thurston.

KEALAKEKUA.—Mark Ives, *Missionary*; Mrs. Ives.

KAU.—John D. Paris, *Missionary*.

WAIMEA.—Lorenzo Lyons, *Missionary*; Mrs. Lyons.

HILO.—Titus Coan, David B. Lyman, *Missionaries*; Mrs. Coan, Mrs. Lyman.

KOHALA.—Elias Bond, *Missionary*; Mrs. Bond.

MAUI.

LAHAINA.—Dwight Baldwin, M. D., Cochran Forbes, *Missionaries*; Mrs. Baldwin, Mrs. Forbes.

LAHAINALUNA.—William P. Alexander, T. Dwight Hunt, *Missionaries and Teachers in the Seminary*; Mrs. Alexander, Mrs. Hunt, Mrs. Dibble.

WAILUKU.—Ephraim W. Clark, *Missionary*; Edward Bailey, *Principal of the Female Seminary*; Mrs. Clark, Mrs. Bailey, Miss Maria C. Ogden.—One native preacher.

HANA.—Daniel T. Conde, *Missionary*; Mrs. Conde.

KAUPO.—Eliphalet Whittlesey, *Missionary*; Mrs. Whittlesey.

MOLOKAI.

KALUAAHA.—Harvey R. Hitchcock, C. B. Andrews, *Missionaries*; Mrs. Hitchcock, Miss Lydia Brown.

OAHU.

HONOLULU.—Richard Armstrong, Lowell Smith, *Missionaries*; Levi Chamberlain, Samuel N. Castle, *Secular Superintendents*; Edwin O. Hall, *Assistant Secular Agent*; Amos S. Cooke, *Principal of Young Chiefs' School*; Edmund H. Rogers, *Printer*; Henry Dimond, *Bookbinder*; Mrs. Armstrong, Mrs. Smith, Mrs. Chamberlain, Mrs. Castle, Mrs. Hall, Mrs. Cooke, Mrs. Rogers, Mrs. Dimond.—One native preacher.

PUNAHOU.—Daniel Dole, *Missionary and Principal of the Seminary for Missionaries' Children*; William H. Rice, *Teacher*; Mrs. Dole, Mrs. Rice, Miss Maria M. Smith.

EWA.—Artemas Bishop, *Missionary*; Mrs. Bishop.—Two native preachers.

WAIALUA.—John S. Emerson, Peter J. Gulick, *Missionaries*; Mrs. Emerson, Mrs. Gulick.

KANEOHE.—Benjamin W. Parker, *Missionary*; Mrs. Parker.

KAUAI.

WAIMEA.—George B. Rowell, *Missionary*; Mrs. Whitney, Mrs. Rowell, Miss Maria K. Whitney.

KOLOA.—John F Pogue, *Missionary*; James W. Smith, M. D., *Physician*; Mrs. Smith.

WAIOLI.—Edward Johnson, *Licentiate*; Abner Wilcox, *Teacher*; Mrs. Johnson, Mrs. Wilcox.

On their way to the Mission.—Samuel G. Dwight, Henry Kinney, *Missionaries*; Mrs. Kinney.

(20 stations: 27 missionaries,—one a physician,—2 physicians, 1 licentiate, 9 male and 40 female assistant missionaries; and 4 native preachers;—total, 81.)

The Spirit was evidently poured out at several of the stations during the last year, and the additions to the church cannot have been less than eight hundred. The present number of church members is nearly twenty-three thousand. The number admitted from the beginning exceeds thirty-three thousand. The amount of contributions acknowledged from the Hawaiian churches, for the two years ending May, 1846, was between nine and ten thousand dollars; besides labor, materials, &c. expended in building and repairing meeting-houses.

In describing the state of the churches, the mission, in their last general letter, use the following language: "We have constant and abiding and soul-cheering evidence that the Lord has wrought a great and marvellous work among this people; that the mighty thunderings of his power by which he shook this kingdom in 1837–9, caused many a prisoner of hope to flee to the strong hold for refuge, and to abide under the shadow of the Almighty. Of this we have daily evidence in the increasing light, the established principle, the orderly walk, the grounded faith, and the active benevolence of many. The churches are be-

coming gradually consolidated. The good and the bad, the precious and the vile, are forming more distinct classes; and the line of demarcation is more and more discernible between them. We have hope, yea, more, we have confidence, that the gospel of Christ is established here upon a firm basis; that it is fixed in the understandings and in the hearts of thousands, and that the gates of hell shall never prevail against it. We trust that God has begun a good work here which he will carry on till the day of our Lord Jesus Christ, and that neither the currents of temptation, nor the tempests of affliction, will ever sweep away this work of his hands. Still, notwithstanding the confident hope which we express, we have not forgotten that we live in the midst of 'sottish children,' of a 'foolish nation,' of a perverse people, of a fickle and wayward generation. Many of our highest hopes and fondest expectations have been blasted. Many who gave great promise of a steadfast career in the way of righteousness, have already turned aside after Satan. But this should have been expected. No strange thing has happened to us. It is but a feature in the history of the church in all ages. It is developed in every land where the gospel has been preached, and it will continue to be so, while the deep and dark current of depravity rolls in the heart of man."

The common schools, being now supported wholly by the natives, are no longer reckoned among our missionary schools. Mr. Richards, formerly connected with the Board, is now Minister of Instruction; and as such he is endeavoring to give them increased efficiency. Of the three hundred boarding scholars under the care of the mission, thirty-six are supported by the natives, the residue by mission funds. The printing has been as usual; the number of pages from the beginning is one hundred and sixty-nine millions.

At Honolulu several of the chiefs, after having been long under church censure, have given such evidence of a desire to walk with the people of God as to be restored to Christian fellowship. The Prudential Committee have reason to believe, that discipline has been attended to in the churches at the Islands with as much impartiality, to say the least, as it is any where in our own country. One of the elder missionaries says, "High chiefs have been disciplined as abundantly as any class of men in our churches; and they are vastly more docile under discipline, than crooked elders, deacons, and gentlemen of high standing in the United States. The assertion that we dare not discipline them, is utterly untrue. Nearly all the high chiefs who have been admitted to church fellowship, have been, at some period, under discipline."

Mrs. Andrews was removed from the mission by death on the 29th of September, and Mrs. Paris followed on the 18th of February. Both finished their course with joy. Mr. Chamberlain made a short visit to this country, which the Prudential Committee hope may be the means of prolonging his valuable life. He reached Honolulu, on his return to the mission, May 4. Messrs. Dwight and Kinney, and Mrs. Kinney, embarked for the Islands, October 23. Mr. Dole and Mrs. Knapp have been united in marriage.

NORTH AMERICAN INDIANS.

OREGON INDIANS.

WAILATU.—Marcus Whitman, *Physician and Catechist*; Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary*; Mrs. Spalding.

TSHIMAKAIN.—Cushing Eels, Elkanah Walker, *Missionaries*; Mrs. Eels, Mrs. Walker.

(3 stations; 3 missionaries, 1 physician, 4 female assistant missionaries;—total, 8.)

Few communications have been received from this mission since the last annual survey; and these few contain but little information relative to the labors of the missionaries. Our brethren appear to be going forward, however, in the execution of their plans much as in former years. The Indians also appear to be advancing in the knowledge of Christian truth, and manifesting a growing confidence in the missionaries.

PAWNEES.

No missionary.

Mr. and Mrs. Ranney, after being compelled, by the interruptions and dangers to which they were exposed, to retire from the Pawnee settlement, spent the fall and winter near Council Bluffs, studying the Pawnee language, and teaching the Indians who were encamped near that place. Much interest was manifested in his instructions, and a strong desire was expressed that he would return to their settlement, as soon as the necessary protection could be had from the hostile Indians in that vicinity. Arrangements, it is understood, are in

progress, which are likely to afford both the natives and the missionary laborers who may reside among them this protection. And the Committee were desirous to resume the mission, if additional laborers could have been obtained. But as none could be found, Mr. and Mrs. Ranney have joined the Cherokee mission.

CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, *Steward of Boarding School*; Mrs. Wright, Mrs. Copeland; Caroline Dickinson, Sarah Ker, Cornelia C. F. Dolbear, *Teachers and Assistants*; Pliny Fisk, *Native Preacher.*

STOCKBRIDGE.—Cyrus Byington, *Missionary*; David H. Winship, *Steward of Boarding School*; Mrs. Byington and Mrs. Winship; Lydia S. Hall and Harriet N. Keyes, *Teachers and Assistants.*

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; David Breed, *Steward of Boarding School*; Mrs. Kingsbury, Mrs. Breed; Harriet Goulding, Juliet Slate, Mary Ann Root, *Teachers and Assistants.*

NORWALK.—Charles C. Copeland, *Licensed Preacher*; Horace Pitkin, *Teacher*; Mrs. Copeland, Marcia Colton.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*; Mrs. Hotchkin; Lucinda Downer, Catharine Belden, Caroline A. Fox, *Teachers.*

MOUNT PLEASANT.—Joshua Potter, *Licensed Preacher*; Mrs. Potter; Catharine Fay, Jerusha Edwards, *Teachers.*

WASHITA.—John C. Strong, *Missionary*; Mrs. Strong.

(7 stations; 5 missionaries, 2 licensed preachers, 4 male, 21 female assistant missionaries, 1 native preacher;—total, 36.)

Mr. and Mrs. Strong, Misses Caroline Dickinson, Juliet Slate and Mary Ann Root entered upon their labors last winter. Mr. and Mrs. Breed, Misses Caroline A. Fox and Jerusha Edwards have but recently joined the mission. Miss Mary Dickinson and Miss Hannah Moore have withdrawn from it.

Eight churches, embracing more than eight hundred members, more than seventy of whom have been received to fellowship during the past year, are under the care of this mission. There are four boarding schools for girls, embracing about one hundred and sixty-five pupils; and one for boys, with fifteen pupils; also three free schools, with about eighty pupils. The progress in the schools, and the demeanor of the pupils, has been highly encouraging, and such as to gratify their parents and call forth their commendations.

At several of the stations divine influences have been enjoyed, and numbers hopefully converted to God. Most of the missionaries have four or five preaching places besides their respective stations. Three or four commodious meeting-houses have been completed, principally at the expense of the Indians; and others are in progress. In Christian knowledge and intelligence generally, in the observance of morality and good order, and in the arts of civilized life, the Choctaws are steadily advancing. The remnant left in the State of Mississippi, when the tribe removed in 1830–31, have nearly all joined their brethren west of Arkansas within the last three years.

CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary*; Jacob Hitchcock, James Orr, Kellogg Day, *Assistant Missionaries*; Mrs. Willey, Mrs Hitchcock, Mrs. Orr, Mrs. Day; Ellen Stetson, Eliza Giddings, Julia S. Hitchcock, *Teachers in the Boarding School.*

FAIRFIELD.—Elizur Butler, *Missionary and Physician*; Mrs. Butler; Jesse, *Native Catechist.*

PARK HILL.—Samuel A. Worcester, *Missionary*; Mrs. Worcester; Ann Eliza Worcester, *Teacher*; Stephen Foreman, *Native Preacher*; Edwin Archer, *Native Printer.*

HONEY CREEK.—John Huss, *Native Preacher.*

MOUNT ZION.—Daniel S. Buttrick, *Missionary.*

Station not known.—Timothy E. Ranney, *Missionary*; Mrs. Ranney.

(5 stations; 5 missionaries; 3 male and 11 female assistant missionaries, 2 native preachers, 1 native catechist, 1 native printer;—total, 23.)

The quietness and regard for law and order, and the harmony and mutual kind feeling prevalent among the Cherokees during the last year, contrast most favorably with the lawlessness, strife and violence which have so much disturbed their peace during many preceding years. The arrangement entered into by the several parties a few months ago, seems to have been generally acquiesced in by all; and the people have been left, without special cause of excitement, to attend to instruction and also to adopt measures for their improvement in the arts of life.

Unusual attention to serious things has prevailed among the pupils at Dwight and the Indian families in that vicinity; and the congregation on the Sabbath has been larger than ordinary. Ten or twelve seem to have been renewed by the Holy Spirit, and six have been received to the church. About as many more have been added to the churches at Fairfield and Park Hill. From the other churches no report has been received. In the five churches there are about two hundred and forty members.

Miss Thompson and Miss Smith are no longer engaged in the labors of the mission. Mrs. Buttrick died at Dwight on the 3d of August, firmly and joyfully

resting on the Lord Jesus Christ. Mr. and Mrs. Ranney and Miss Julia S. Hitchcock have recently joined the mission.

In the boarding school at Dwight there have been about sixty pupils. The other schools have not been reported. With the hope of improving the singing at public worship, a young man has been employed during the last year to teach vocal music in various Cherokee settlements.

The government of the nation are erecting the necessary buildings for two high schools, to be sustained out of their school funds. These will probably be opened in the course of the ensuing year.

In an extensive and populous district in the western part of the Cherokee country, where there are no missionaries stationed, two or three could have ample scope for their labors; and they are earnestly desired by the Indians.

SIOUX.

Lac qui Parle.—Stephen R. Riggs, *Missionary*; Jonas Petijohn, *Farmer and Teacher*; Mrs. Riggs, Mrs. Petijohn.

Traverse des Sioux.—Robert Hopkins, *Licensed Preacher*; Alexander G. Huggins, *Farmer and Teacher*; Mrs. Hopkins and Mrs. Huggins.

Xapedan.—Samuel W. Pond, *Missionary*; Mrs. Pond.

Oak Grove.—Gideon H. Pond, *Licensed Preacher*; Mrs. Pond.

Kapoja.—Thomas S. Williamson, *Missionary and Physician*; Mrs. Williamson; Jane S. Williamson, *Teacher.*

(5 stations; 3 ordained missionaries,—one a physician,—2 licensed preachers, 2 farmers and teachers, 8 female assistant missionaries;—total, 15.)

The Sioux have manifested more desire for the aid and instruction of missionaries, during the last year, than at any former period. From three or four villages requests have been sent that missionaries and teachers would come and reside among them. To one of these villages (Kapoja) a mission family removed last fall. To another (Xapedan) a family was to proceed about the close of the past summer. The others will be occupied as soon as suitable laborers can be obtained. More Indians than heretofore have also sought for aid in plowing their ground; and some of them are raising various articles of food for sustaining their families, without so much reliance upon the chase.

Children have met with less opposition in attending school, as have adults in attending upon the services of the Sabbath, than in former years. In the four schools sustained by the mission, the whole number of pupils has been about one hundred and seventy, and the average daily attendance about sixty.

The number present at public worship, though small even now, has increased at all the stations; and the interest manifested in the truth preached has been more encouraging. More confidence appears to be felt in the missionaries; and their object and labors seem to be more justly appreciated than formerly. There has been some advance in respect to temperance.

Messrs. Robert Hopkins and Gideon H. Pond were licensed to preach the gospel in May last.

OJIBWAS.

La Pointe.—Sherman Hall, *Missionary*; Edmund F. Ely, *Teacher and Catechist*; Mrs. Hall, Mrs. Ely; Miss Abigail Spooner, *Teacher*; Henry Blatchford, *Native Catechist.*

Bad River.—Leonard H. Wheeler, *Missionary*; Mrs. Wheeler.

Red Lake.—Frederick Ayer, *Missionary*; Mrs. Ayer.

(3 stations; 3 missionaries, 1 male and 5 female assistant missionaries, 1 native catechist;—total, 10.)

The three schools have been larger, as also more interesting and encouraging, than in former years. No additions to the churches are reported, and there has been no marked visitation of the Spirit of God; yet the attendance on public worship has been quite as large, and the seriousness of the hearers as encouraging, as in former years. Some instances of hopeful conversion have occurred. At Bad River, a new station, considerable desire for improvement as to their houses and fields and social condition generally is manifest among the Indians. Still, from the influx of white men, allured by the lumber trade of the St. Croix and streams on the west, and by the mines on Lake Superior on the east, these Indians are in great and increasing peril. Nothing but rapid progress in Christian knowledge and piety, and in the arts of life, can save them from threatened ruin.

STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; Mrs. Marsh. Jeremiah Slingerland, *Native Preacher and Teacher.*

(1 station; 1 missionary, 1 native preacher, 1 female assistant missionary;—total, 3.)

The feeling and strife which have prevailed for some time in relation to the point, whether they shall become citizens

like the white people around them, or retain their Indian usages and independence, still continues. Harmony in the tribe is destroyed; the interest once felt in religious instruction is much deadened; and co-operation for their mutual improvement is greatly hindered by this state of things. The missionary is much disheartened, and there seems to be but little prospect of immediate change. In the church are about fifty members, and in the school about thirty pupils.

NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary;* MRS. Rockwood, and a female teacher.

CATTARAUGUS.—*Upper Station.*—Asher Wright, *Missionary;* Mrs. Wright, and two female teachers. *Lower Station*—Asher Bliss, *Missionary;* Mrs. Bliss, and two female teachers.

ALLEGHANY.—William Hall, *Missionary;* Mrs. Hall; Margaret Hall, *Teacher.*

OLD TOWN.—Sophia Mudgett, *Teacher.*

(5 stations; 4 missionaries, 11 female assistant missionaries and teachers;—total, 15.)

In the four churches under the care of this mission, there has been more unanimity and peace, and more evidence of spiritual growth, than for some years before. At Cattaraugus, the influences of the Holy Spirit descended upon the Indians during the last winter, and thirty-four were received into the church. Similar mercies were enjoyed about the same time at Tuscarora and Alleghany, increasing the attendance on public worship and the interest manifested in the truth; and twelve were added to those two churches; and the whole number admitted to all the churches on profession was forty-six. Some have been cut off from Christian fellowship for misconduct. In the four churches there are now three hundred and six members. Forty-four infants and children and four adults have been baptized.

In the six schools sustained by the mission there have been about one hundred and sixty-five pupils. In most of these schools the number has been larger, and the interest manifested more encouraging, than usual. At the small printing press belonging to the mission, forty-seven thousand six hundred pages have been printed in the Seneca language.

ABENAQUIS.

P. P. Osunkhirhine, *Native Preacher.*

(1 station; and 1 native preacher.)

The state of this mission is much the same as it was last year. The changes of the Indians from their village and fields to their hunting grounds, occasion fluctuations in the numbers attending school and public worship, and are a cause of temptation and spiritual declension to the church. No converts or additions to the church are reported. In the school, taught by a member of the tribe, the number of pupils has varied from ten to fifteen or eighteen.

SUMMARY.

Under the care of the Board are now twenty-six missions, embracing ninety-eight stations, in connection with which are laboring one hundred and forty-seven ordained missionaries, nine of them being also physicians, five licensed preachers, five physicians, not ordained, twenty-six other lay helpers, one hundred and ninety-nine married and unmarried females; making three hundred and eighty-two missionary laborers sent forth from this country; associated with whom are twenty-three native preachers, one hundred and sixty-five other native helpers, raising the whole number of persons laboring in connection with the missions and depending on the Board mainly for their support, to five hundred and seventy. This is fifty-nine more than were reported last year.

Gathered and watched over by these missionaries are seventy-three churches, to which 1,076 hopeful converts have been reported as received since the last annual report, making the present number of members, deducting those who have been removed by death or for misconduct, 25,441.

Connected with these missions are eleven seminaries for training native preachers and teachers, having four hundred and twenty-three pupils; also twenty-two other boarding schools, having three hundred and ninety-nine male and five hundred and thirty-six female pupils; also three hundred and sixty-seven free schools, in which about 11,330 children and youth are taught; making the whole number of children and youth, directly or indirectly under the instruction of the missionaries about 12,600. The common schools at the Sandwich Islands, being now wholly supported by the natives, are not this year included in the estimate.

Of printing establishments there are eleven; also six type and stereotype founderies. At these presses are founts of type and other requisites for printing in nearly thirty languages besides the English. During the year, though from

some of the missions no statements of the amount of printing executed have been received, 489,384 copies of books and tracts are reported to have been printed, embracing 40,451,955 pages; and the whole number of pages printed from the commencement of the missions is 575,000,000, in above thirty languages besides the English.

COMMUNICATIONS FROM THE MISSIONS.

Siam.

ANNUAL REPORT OF THE MISSION.

THE Annual Report of this mission, drawn up by Mr. Caswell, contains the following remarks on

The Character and Influence of Buddhism.

1. The idea, and of course the belief, of an almighty, omniscient Creator and Ruler, has here been most effectually blotted out. We believe there was no country visited by the apostles, where the idea did not exist as an article of popular belief; and in modern times there are few nations that do not, in some form or other, retain this idea. Sometimes the acts of creation and ruling are assigned, in the popular belief, to different gods, and sometimes the business of ruling itself is divided among several. But, in some form or other, the idea of a Creator and Ruler exists. But among the inhabitants of Siam, with some few exceptions scarcely worth mentioning, it does not exist. The child is never asked, 'Who made the trees, the birds, the sun, moon, and stars?' He is never told of one whose eye is always upon him, and who controls his destinies. So far as these fundamental ideas, and others akin to them, are concerned, his mind is a blank. In some countries, the national religion is much more in name than in reality; the influence of its leading doctrines being nullified, or greatly modified, by ideas prevalent in the popular mind, which are foreign to the national system. But this is not the case here, or at least, it is so only to a very limited extent. The Brahminical system, which prevailed to some extent before Buddhism was introduced, is not wholly forgotten; but it is known, where known at all, by the learned, not by the common people.

2. But the Siamese are not only *ignorant* of a Creator and Ruler; they are taught to *reject* every thing of the kind. That there is no Creator, is a fundamental article of their faith; and this is not an article existing merely on the page of their sacred books; it is engraven deeply upon the popular mind. The Siamese are all taught that all things came into existence by the operation of the laws of nature. "*Pen eng*," (it exists of itself,) —"*Pen doi thammada*," (it exists by the laws of nature,) are among the most common expressions of the Siamese. We are told by Moffat that among some of the tribes of South Africa, the faintest traces of a knowledge of a supreme Ruler were not to be found. Were there no greater obstacles among the Siamese than *ignorance*, the work of their evangelization would be comparatively easy. But their minds are already pre-occupied by *disbelief*. The Siamese mind is not passive in listening to instructions on the character and attributes of God, but it takes the attitude of resistance, and possesses a subtle philosophy within which to entrench itself.

3. As might be inferred from the above, the Siamese are astonishingly destitute of all *feeling* of *accountability* to any power higher than man. The god they worship, attained, more than two thousand years ago, the highest state of perfection, annihilation; and of course can never bring them to an account for their actions. They recognize the existence of a race of beings higher than man, still in active existence, but none of them pretends to have any control over the inhabitants of this world. They believe in rewards and punishments, but these are meted out by the "nature of things," not by any intelligent being. But there is another powerful cause for the want of a feeling of accountability for one's conduct. The government of this country is such as puts the drawing of the plan of every man's life into the hands of another. There is but one man in the whole kingdom who can be said, even in theory, to be his own master; and this is fearfully true in practice. Such in fact is the measure of control actually exercised by superiors over those subject to them, that every man is made practi

cally to feel that his plans are liable to be thwarted at any moment. The grand leading features of a man's life are, in scarcely any sense, the result of his own choice or devising. Where, then, is the room for a sense of accountability? It, in truth, scarcely exists.

4. In the minds of the Siamese, the distinction between right and wrong is, to a fearful extent, obliterated. This also is the result of the combined action of Buddhism and despotism. So far as the religion of the country is concerned, this effect may be said to be produced in two ways: First, it prohibits acts which can never be seen or felt to be wrong, such as sleeping on a bed raised more than a span high, eating after noon, &c. Secondly, it makes sin, in many cases, unavoidable; as, for example, to kill a serpent is sin, and not to kill it may be sin; all pain inflicted on a child in punishment is sin, and to neglect to inflict punishment may be sin; if the king puts a murderer to death, he sins, and he may sin by neglecting to put him to death. This feature runs through the Buddhist religion as understood by the Siamese. From this it may be seen, how almost impossible it is for a Siamese to possess a conscience that shall speak in a distinct tone on the subject of right and wrong. This result is rendered doubly certain by the system of subjection required by the government. No man may suggest the query, whether what is required by his superior be right or not. It is the business of every man to obey those who have the authority to direct, without hesitation. Then, again, such is the extent of injustice and oppression on the part of masters, from the highest to the lowest, that pilfering, stealing, lying, deception, evasion and concealment are rendered in a sense *necessary*, and of course right, or at least not very wrong. How, in such a state of things, could we expect to find any consistent views of right and wrong? The conscience of a Siamese is indeed a chaos. Actions are reckoned right or sinful, not because they are perceived to be so, but because they have been so labelled by religion or public sentiment.

5. The Siamese mind is peculiarly unfitted for understanding and embracing the doctrine of the forgiveness of sin through an atonement. The practice among the Jews of offering sacrifices for sin, no doubt tended powerfully to prepare their minds for the reception of the atonement of our Savior. The offering of a sacrifice, especially when the life of an animal was taken, was an acknowledgment, on the part of the offerer, of his guilt, and of his inability to make amends for his sin, and, at the same time, was an expression of his hope that his sin might be forgiven on account of the sufferings of another being. To produce this preparation of mind, was, we suppose, the great object of the system of sacrifices instituted by God. And so early was the institution, that very few nations have ever been found where the offering of propitiatory sacrifices does not constitute an essential part of religion. But in the system of Gaudama, the abolition of sacrifices, especially the bloody, was a cardinal point. He accomplished this by making the killing of animals sinful, and by teaching that there can be no forgiveness of sins. It is a maxim constantly on the tongue of a Buddhist, that the cart no more surely follows the ox, than does punishment follow sin. The Buddhist has no hope of escaping the punishment of his sins in a future world. His highest hope is that, by making his good works out-number his sins, he may go to a place of rewards *before* he receives his punishment. This suggests another mighty obstacle to the reception of the idea of an atonement, viz., the system of merits, by conformity to which, the Buddhist expects to increase the amount of his future happiness. Every part of this system, from beginning to end, is irreconcilably at enmity with the idea of mercy, or gratuitous favor.

6. Growing directly out of this last obstacle, is another, of formidable aspect, —an incapacity for being affected by motives addressed to the active principles, particularly to that of gratitude. Much of the power of the gospel depends on the susceptibility to impression from this class of motives. But, if we mistake not, the Buddhist is specially wanting in this respect, above most heathens, and Siamese Buddhists perhaps above most others, owing to the coöperation of government in producing the same results. In the Buddhist religion, there is no room for favor, and, of course, none for gratitude. In the government, *justice* is almost unknown. How much more, then, *mercy?* And what can there be, then, to develope the susceptibility to gratitude? Practical examples of these remarks are always before us. Take one. A man calls at our dispensary, afflicted with a grievous disease. The medical applications have a wonderful effect, and he is soon well. "What a store of merit that man possessed!" is the exclama-

tion of all around, while scarcely a lisp is heard of the skill and compassion of him who administered the medicines; or, if any thing is said, it is that *he* is laying up a great store of merit to serve *him* in a future emergency. In the Chinese, we often see some manifestations of gratitude; but almost *never* among the Siamese. The Buddhist religion teaches to suppress the feeling of gladness on the reception of a favor, as much as that of grief at the loss of any good.

7. The social system of this country is such as precludes, to a sad extent, the discipline and education of children by parents. It is true that heathens, in the most favorable circumstances, are ill qualified for the work of training their children. Still, there is room for vast differences in the condition of different heathen nations respecting the facilities for the natural working of the family institution. The state of society in Siam is such as very extensively to hinder men from entering the marriage state. To a very wide extent, temporary concubinage takes the place of permanent marriage. How extensively this prevails, we do not pretend to say. We only say that it constitutes a *permanent* feature in the social system of the country. Again, multitudes of fathers leave their wives and children to enter the priesthood. Then the laws are such as make it the duty of the great mass of men to be absent from their families, at least three months in the year, working for the king; and besides this, almost all are liable, at any time, to be called from their families by their masters. Among all these obstructions, there is scarcely any room for the proper subjection of the wills of children, and other important results of the family relation.

8. There is, among the Siamese, an habitual and almost universal neglect to make provision for the future. This is the legitimate offspring of a government like that which prevails here. There is nothing to beget forecast, and much to suppress it. If a man succeeds in laying up a little property, he is liable, at any moment, by false accusations, or in some other way, to be entirely stripped of it. No man can lay a plan for a year in advance, without feeling that the liabilities to its being entirely thwarted are such as allow scarcely any hope that he will be able to carry out his plan.

9. The last obstacle we mention, though not the least, is that of a *general fearfulness*, which renders public preaching, in the true sense of the term, almost impracticable, and hinders men from so much as *entertaining* the question of a change of religions. Rightly to appreciate the force of this obstacle, one must live among the Siamese and see with his own eyes. The general rule, to which there are almost no exceptions, is, that we may not expect to see to-morrow any of those to whom we preach to-day. We can make no calculations for following up the impressions we may have made. Men may *happen* to be present at our preaching; but there are few indeed who rise above this fearfulness enough to attend regularly on our instructions for any considerable length of time. As a matter of course, there are scarcely any who dare seriously to entertain the question of a change of religions. This fearfulness does not exist with reference to the subject of religion alone. It is generic, constituting, we may almost say, an essential element of Siamese character, so that without it a man ceases to be a Siamese.

Such are some of the prominent obstacles with which the gospel has to contend in Siam. From what has been said, it will be seen that *the fundamental doctrines of Buddhism* and of *Christianity are antagonists*. We much desire that this fact may be distinctly understood and considered by the Prudential Committee. Its counterpart is not to be found, we think, in any other system of religion. Other religions have been antagonistical of the Christian religion as *systems*, while they have not been so in their fundamental doctrines. But the Buddhist religion is the opposite of the Christian, not less in its *peculiar* and *fundamental elements*, than as a system. Directly over against the doctrine of the existence of a Creator and Supreme Ruler of all things, and of an atonement for sin, stand the doctrines that all things came into existence and are what they are by the "laws of nature," and that every act will be followed by an amount of happiness or misery corresponding exactly to the character of that act. Other religions, while they have opposed the Christian religion as systems, have prepared the way for its introduction by the operation of their individual elements. But the mind of the Buddhist is as much unfitted for the reception of Christianity by the operation of the particular doctrines he embraces, as it is rendered averse to it by the system he adopts. The necessary *effects* of the two systems are also, as might be expected, direct opposites. While Christianity produces

benevolence, Buddhism strengthens the natural selfishness of the heart. Gratitude and humility are no more legitimately the fruit of Christianity, than are ingratitude and pride that of Buddhism.

Notwithstanding these obstacles, the missionaries never entertained stronger hopes of final success, than now.

Syria.

JOURNAL OF MR. JOHNSTON.

For preceding events, see this number of the Herald, page 5.

Aleppo, June 21, 1847. Yesterday, the second Sabbath since our arrival, we were visited by ten or twelve Armenians. Some of them were natives of Arabkir, some of 'Aintab, and one of Orfa. Bedros Vartabed, who has been in this region for two or three years, estimates the Armenian population of this place at three or four thousand, of whom not more than one hundred families are settled here, the rest being strangers from Arabkir, Orfa, and other places. These strangers, however, are not mere transient visitors. They come here and open shops and carry on their trades for years together; and when one returns to his native place, he is succeeded by a brother or a partner, who carries on the same business till he is relieved in his turn.

'Aintab is about seventy-five miles north from Aleppo; Orfa about the same distance east of 'Aintab; and Arabkir about one hundred and sixty miles nearly north-east from 'Aintab. It is on the right bank of the Euphrates, in the heart of the native country of the Armenians.

Order for Toleration—Its treatment by the Pasha.

24. To-day the English Consul received a copy of an order sent from Constantinople to the Pasha of Aleppo, requiring him to render impartial justice to Protestants, as well as to other sects subject to the Turkish government.

July 3. Immediately after the arrival of the order above mentioned, the American Vice-consul applied to the Pasha for a letter of recommendation for me to the Governor of 'Aintab, whither I intended to proceed without delay. But the request was refused, on the ground of my being a missionary. I have, therefore, concluded to wait till I hear from Constantinople in reply to an application which I made for a firman, in anticipation of this refusal, immediately after my arrival here. I am sorry for this delay; but Mr. Van Lennep advised me not to go without a letter from the Pasha; and his companion B. N., who returned with us from Beirût, and B. V., who was also with them at 'Aintab, are decided in the opinion that it would not be expedient for me to go there now without such a paper. B. V. was banished from 'Aintab the day after Mr. Van Lennep's departure; and he has no doubt that Mr. Van Lennep escaped similar treatment only by leaving there a day sooner.

In the meanwhile, I have written to the brethren at 'Aintab, to send two or three of their most approved men here, that I may try to benefit them somewhat during my detention; and Barons N. and M. (the latter having accompanied me for his health, and this place not seeming to agree with him,) have decided to go on a visit to the Armenian villages near Scanderoon and Antakia (Antioch.)

6. We had a visit from an Armenian mason of Arabkir. He is not able to read, but has heard and remembers much of what is written in the Scriptures. On a recent visit to his native place, he carried with him a copy of the Old and New Testament, and other books which he had bought for his children to read; but the guardians of the faith there took them from him and committed them to the flames. He afterwards learned that there was quite a number of Armenians in Arabkir, who, from their intercourse with Erzeroom, Constantinople and other places, have become convinced of the errors of their church, and secretly read the Scriptures.

Brethren from 'Aintab—Their Studies, Imprisonment and Release.

7. Three brethren from 'Aintab arrived, sent by the brotherhood in accordance with our request. I had also a visit from two Jews, one of whom professes to believe in Christ. The other said he had doubts, and was disposed to cavil.

12. Ever since the arrival of the three brethren from 'Aintab, they, with Bedros Vartabed, have been engaged in the daily study of the Scriptures. We have gone over the five first chapters of the epistle to the Romans, spending a day on each chapter, and sometimes on part of a chapter, and every morning going over the ground of the preceding day before entering on a new lesson. All of

them are much interested, and seem to regard it as a very great privilege to have some one to instruct them in the distinguishing doctrines of the gospel. I may truly say that, as new born babes, they desire the sincere milk of the word. Yesterday was the first Sabbath since their arrival. One of them wept during all our public service. On Tuesday 13th, one of the men from 'Aintab, being out on an errand, was apprehended and committed to prison. As soon as I heard it, almost the first thought that passed through my mind was, that this would furnish an occasion for bringing to light the recent order to the Pasha, and for ascertaining whether he meant to obey it or not; a point which I was anxious to know. B. V. went out to learn, if possible, the circumstances and cause of the arrest; and before he returned, an officer of the Pasha knocked at the gate for the other two. They made ready to go, without saying a word to me, and I thought best to permit them to be taken; for though I might have detained them, it would have been worse for them after leaving my premises; and I was more anxious for a speedy settlement of the question respecting the rights of Protestant subjects, than for asserting my own privileges as an American citizen.

On going out into the street, they found an Armenian priest, Der Markar, waiting a few steps from the gate. He accompanied them to the prison, reproaching them by the way for having forsaken their church, and threatening to have them exiled. They were all put into the common prison, which they found extremely nauseous from stench and filth, and crowded with all sorts of criminals. I immediately informed both the English and American consuls of what had taken place. All agreed that it was best not to interfere, until it should become manifest that the Pasha himself would not do them justice; for it was possible that he himself was ignorant of what had taken place. On the next day they were sent for by the Pasha, and when brought before him, found him alone with the above mentioned priest, Der Markar. He inquired of them, who they were, and what was their business here, &c. To which they replied, that they were Protestants, from 'Aintab, and had come here to be instructed. He said he had no fault to find with them for being Protestants, but they were making a disturbance here among the people. To which they replied, that they came here, not to preach, but to learn, and had remained with their teacher ever since they came, troubling no one. He asked them if they were not associating with B. V., calling him a hog; and told them it was a disgrace to forsake the religion of their fathers.

After this interview, they were sent back to prison, and it soon became evident that preparations were making to send them away. I therefore made haste to inform the consuls of what had taken place. They agreed that it was time to act; only the English consul insisted that it belonged to the American consul to take the lead. Before any message could be sent to the Pasha, the men were delivered into the hands of two kavasses to be taken back to 'Aintab, and delivered, with a sealed letter, to the governor; and their enemies were boasting that they were to be sent to Zeitûn. But they were permitted to return to my house accompanied by a guard, to get their clothes; and there we detained them till the consuls could communicate with the Pasha, who had now fairly committed himself on the side of injustice and disobedience to the orders of his own superiors.

When the dragoman of the American consul first went to mention the subject, he refused to hear a word, saying he would receive no verbal message, and if the consul had any thing to say, he must write. After that, the consul sent him a written communication; but before it could reach him, he had retired, so that it could not be presented till the next day. At last, when the note did reach him, he was not a little embarrassed by it; for he could not answer the note, and at the same time was unwilling to retract the unjust order which he had given respecting these men. He said he was not persecuting them for their religion, and justified his act on the ground that he was governor and they were his subjects, saying, 'If I wish to send two or three men to 'Aintab, can I not do so?' 'Very well,' said the dragoman, 'shall I report this as your answer to the note?' 'No, no,' he replied; and calling to his secretary, told him to write an answer; and then, immediately recalling it, said, 'Not now. Tell the consul I will send him an answer.' By insisting on a written communication from the consul, he entrapped himself. The consul's note was in substance as follows:

"Since you require me to write, I do so with the greater pleasure, as I shall thereby obtain a written reply. These men were guests in the house of Mr.

Johnston, an American citizen. An officer had demanded them in the name of the Pasha. He might have refused to deliver them up; but knowing that they had committed no crime against the government, and trusting to your impartiality and justice, and especially inasmuch as he knew that orders had been sent to your Excellency not to permit persecution on account of religion, and particularly to protect Protestant subjects against all injustice, he had not hesitated to deliver them up. But greatly to our surprise, these men have been ordered into exile. Now I wish to know, what is the crime for which they have been condemned to this punishment."

In the mean while, the Pasha said that the men were gone out, not knowing, or affecting not to know, that they were still here. As soon as this interview was finished, the chief of the kavasses came, and said that the Pasha had not regarded the request of the consul, and had given orders for the immediate departure of the men. But I was determined not to let them go till the last effort had been made for their deliverance. The English consul had promised to second the efforts of the American consul; and he sent his dragoman to inform the Pasha that he had a copy of the recent order in favor of Protestants, and to signify his desire that these men might be dealt with fairly. On receiving this message, he immediately consented to permit the men to remain. Thus God has interposed in behalf of his people, and a persecuting priest and his abettors have been disappointed.

From the disposition manifested by the Pasha, I had almost despaired of seeing the men released, and could not encourage them to expect it. But happily, they themselves manifested no uneasiness on the subject. Only they regretted to be torn away from the lessons they had so happily commenced, and were apprehensive for the effect of these proceedings on their brethren at 'Aintab. While in prison, they continued to occupy themselves with the epistle to the Romans, and had marked several places, of which they sought an explanation while the question of their exile was in agitation between the consul and the Pasha. Their conduct during the affair has much confirmed the favorable opinion I already entertained of their Christian character.

The Catholicos of Sis.

Sis is among the mountains of Cilicia, about fifty miles northwest of 'Aintab. The Catholicos of Sis claims to be the *spiritual* head, as the Patriarch is the temporal, of all the Armenians; and in this region his claim is generally admitted; though in Armenia Proper he is regarded as a schismatic.

July 17. I received a letter from Baron M., whose departure with B. N. was mentioned above. The letter is dated Belen, July 13. He mentions that on their first arrival, they were rejoiced to find among the people a great readiness to hear and to receive their books, but suddenly they were surprised to perceive an entire change. The books were returned, and no one came to converse. It is hardly necessary to mention the cause, as all will know that it was a word spoken in the church by the priest. Besides, the Catholicos of Sis had recently made them a visit, and left his anathema for all who should receive the evangelical preachers. As for the Catholicos, he mentions that he staid there two weeks, during which he never preached, nor even went to church, nor did any thing for the people; but ate and drank, and collecting all the money he could, went his way, leaving the anathema mentioned above. This Catholicos is now making an extraordinary visit to the Armenian churches in these parts, being instigated thereto, it is said, by the earnest solicitation or command of the Patriarch at Constantinople, with a view to arrest the inroads of Protestantism, which have recently begun to excite alarm in these parts. The first news we heard on our arrival here was, that he was coming, and that the Armenian bishop and the chief priest of this place had gone to meet him.

Arrival of the Catholicos—Encouraging Letter.

July 22. To-day the Catholicos arrived. His coming is hailed by the Armenians as a great event. All the principal men and a large portion of the common people went out to meet him, and a great rabble of all the different communities were drawn out to see the great curiosity. Some of the Armenian escort, as the procession entered the city exclaimed, "Where are the Protestants now? Let them show themselves!"

This day I also received another letter from Barons M. and N., dated Betias, July 20. The following extract is interesting:—"The people of this village received us very kindly, and they come

every night to hear the reading of the Bible and spiritual conversation. On Sunday, we went to see the priest, and spent several hours with him, conversing only on religious subjects. He was very desirous to get a Turkish Bible, and we offered him one to read to his people. We have heard that he explains to the people the Ancient Armenian Testament, and preaches to them that they are sinners, and can only be saved through Jesus Christ. Last Sunday, our little room was full of the people, and last night sixteen peasants gathered around us and spent several hours with us."

News from 'Aintab—Kevork, the Blind Teacher.

27. A messenger from the brethren in 'Aintab. We had written them an account of the imprisonment and subsequent release of the three brethren here. They write as follows:

"We have read and understood your letters. Blessed be our Lord; for these persecutions are for his sake and the gospel's; for he himself has said that so it will be. But we hear a great many reports, besides what was contained in your letters. 'They are not there. All three of them have been sent away with their hands tied,' and many other things of this kind are said. We do not believe them; but now our Ishkhan Agas have heard of the affair, and have risen up saying, 'Now we will purge this place also of Protestantism.' And there are many signs of persecution; for they are sending word to Kevork Varjabed, saying, 'We will send you into exile; what say you to that?' and many other words like this. He pays no regard at all to their threats, saying, 'The will of God be done.' Thus be it known to you."

The teacher Kevork, here mentioned, is a blind man of superior education and influence among the people of 'Aintab, who is regarded as a leader of the little band of Protestants. He seems to be a remarkable instance of grace. In consequence of the firm stand he has taken on the side of truth, nearly all his pupils have been withdrawn, and he has no means left of gaining a living. He is selling off his little stock of house furniture, to get his daily bread. Yet the Armenians have not been able to bribe him to return to them, though they have offered him two thousand piastres a year as an independent salary, besides all he can gain from his pupils. Now they are trying the effect of an opposite policy.

The arrival of the Catholicos has excited the Armenians both there and here, and raised their expectations of a speedy triumph over the Protestants. Our messenger says that an express was sent to 'Aintab with the news. He rode up to the church, where the people were assembled, in a full gallop, displaying a large letter in his hand. This manœuvre probably had been previously arranged, with a view to strike terror into the hearts of heretics. Many exclaimed, There is a firman for putting an end to Protestantism.

Bedros Vartabed.

30. To-day the Catholicos sent a messenger to call Bedros Vartabed. He went and saluted him, and after a little general conversation, his secretary, being an old acquaintance of B. V., invited him to a separate apartment, and there they had a long conversation. The object of the Catholicos was to induce him, if possible, to return to the Armenian church by means of tempting offers. But they mistook their man. B. V. has had sufficient experience of being an Armenian vartabed. He told them the truth plainly, and added that he had been excommunicated from their church by the Catholicos, and that he had not the most distant idea of ever returning to it.

This reminds me to say a word respecting B. V. himself. A few years ago, he declared himself a convert to evangelical views at Constantinople, and retired to Beirût to avoid the snares of the Patriarch. For the last two years, he has been employed in this region as a bookseller, and he seems to have been a principal instrument in the recent movement at 'Aintab. I came here hardly expecting to find in him anything more than a violent declaimer against Armenian superstitions; but now I am happy to say that a very short acquaintance was sufficient to change my mind, and that my daily intercourse with him for a month and a half has more and more confirmed me in the opinion that he is indeed chosen of God. His past life has been eventful, and if written, would make a very interesting story. While he performed the office of vartabed, he believed, in common with the rest, that his ordination sanctified all his official acts; but he felt conscious of sin as a man, and unworthy to officiate in the church; so much so, that he sometimes wept, and entreated God not to expose him before the congregation, as he had

heard that a certain priest was once thrust out of the church by an invisible hand on account of personal unholiness. He enforced his authority over priests and people, male and female, by frequent use of the whip. Now he has laid aside office and carnal weapons. He has had much experience of conviction of sin, and feels his dependence on the grace of God for pardon. He makes no pretensions to theological or any other kind of knowledge, and sits down like a child to be instructed. He has laid aside his office, and has been anathematized by the Catholicos; yet such is the superstitious awe which the people have of the holy oil of consecration, which has been rubbed upon his forehead, that they are still afraid of him; and even his enemies treat him civilly, lest he should be angry and curse them.

Departure of the 'Aintab Brethren--Their Character.

August 2. By accident, met the Catholicos at the English Consul's. He is a man of small stature, has a truly patriarchal beard, but the hard features of a mountaineer. I was introduced to him as an American priest. He asked me how long I had been here, how I liked the climate, and how it compared with that of America, and then hastened his departure.

This afternoon our three 'Aintab brethren also set out on their return home. They have applied themselves very diligently to study from the day of their arrival, and have shown themselves quite capable of receiving instruction. I kept them during the whole time upon the epistle to the Romans as our text book, in connection with which, many other parts were necessarily brought under consideration; and they have obtained a good idea of the system of doctrine taught in that epistle. I have been daily more and more interested in these men, and regard two of them at least as examples of sincere faith and humble piety. Their hearts, I think, are set in the right direction. During all their stay, I do not remember that they manifested any concern or asked any questions which had not direct reference to the kingdom of God and the way of salvation. Seldom have I had a more pleasant task than that of instructing these four individuals, B. V. being included. When left to themselves, they spent nearly all their time in reading over, together or separately, the text of the preceding lesson, endeavoring to assure themselves that they understood it well, and coming to consult me when they were in doubt. I will mention the occurrences of one evening, as a specimen of the influence which the truth seemed to have on their minds. During the day, we had been occupied with a portion of the epistle which treats of the doctrine of election. After the lamp was lit, they were sitting without, near the door, and talking together on the subject in a subdued tone, which showed that their minds were deeply impressed and overawed. While I was yet walking the court, they arose and took their seats around the table, and began to look at some of the parallel passages. I took my seat with them, and we continued our investigation for an hour or more, when I called on B. V. to conclude with our usual evening prayer. It was with difficulty that he could proceed. He interceded for the Jews and all outcast unbelieving nations, that they might be constrained to accept the grace offered through Jesus Christ. The 'Aintab brethren sympathized with his feelings, and they all rose from their knees weeping, and went out, each one separately, and remained silent.

The men from 'Aintab are all under thirty years of age. Two of them are married.

We have a few visitors from among the people of this place, but in none of their hearts does the truth seem to have taken root.

5. Have received another letter from Baron M., dated Suedia, August 2. He and Baron N. were on their way to Kesep, in the direction of Latakia, whence they proposed to proceed to Beirût. The encouragement at Betias continued till the last, and they left them with the promise that some one else would probably visit them before long, to explain this way to them more fully.

Arrival of Kevork—The way opening.

11. Garabed, one of the 'Aintab brethren, returned this afternoon, bringing with him Kevork Varjabed, the blind teacher mentioned before. They report all quiet at 'Aintab. The governor has also told one of the Armenians friendly to the Protestants, that he has heard of the order sent to the Pasha in their behalf, though he has received no instructions himself, and that they may now separate themselves as fast as they

please. I would feel authorized now to go myself to 'Aintab without farther delay; but we are expecting the return of the elder Garabed from Constantinople, whither he went on behalf of his brethren, and we hope he will bring with him a vizierial letter, which will bring the matter to the governor's knowledge in an authoritative form. I have concluded, therefore, that it will be better to await his return, and improve the interval by instructing B. V. and the brethren just arrived.

12. Heard from Constantinople, that Baron G. has succeeded in his mission, having obtained a very satisfactory vizierial letter; and that he may be expected early in September.

16. Thus far our renewed studies with Kevork V. and my other two pupils have been very pleasant and interesting. We are going over the same ground as before, and have reached the end of the 5th of Romans. My expectations respecting K. V. are fully realized. He is quite at home in the scriptures, and can tell at once where to find most of the quotations from the Old Testament. His views of evangelical truth are remarkably clear and correct. He has his opinion as to the meaning of almost every passage, and when asked, proceeds to state and illustrate it by reference to other passages. If an explanation given of any difficulty does not satisfy his mind, he tells you so frankly, but always yields to proof brought from scripture. I find in him that same singleness of mind which characterized those who were here before him. He has not a word to say of the errors of the church in which he was educated, nor of the impositions of the clergy, nor of their opposition to the truth, nor of his own sacrifices for the gospel's sake. He seeks to understand the scriptures.

September 6. Yesterday Baron G. arrived with his Vizierial letter, and to-day Kevork V. and his attendant G. have left us for 'Aintab. K. V., though deprived of sight, has made a diligent use of his time while here. Together, we have given the following Epistles a careful perusal, viz., Romans, Hebrews, 1 and 2 Peter, Jude, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus and Philemon; and such is the general soundness of his views, that I would not hesitate to send an ordinary inquirer to him for an exposition of either of those epistles. Besides these, B. V. has read several other books in his hearing, as Bogue's Evidences, Wayland's Moral Science, Assembly's Catechism, &c. With the last of these he was much pleased, approving it in every particular. If he only had his eyesight, I imagine him to be just the man that the apostle Paul would have ordained over Christ's little flock in 'Aintab.

The Pasha and the Consuls.

13. The Pasha of Aleppo has been at variance for some months past with the English and French consuls. The misunderstanding was occasioned by an attempt on the part of the Pasha to deprive the protegés of the consuls of certain privileges which they had formerly claimed, particularly exemption from paying the capitation tax called haraj. At last, the consuls have obtained a triumph, the Pasha being required by the Porte not only to concede the claims of the consuls in behalf of their protegés, and to refund the money which he had compelled them to pay as haraj, but to apologize to both the consuls for the insult he had offered them. The protegés for whom these privileges are claimed, constitute a considerable body, consisting of the servants not only of the consuls, but of all their subjects residing here, and all persons employed by them in any business. At the same time, a similar controversy has been going on between the Pasha of Adana and the French consul at Tarsus, the result of which is, that the Pasha is deposed from office; and what is worthy of notice is, that the official order for his deposition was forwarded to him through the consul himself with whom he was at variance; having been given to the French Ambassador, and by him sent by an express steamer to the consul.

The way opened to 'Aintab.

17. Baron Garabed has been waiting ever since he delivered the Vizierial letter to the Pasha, for a corresponding order from the Pasha to the Governor of 'Aintab. Yesterday he was informed that the Pasha had sent a copy of the vizierial letter a few days before; and we are consequently making our arrangements to go to 'Aintab without farther delay, hoping to start on Monday the 20th. Bedros Vartabed expects to accompany me. A change has recently been made in the officers of the quarantine at 'Aintab, in consequence of the negligence of the former, so that I shall now be obliged to perform a quarantine of twelve days on my arrival there.

Nestorians.

LETTER FROM MR. PERKINS, AUGUST 18, 1847.

The Press—Pilgrim's Progress.

WE are peacefully prosecuting the translation of the Pilgrim's Progress, and hope to commence printing it in the course of a few weeks. We can scarcely doubt that, next to the Bible, it will prove one of the richest boons which we could give to the Nestorians. I hardly need remind you, that this work is wonderfully adapted to interest this people, in common with all orientals.

Mr. Perkins remarks that the usefulness of the work would be much increased by cuts, such as have been used by the American Tract Society, and suggests that an application be made to that society, to furnish them.

The Patriarch.

As we presume you will like to be kept informed in regard to the attitude of Mar Shimon at Oroomiah, I may state, that he has spent most of the past four weeks at Seir, with several of his brothers and their families. The extremely hot weather of the present season impelled the Patriarch thus to seek relief at our health retreat. He returned to the city two days ago. He continues to appear very kindly disposed towards us and our work, and seems to be naturally a simple hearted man, and quite candid for an oriental. Our intercourse with him while he was at Seir, was very familiar and pleasant. We saw him daily, and frequently had him as a guest at our tables. Last Sabbath, he invited me to preach at his tent, (near our premises, where he passed most of his time during the day, lodging at night in a part of our house,) which I did, Messrs. Wright and Stoddard leading in prayer before and after the sermon, and the Patriarch pronouncing the benediction at the close of the meeting. My text was Rom. 6 : 23—"For the wages of sin is death ; but the gift of God is eternal life through our Lord Jesus Christ." A considerable number of Nestorians were present, and all were very attentive to the word preached. We also sung hymns, on this occasion, as usual at our native meetings, from our new Nestorian Hymn Book.

We may regard this invitation from the Patriarch to preach to him as somewhat important, alike as giving his formal and public sanction to our work, and as being, we trust, the commencement of his listening to the proclamation of the gospel from members of our mission. He was doubtless prompted to extend to us this invitation by his brother, deacon Isaac, who, in his religious views, is now very intelligent and thoroughly evangelical ; but we see no reason, while Mar Shimon continues friendly to us, why we may not hope that the invitation will be repeated more or less often, and the Patriarch also thus be made acquainted with the way of salvation through a living faith in the Lord Jesus Christ, instead of a routine of dead forms. Our familiar intercourse with him, and that of our pious native helpers, will, at least, we trust, do much to enlighten his mind on religious subjects. And how important is it that he also be the subject of our fervent and incessant prayers, that his heart, as well as his understanding, may be reached by the truth.

Several weeks ago, Mar Shimon received a letter from the Pasha of Mosul, in which the Pasha stated, that he knew not where the Patriarch was, and summoned him, wherever he might be, to return immediately to Mosul. Mar Shimon acknowledged the letter of the Pasha, assigning as reasons for his abruptly leaving Mosul, his strong desire to see his family, from whom he had so long been separated, and his apprehension of injury to his health from the hot climate of that city. He also declined complying with the requisition to return thither, on the score of his age and infirmity. His letter to the Pasha, which he sent to us for perusal, was very respectful and proper in the circumstances.

It is probable that Mar Shimon may again ere long be summoned by the Porte, through the English Ambassador at the Turkish capital, to go to Constantinople, to be formally reinstated as head of the mountain Nestorians. We shall of course endeavor, as far as possible, to keep aloof from his political matters ; while at the same time, we cannot mistake the voice of Providence calling on us to labor for his salvation, by thus bringing him to us and placing him so much under our influence. He still evidently has his thoughts turned towards his native mountains, and it is gratifying to see that the idea of missionary labors there, enters into his anticipation of a return to Koordistan. A day or two ago, for instance, he inquired of one of our

number, 'Who would take Dr. Grant's place, as a missionary in the mountains?'

Defeat of the Koords—Bader Khan Bey a Prisoner.

You will have heard that Bader Khan Bey, and several other Koordish chiefs, have been taken and sent as prisoners to Constantinople. It is reported that Noorullah Khan is also disposed of in the same way, but of this we are not yet certainly informed. We must wait the course of events, before we can determine, for certainty, how far these wonderful providential movements throw open the mountains to missionary labors, though we trust that they will early lead to this desirable result.

Dr. Glen—His Labors and Plans.

Dr. Glen and his son left us a week ago, after a visit of three weeks at Oroomiah. Their object is, to visit the principal cities of Persia, for the purpose of personally distributing, in those cities, Dr. Glen's translation of the Old Testament and a reprint of Martyn's translation of the New Testament—the two being published together. We are thankful that this very difficult and delicate work is thus intrusted to *safe* as well as faithful hands. Dr. Glen is sent out, I believe, under the joint patronage of the United Scotch Synod and the British and Foreign Bible Society, by whom he was also sustained in translating and printing the Old Testament.

Mr. Stoddard expects to start for Erzeroom about the first of September, to meet Mr. and Mrs. Cochran and Miss Rice.

LETTER FROM DR. WRIGHT, AUGUST 26, 1847.

The Cholera.

It has become our painful duty to inform you of the reappearance of that dread scourge, the cholera, in Oroomiah. Some weeks since we heard of its being in Georgia, especially in Tiflis and Erivân, where its ravages are reported to have been truly awful. Its course from thence was in this direction, breaking out in Khoy, Salmas, and then in Oroomiah. It may also have spread in other directions, but of this we have no certain information. Yesterday it was reported that it had reached Tabreez. The cases have not yet become numerous here, as it is but a few days since the first occurred. Of the character of the disease I cannot now speak from personal observation, having been absent on a tour of some days in the mountains, and since my return it has not been practicable for me to be among the sick. The time, however, is very unfavorable—it could not be more so. The Mussulmans are in the midst of their annual fast of a month, during which they abstain wholly from food from the early dawn of the morning until night, when they consequently indulge to great excess. It is also the season when fruit, and that not always of the most wholesome kind, is the principal food of the people, and moreover the heat of summer is not yet past.

One of the mission families has taken refuge in the salubrious district of Tergawer, and others may follow in the course of a few days; though we regard ourselves as tolerably secure here at our mountain retreat. Mar Shimon and family, on the first report of the disease in town, were greatly alarmed, and lost no time in hastening to Tergawer. His brother Isaac, a very intelligent and enlightened man, and whose conscience we have long thought was not at ease, pale and agitated, called upon one of our number before leaving home, and remarked, "It is not *this* death I fear, it is the *second death*."

Locusts.

This is a year of judgments. It is now some weeks since *locusts* made their appearance in this province, and the devastation which they have committed in some places is truly wonderful. They have so completely destroyed the wheat in some fields, that reapers have left them in despair, weeping aloud. Fortunately, however, the wheat had so far ripened in most parts of this province upon their arrival, that they have not done much harm to it. They have fed here mostly upon cotton and grass, fields of which they have in many cases swept clean.

It is a fact worthy of observation, that the locusts first appeared this year in the neighborhood of Tiflis, where the cholera originated. They also, like the cholera, advanced gradually in this direction, appearing at Erivân, Khoy, Salmas and Oroomiah successively. At the former places, the ruin occasioned by them was much greater than at the latter, as they appeared there earlier in the season, when wheat, barley and other kinds of

grain were green, and more palatable to them.

All classes, Mussulmans and Christians, regarded the locusts as a judgment from God; and now that another more fearful judgment is added, many stand in awe and tremble. May the voice of God, repeated once and again, be heard in the land, and may men be led to turn from their sins.

Political Disturbances.

There are very serious political commotions in Khorassan, Kerman, Ispahan, and indeed in every part of Persia except Azirbajan. Here all is quiet. The British and Russian Ambassadors are prosecuting with energy their benevolent designs in relation to the Christians in Oroomiah. Dawood Khan, who has been absent some months at Tabreez, has just returned, invested with new powers to protect the Christians from Mussulman oppression.

Ophthalmy is very prevalent around us, and several of the children of the mission have suffered seriously from it. We have reason to be thankful, however, that they are now in a fair way of recovery.

Progress of the Cholera—Fearful Mortality.

In a subsequent letter, dated Seir, September 29, Dr. Wright gives the following account of the dreadful ravages of the cholera at Oroomiah.

Last month we wrote you briefly, announcing the appearance of that fearful pestilence, the cholera, in Oroomiah. It is now our painful duty to inform you, that our most serious apprehensions at that time as to the fatality of the disease have been more than realized. For about ten days it went over the city like wild-fire, and laid hold of its victims with almost unparalleled violence. It is estimated that four hundred died in a single day. It penetrated every ward, every street, and nearly every house. For a time, the ordinary routine of business was broken up, and the mass of the people were occupied with their sick and dead. So many were falling victims to the disease, and its aspect was so fearful, that terror was stamped on every countenance, and every one was in momentary expectation of being attacked. In some cases every member of a family was swept off in the course of a few days, and the house was left desolate. Such a panic prevailed at one time, that the people fled from the dead, who were left one or two days in their place just as they breathed their last. The mosques and places of prayer were thronged, and congregations often assembled in the Bazar to listen to the exhortations of the mollahs. Great multitudes spent night after night upon the house-tops, crying aloud to God, that he would have mercy on the ill-fated city.

Some of the higher classes left the town and sought a more salubrious atmosphere in the country around, though there was no general dispersion of the mass of the population. The influence of the mollahs was decidedly against it. One of this class, who is held in great veneration by the Mussulmans for his piety, was asked one day by a poor man in great terror, whether it was well to flee at such a time. "Yes," replied the mollah, "flee by all means, and without delay." "Where do you advise one to flee," asked the poor man. "Flee to God, and there you will be safe," was the reply.

No accurate estimate of the number of deaths by cholera in the city has yet been made. We have no doubt, however, that four thousand, and perhaps more, have fallen victims to it. The estimate of the native population reaches as high as five or six thousand. It is supposed that the whole number of inhabitants in the place varies not far from twenty-five thousand.

The Cholera in the Villages.

Shortly after the appearance of the pestilence in the city, it began to spread in the villages on the plain, few of which were exempt from its ravages. In some of them its violence was terrible. In one village, thirteen persons were cut off in a single house in the course of two or three days. The father and two small children are all that remain. In Geog Tapa, twenty-three persons have died, which is not a great mortality for that village. But as three deaths occurred the first day of the appearance of the disease in that place, the greatest panic was spread among the people, and they flocked in crowds to the places for preaching and prayer. Our native helpers, Priest Abraham, John and Moses, were all there, and were continually engaged in preaching the gospel at morning and evening prayers in the church, in private houses at night, among the crowds that gathered around the sick

and dying, and at the grave at the time of burial. One of them remarked that every day seemed like a Sabbath, such solemnity pervaded the people, and so much time was spent in prayer and preaching.

We now hear of only an occasional death in the town, and the disease appears to have spent its force throughout the province.

Preservation of the Missionaries.

One of the mission families took refuge in Tergawer at the first onset of the disease, and two others retired subsequently to that beautiful district. The remaining family continued at Seir, where we are happy to be able to say, that no case of the disease occurred; a fact which enhances our estimate of the value of the place, as a retreat from the pestiferous atmosphere of the city and plain.

We have occasion this year, as we had last, to record the singular goodness of God in watching over our missionary circle during this time of trial. He has most richly fulfilled to us his promise, that "when thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

Death of Pious Nestorians.

The Nestorians have shared largely in the ravages of this fearful malady, though but few immediately connected with the mission have been removed by it. One young man, employed in the printing office, was early cut down, and his loss is a serious one to us. He was the most valuable workman in the office, and his influence upon his companions, and upon the people of the village where he resided, was of the most salutary kind. We have long regarded him as one of the most interesting Christians among this people. He was humble and gentle in his manners, blameless in his life, and, though a man of few words, an earnest disciple of the Savior. He was also a respectable scholar, well acquainted with the Scriptures, and very competent to preach the gospel. Being a deacon, he often exercised his gifts among the people of his village, and much to their satisfaction and profit.

One of the girls of Miss Fisk's school died in Geog Tapa, and also one of the boys of one of the village schools in that place. In the death of these two scholars we have hope. They had given very satisfactory evidence for some time, that they loved the Lord Jesus Christ, and desired to do his will. It is a painful thought, that while thousands in so short a time have been hurried into eternity, so few probably were at all prepared to meet the great change.

The Cholera in other places.

The cholera has prevailed also at Tabreez, though its mortality appears not to have been so great as in Oroomiah in proportion to the population of the place. It is said that four thousand, the same number as estimated in Oroomiah, have fallen there, while the population is probably nearly four times as great. The general dispersion of the people from that city, upon the first approach of the pestilence, no doubt greatly diminished the mortality of it.

Our latest dates report that the disease has advanced from the north as far as Tehrân, and that it has broken out in the south of Persia, and is advancing from that direction toward Ispahân.

All the mission families are now here at our mountain retreat. In case of no new outbreak of the disease in the city, we who reside there will probably soon return to our homes. Dawood Khân, the officer of government in charge of the civil affairs of the Christians in this province, is now on the mountain. He came up four weeks ago, to escape the disease raging below. Mar Shimon and family are still in Tergawer.

Recent Intelligence.

ARMENIANS.—A sketch of the life of the Rev. Apisogham Hachadoorian, first pastor of the first evangelical Armenian church in Constantinople, drawn up by Mr. Dwight, will be inserted in a future number of the Herald. The present aggregate of communicants in the four reformed churches is one hundred and thirty-nine, of whom eighty-nine are connected with the church at the capital. The number of Armenians, men, women and children, who are *actually separated* from their former church and now openly profess Protestantism, in Turkey and Syria, is reckoned at one thousand and seven. Besides these, there are nearly three thousand, who are known to their own people and to others to be of Protestant sentiments, but who still retain a loose connection with their former churches. A much larger number must be more or less desirous of seeing the reformation advance.

Mr. Schneider has given an account of a late journey through Asia Minor, from Smyrna to Broosa. At Magnesia, a city of 7,000 Mussulman houses, 3,000 Greek and 700 Armenians, eight hours from Smyrna, he found an Armenian who appeared truly pious. He maintains family worship, and has procured a pious schoolmaster from Constantinople, for his children and a few others. At Balekhissar, Mr. Schneider, after a long and interesting conversation with the Pasha, recovered the books, which were seized about a year since by order of the Armenian Patriarch.

NESTORIANS.—Mr. and Mrs. Cochran and Miss Rice, who sailed from Boston on the 21st of June, reached Erzeroom on their way to Oroomiah, on the 27th of September. They were there as late as the 16th of October, detained by the illness of Mrs. Cochran. Mr. Stoddard had arrived from Oroomiah to accompany them to their destined field. The winter had set in uncommonly early, and it was feared that Mrs. C. had been too much weakened by fever to permit her and her husband crossing the mountains beyond Erzeroom that season.

Doct. Wright has sent an interesting account, which will be published in a future number of the Herald, of his visit among the Nestorians of Nockea, a district of the mountains west of the plain of Oroomiah, never before visited by a missionary. It is the native region of priest Dunkha, who has often been mentioned in the Herald, and who accompanied him on this visit. They met with a friendly reception from the Nestorians; and the Koords, who are masters there, assented to their labors. The way seemed open for occasional visits to preach the gospel.

SYRIA.—A short letter from Mr. Van Dyck, dated 'Abieh, October 5, states that affairs at Hasbeiya have taken a more favorable turn; but he gives no particulars.

GREECE.—A letter has been received from Dr. King, dated at Rome, Oct. 18. He had been presented to the Pope, of whom he says: "He is certainly a very remarkable man; but I think that we must wait a little longer, before giving a decided opinion with regard to his object in certain measures he is adopting." He had also had interesting interviews with Padre Ventura, an intimate friend of the Pope, and with the celebrated Cardinal Mezzofanti, who speaks fifty languages.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the 4th of December, the Rev. Charles Little and wife embarked at Boston, in the ship Mary Adams, Capt. Lucas, for Madras. They are destined to the Madura mission. Mr. Little is a native of Columbia, Connecticut, graduated at Yale College, and received his theological education at Auburn and New Haven. Mrs. Little is from Sherburne, New York.

ACKNOWLEDGMENT OF FUNDS.

DONORS will find, in this number of the Herald and henceforth, a different arrangement of the acknowledgments of funds,—all receipts, of every kind, from the same State, being placed together. This arrangement will greatly facilitate the labors of agents and others, who wish to know what is done in any particular region.

VISIT TO THE CHEROKEE AND CHOCTAW MISSIONS.

TWENTY years have now elapsed since any delegation from the Board has visited these missions, and during the intervening time the main body of both these tribes have removed from their former homes on the east of the Mississippi, to their new residences far west of that river; the plan and manner of conducting these missions have been, in important respects, modified, new laborers have been introduced, and changes in the relations of the missions and in the condition of the Indians have occurred. That the Committee might have the present condition and circumstances and affairs of these missions more fully and distinctly before them, and that the correspondence with them might be conducted more intelligently, they have commissioned one of the Secretaries of the Board, Rev. Mr. Treat, to visit all the stations among both the Cherokees and Choctaws the present winter, inquire into all the departments of instruction and labor, confer freely with the missionary brethren on all points of interest which may arise, and give them such counsel and aid as he may be able; and report to the Committee at length on his return.

Mr. Treat left Boston on the 30th of November, proceeding by the way of the Ohio, Mississippi and Arkansas rivers, first to the Cherokees, whence, after spending the requisite time, he will proceed to the Choctaws, across the country from the Arkansas to the Red river, and thence, probably, down the latter river and the Mississippi, to New Orleans, and by Mobile and the more southern land route home, hoping to arrive, if Providence favors, about the first of April.

Accompanying Mr. Treat were the Rev. Mr. Ranney and wife, late of the Pawnee mission, who go to join the mission to the Cherokees; also Mr. David Breed and wife, Miss Jerusha Edwards, and Miss Caroline A. Fox, assistant missionaries, who are destined to reinforce the Choctaw mission.

MPONGWE GRAMMAR.

A GRAMMAR of the Mpongwe language, with vocabularies, by the Missionaries of the Board at Gaboon, has been printed at New York, at the expense of the Board.

The vocabularies contain about 2,100 English words rendered into Mpongwe, and about 1,450 Mpongwe words rendered into English. This difference arises partly from the fact that the Mpongwee people have not yet learned to make certain important distinctions, and therefore have no words to express them. For example, *mbia* is used for *good, handsome, kind, just,* &c. And in part it arises from the structure of the language, which is such that some words can be so modified as to express many ideas. For example, *kamba,* to speak; *kambaga,* to speak habitually; *kambiza,* to cause to speak; *kambina,* to speak to or for some one; *kambagamba,* to speak at random. And these terminations may be so combined as to make six other significant forms, as *kambinaza,* to cause to speak for some one. And yet again, each of these has an active and a passive, a positive and a negative form.

The Grammar appears to be remarkably perfect, considering the shortness of the time since its authors first became acquainted with the language. It will be of great use, not only in prosecuting the work of that mission, but of the numerous missions yet to be planted among the kindred tribes who inhabit the southern half of Africa.

JAPANESE TYPE.

REFERENCES have occasionally been made in the pages of the Herald to Japan, and such notices given relating to that country as had any bearing upon the spread of the gospel. The Dutch and Chinese are still the only nations whom the Japanese rulers permit to trade with their subjects, and they are both restricted to the single port of Nagasaki, at the western extremity of the empire. The Dutch have made some efforts recently to extend their commerce with this port, which have failed of success, owing to the apprehensions of the Japanese, who feel unwilling to run any risks by altering or extending their foreign relations. The trade from China to Japan is confined to the port of Chapu, the entrepôt of Hangchau fu, lying between Ningpo and Shanghai, from whence the junks sail semiannually across the Yellow Sea to Japan. It is through this port, and by means of these vessels, that the Chinese government send back such tempest-tost sailors as are cast upon their shores; and thereby a few of the unfortunate persons who are driven out to sea, regain their homes. The laws of Japan forbid all natives leaving the country, and most of those driven off its shores who are recovered, endeavor to find their way home through the Chinese.

The recent visits of Captain Cooper and Commodore Biddle to the bay of Yedo, and the courteous treatment they experienced in comparison to the barbarous reception of the ship Morrison in 1837, show that the authorities have adopted a little different policy towards their foreign visitors, while it equally evinces their determination to maintain their seclusion, and give no pretext to any one to attack them. But if the Japanese rulers have resolved to shut themselves up, they cannot altogether confine their subjects at home; and from those who have been unwillingly landed upon the shores of foreign countries, something concerning the language and institutions of the country has been learned. The Dutch merchants and physicians, too, have attended to these subjects during their sojourn there, and informed us of the general condition of Japan and its inhabitants. The principles of the government are feudal; the sixty-six princes who divide most of the country among themselves, rendering fealty to their liege lord at Yedo in military service and customs, but each of them retaining the internal control over his own principality. One method adopted by the central government to weaken their power, is to compel each prince to reside at Yedo half the time with a body of retainers, and encourage him to excel in the style and display of his palace and suite.

The language of Japan has attracted the notice of the Dutch living there, and Siebold has paid particular attention to its structure and affinities. Rev. Dr. Medhurst published a small Anglo-Japanese vocabulary at Batavia fifteen years ago, which he compiled with the assistance of duoglott vocabularies in Dutch and Chinese, having Japanese words in corresponding columns. This Vocabulary has been of considerable assistance in communicating with the men thrown upon the charity of foreigners, and enabling the latter to learn something concerning them and their native land; and also, in some cases, to teach them the principles of Christianity, and the language of those around them. The desirableness of having at hand Japanese type to print such works as would aid in illustrating that language, and rendering its acquisition easier, and printing translations into it, has led to the preparation of a font of type by Mr. S. W. Williams, of the mission to Canton. The Japanese language possesses four forms of writing, similar to our Roman, Italic, and running-hand, but differing from each other in form much more than those do, and presenting in their perplexing diversity a serious obstacle to its acquisition. The characters in the simplest of these syllabaries, called the *Kutakana*, have only been cut, the form and pronunciation of which are here given.

イ	i	ダ	da	ゴ	go
ロ	ro	レ	re	エ	ye
ハ	ha	ソ	so	テ	te
バ	ba	ゾ	zo	デ	de
パ	pa	ツ	tsu	ア	a
ニ	ni	ヅ	dzu	サ	sa
ホ	ho	子	ne	ザ	za
ボ	bo	ナ	na	キ	ki
ポ	po	ラ	ra	ギ	gi
ヘ	he	ム	mu	ユ	yu
ベ	be	ウ	u	メ	me
ペ	pe	井	i	ミ	mi
ト	to	ノ	no	シ	shi
ド	do	オ	o	ジ	zhi
チ	chi	ク	ku	ヱ	ye
ギ	ji	グ	gu	ヒ	hi
リ	ri	ヤ	ya	ビ	bi
ヌ	nu	マ	ma	ピ	pi
ル	ru	ケ	ke	モ	mo
ヲ	wo	ゲ	ge	セ	she
ワ	wa	フ	fu	ゼ	zhe
カ	ka	ブ	bu	ス	su
ガ	ga	プ	pu	ズ	zu
ヨ	yo	コ	ko	ン	'n
タ	ta				

POWERS OF THE VOWELS: *a*, as in *father*; *e*, as in *they*; *i*, as in *police*; *o*, as in *snow*; *u*, as in *rule*.

The other forms, called *Hirakana*, *Manyokana*, and *Imattokana*, are so unlike the *Katakana*, as to demand a separate study, and detain the student at the outset by the task of learning four or five forms of the same syllable. The characters given above are indivisible syllables, like those invented by Guess to write Cherokee; and in speaking, elisions seldom occur except with the vowels; thus, アラワニ, is read *arawani*; ヱド", *Yedo*; ナガサキ, *Nagasaki*, &c.

The Japanese write their language in columns, and read it, like the Chinese, from right to left. They also print in the same manner from blocks, upon which the characters have been cut with small chisels, in conformity to the copy pasted upon its surface. By this means, books are cheaply and expeditiously printed, and are found in the hands of all classes; but the facilities this *Katakana* syllabary offers to the acquisition of knowledge are almost nullified by the use and incorporation of contracted Chinese characters into the text, whereby a knowledge of that language is an almost indispensable preliminary to the study of Japanese. The various modes in which the original Japanese language has been represented and combined with Chinese characters, cannot well be illustrated without introducing the characters of both languages; but the result has been a medium of communication, so perplexing and multiform, as to go far to close the door to the pursuit of knowledge, except to the rich and talented. The Japanese have, however, an alternative to this cumbrous vehicle of thought, which the Chinese do not possess, in their simpler syllabary, and it can hardly be supposed that they will retain the complex forms, when they see the greater utility and pleasure of attending more to the ends than the media of knowledge. This font of type has been cut in New York, from the best models attainable, and together with a font of Manchu type, cut in England at the expense of a liberal American merchant, G. Nye, Jr., Esq., of Canton, will be carried out on Mr. Williams's return.

FIRST THIRD OF THE FINANCIAL YEAR.

FROM the statements made at the late annual meeting, and from the circular which the Prudential Committee were then instructed to issue, the friends of missions generally have learned that during the last year the expenditures of the Board greatly exceeded the contributions. They have also learned, that to cancel this debt, carry forward the missions as their necessities and the best economy require, and at the same time send forth all the suitably qualified missionary candidates then under appointment, or who may offer themselves during the current year, the contributions to the treasury must, during this year, amount to three hundred thousand dollars; and that to raise this sum there must be an advance on the contributions of last year of at least forty per cent. At the end of November, four months, or one third of the current year had elapsed; and all will be interested in learning what progress towards attaining the object aimed at, has been made during this period. The following statements will show.

During the four months, beginning with the first of August and ending with the thirtieth of November, 1846, the whole amouut received to the treasury of the Board was $51,875 94. During the corresponding four months of the current year, ending with the thirtieth of November last, the amount received was $70,986 97; being an advance upon the receipts of last year of $19,111 03, which is only $1,639 34 less than the advance of forty per cent. which was proposed. When it is considered that nearly two months had elapsed before the deficiency in the treasury and the increasing necessities of the missions, as presented at the annual meeting and in the circular, were brought fully before the community so as to affect their contributions, it may be inferred that those churches and individuals who have made their

contributions in view of all the facts, have, on the average, advanced fully up to the amount proposed; and that, if those who may make their contributions during the remaining eight months of the current year shall advance as much, the sum of three hundred thousand dollars, proposed at the annual meeting, will actually be received, the missions be carried forward, strengthened and encouraged, all suitable missionary candidates be sent forth, the existing debt cancelled, and a spirit of missionary enterprise be cherished in our churches and theological seminaries. That such an advance in the contributions for the remainder of the year will be realized, the correspondence of agents and others leads the Committee to expect. One agent writes, that every church which he has visited since the annual meeting of the Board, with perhaps one unimportant exception, has increased its contributions—some of them as much as seventy-five per cent.; though he thinks the average may not quite equal forty. Another agent writes, "I have recently made a six weeks' tour, and am much gratified with the results of my labors. Certainly there is no diminution of interest. The weather has been most unfavorable, and the roads nearly impassable; yet I think we shall come up to the forty per cent. increase in that portion of my field. I frankly say to the people, that it would, in existing circumstances, be wicked not to send out all the properly qualified missionaries who offer themselves; that the Committee must send them, and the churches must sustain them, to do which they are abundantly able."

A pastor in one of the western States, writes in answer to the circular, "Our contributions are quite an advance on those of last year. I am happy to live among an industrious, though not a rich people, who for more than ten years have given annually from two hundred to four hundred dollars to the Board."

A layman, in another remote State, writes, enclosing fifty dollars, "I have received your circular, and am pained to learn that your receipts the last year are inadequate to meet your expenditures; and I hasten to contribute my mite to make up the deficiency."

An agent, who had been present at the annual meetings of ten or fifteen auxiliary societies, writes that those meetings had never before been so fully attended, or so spirited and interesting; and though the contributions last year were less than the year previous, yet all seemed fully resolved that in this respect there should be a speedy advance.

Let all the pastors of the more than three thousand churches who make the Board the channel through which flow their contributions for the salvation of the heathen, feel, and train those churches to feel that responsibility relative to the missionary work which a pastor in one of the northwestern States expresses, in response to the circular of the Committee, extracts from which are given below, and never again would the Board find difficulty in sending out all properly qualified missionary candidates, and extending the missions so as to occupy every field which the providence of God should open for us.

Though the obscure pastor of a feeble and frontier church, yet upon me and my church in some real, however small, measure does your Committee rest for sympathy and resources to support them in the conduct of the great missionary enterprise, and I have felt myself called upon to respond to your Circular Address by an explicit expression of my own sympathy and purposes in the present crisis, that you may be furnished with one individual case to aid you in forming your judgment of the class of churches in which mine is included.

I say then, that I hold myself personally responsible to Christ for the maintenance of the missionary enterprise, specially intrusted to you, as really responsible as you who have upon your hearts and hands the conduct of its interests. I have no disposition to lose sight of the fact, that I am *in foro conscientiæ* pledged to the support of your enterprise, and pledged to the extent of my *all* by my past contributions, such as they have been, by my past sympathies expressed in the ear of God and of man, and by my prayers to the God of missions on your behalf.

The views I thus take of my own position I endeavor to impress upon the members of my church, by many of whom, in different degrees, and I think in an increasing degree they are embraced and realized.

What we will do,—perhaps, in a proper sense, what we *can* do, depends upon the emergency, which, in your wisdom, guided we trust by wisdom from on high, may from time to time be presented to our notice. We should be grieved to have our devotion to the Savior, and our interest in the missionary cause, measured by what we have done, or by what we may do in the present exigency. Though we protest our supreme devotion to the Savior, and would rather see His cause prosper than our corn and wine increase, yet we must confess ourselves to be slothful, inordinately attached still to the comforts of the body, prone to self-indulgence and consequently reluctant to acts of self-denial until—and we hope *only* until—the occasion manifestly demands them.

We say then, go forward in your enterprise, not restricted by what the church has done or is doing; but according as the finger of the Lord shall point; occupy the field which God plainly opens to you; send forth every Christ-commissioned ambassador whose inward soul hears and responds to the Macedonian cry from abroad; and then tell us what is required of us, not doubting that the heart and the purse of the church are, to their utmost resources, at command. We cannot tell you in advance to what extent

we will help you, how much we will give; for we cannot know how much the Lord will demand of us. We can only say that we and all we have are the Lord's; and from the relations you sustain to us, we must learn from what you do, how much of that which is his the Lord requires us to appropriate in the particular field of foreign missions. You are our eyes and our understanding in this department of Christian labor. You occupy the high places of observation and are charged with the responsibility of directing the movement.

What I have said of myself and my church I presume expresses the sentiments of most of the Presbyterian and Congregational churches in this State. I can venture to say that there is a decided sympathy in our churches with the Am. Board, and a decided confidence in the wisdom of its measures—a sympathy and a confidence which are steadily growing. This fact is not universal, but *general*. There are some few churches, and portions of churches that withhold their confidence. But the fact stated I believe to be both general and progressive. Notwithstanding some unfavorable manifestations which are seen at the West from time to time, there is a deeper and stronger flow of conservatism—of intelligence and conscience, than is commonly apprehended at the East—more than I have myself been wont to apprehend. The more opportunity I have had of meeting my ministerial brethren and knowing their character, and of acquainting myself with the real heart of the churches, the more confidence I have come to put in the prevalence and permanence among us of those intelligent principles which are at once the crown and the strength of the Calvinistic churches in the old States.

As regards the present exigency, I can promise from myself and people the advance which you ask. Indeed I have had the friends of the cause together and laid before them your statements in order to obtain from them an expression which would warrant this communication. What we have done or are now likely to do, is in itself inconsiderable; but valuable in view of the poverty of the church, and as being significant of its sympathy, and of what may be expected from it as it shall grow in numbers, wealth, and piety. At present we are weak and are sustained in part by missionary aid. We have for some time been engaged in the no easy work of erecting a spacious and comfortable house of worship. The agents of all the leading benevolent movements make us their periodical visits and collect something; while assessments for school-houses and various local and social exigencies peculiarly frequent and peculiarly onerous in the new districts, make their exactions on the narrow means of the people. Under these circumstances we have collected for the Am. Board for the year ending the last month, chiefly by the monthly concert collection, $31,51. Upon this I intend there shall be the coming year, the Lord helping me, at least an advance of 50 per cent., and I shall aim at 100 per cent. I trust that the interest and the contributions of this church for the foreign missionary and every branch of the great cause of our Redeemer in this apostate world, shall continue to increase in a large ratio. As we pray for the blessing of God on the endeavors to extend the principles of the gospel, I seek to remember myself and to impress it on my people, that the very success we ask for may involve, and in all human probability must involve, the need of largely increasing sacrifice by us of our personal and family comforts, and a great modification of our prudential maxims. May the Divine Redeemer impart to me and my church more of his own benevolence!

A pastor in western Pennsylvania writes, in reply to the circular, adducing facts and considerations which clearly show how easily this missionary enterprise can be carried forward on a greatly enlarged and steadily increasing scale, whenever all the friends of the work really feel it to be not only a work which God enjoins on them as their work, but as hearty philanthropists, rejoice in it, as their highest honor and happiness, to have an agency in enlightening and saving the benighted and perishing nations. Some extracts follow.

The available funds of the Board, as the circular states, are now nearly what they were ten years ago. Yet, it is said that wealth, intelligence and piety, have all increased, and interest, too, in the work of missions. But the available funds of the Board are nearly the same as ten years ago. How is this? If the love of God and the love of souls be in the heart at all, it is "shed abroad" there! Every true follower of Christ, who knows his blessed Savior aright, and who knows his duty and feels it aright, has a heart as large as the world!

You say very truly, that the point is to "*break the force of past habit.*" The past habit of giving just so much annually, and no more; no matter how much property and wealth and piety increase! Everything may increase but benevolence to the cause of our adorable and benevolent Redeemer, to whom we have professed to dedicate ourselves and all we have, or shall have, must remain now as it was "ten years ago." Lord Jesus, spare us and bring us to repentance!

The Board wants $300,000 for the current year. This is only $100, for each of the 3,000 churches.—Who will dare to affirm that there are not 300 churches in the United States deeply enough interested in the proceedings of the American Board, and in the Christian honor of the American nation, and also possessing ability enough to raise $1,000 each the current year? This would make $300,000. This can be done; and I am almost on the point of saying it will be done! And who will affirm that there are not 300 churches more out of the

two thousand seven hundred remaining, able and willing to give $500 each during the current year? This would raise $150,000 more?—And who will say that the remaining two thousand four hundred churches could not, if they would, make up $150,000 more, and thus raise $600,000 during the current year! This would double the power of the Board; and oh! the results which might be expected to follow such an offering from the cheerful liberality of a bountiful God! Will any one say, it is impossible? Let us consider what God can save us from or do for us. The Lord consumed by fire in these United States, from the fire in New York in 1836, to the fire which burnt the Rail Road Depot at Ann Arbor, Mich., in Oct. 1846, full $40,000,000 worth of property! Forty millions worth of property burnt up in ten years! I kept the statistics of loss by fire myself for that period. Was the nation ruined by these calamities? Has this vast sum been nationally missed at all? How long would forty millions of dollars sustain the American Board at $300,000 a year? How many missionaries would it sustain at $600 each per annum, in heathen lands for ten years? Oh publish this to the churches, that it may help them to learn righteousness better, lest God come and burn up an hundred times more than they say they are able to give to his suffering cause!

It is a profound wonder to me, how a Christian can believe that the human soul is immortal, and constituted for an endless existence—that mankind are fallen, guilty and depraved, and are all by nature exposed to the curse and wrath of the righteous God—that Jesus Christ is the only Savior—that the gospel plan of salvation is the only plan by which the sinner can be saved—that God's will and clear command is that this gospel be preached to all the world—and that a properly qualified ministry is to be sustained while prosecuting this heavenly enterprise—and finally, that there are yet at least 600,000,000 of mankind who have not heard the gospel at all! I say, how a follower of Him who emptied himself of all but love for our sakes, can acknowledge all this, and consent to become rich, and fare delicately, and live sumptuously every day, while thousands are every day perishing for want of the knowledge of Christ, and thousands of others are calling for that knowledge, but it cannot be afforded for want of means—is to me one of the deepest mysteries of iniquity which has ever attracted my attention! The preaching on the subject of missions, for the future, must be more thorough, searching, and solemn, than ever it has yet been. To send the gospel to the world must become a matter of absolute principle with the church of Christ.

It is easy to see how God can, by giving greater success and prosperity, and by protecting from calamity and losses, bestow on his people far more of this world's good than has ever been asked of them for advancing his cause. Will the churches which make their contributions during the remaining months of the year, encouraged by the favorable beginning which has been made, continue this increase to the end of the year? and thus aid in carrying forward this enterprise in such a manner as the command of Christ, the movements of divine Providence, and the greatness and urgent nature of the work seem to demand?

DONATIONS,

RECEIVED IN NOVEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Falmouth, 1st par. m. c. 10; Mrs. R. McGregor, for *David McGregor*, Ceylon, 20; 30 00
- N. Yarmouth, 1st ch. m. c. 40 00
- Portland, C. S. D. G. 1 00—71 00

Franklin co. Conf. of chs. Rev. I. Rogers, Tr.
- Farmington, Cong. so. 25 00

Lincoln co. Aux. So. Rev. E. Seabury, Tr.
- Bath, Winter-st. cong. so. m. c. 30 00
- E. Thomaston, Cong. so. 15 00
- Warren, m. c. 4 00
- Waldoboro', 1st cong. ch. and so. 26,95; Bay coll. 2; gent. 12; fem. benev. so. 13,45; 54 40—103 40

199 40

Belfast, N. ch. m. c. 5; Camden, cong. ch. and so. m. c. 37,75; Mt. Desert, fem. miss. so. 3,47; Rumford, cong. so. 10; 56 22

Legacies.—Gorham, Charles Hunt, by D. C. Emery, Ex'r, (prev. rec'd, 62,50;) 62 50

318 12

NEW HAMPSHIRE.

Cheshire co. Aux. so. W. Lamson, Tr.
- Fitzwilliam, Gent. 74,91; la. 81,85; m. c. 18,48; to cons. Mrs. Lucy W. Biglow an H. M. 175 24
- Hinsdale, Gent. and la. 42; m. c. 20; 62 00
- Keene, La. 50,05; la. Hesbon so. 27; 77 05
- Winchester, Ch. and so. to cons. Rev. John P. Humphrey an H. M. 74 60—388 89

Grafton co. Aux. So. W. W. Russell, Agent.
- Bristol, m. c. 31 00
- Littleton, m. c. 19,08; s. s. con. for schs. in Madura, 2,62; 21 70
- Lyme, Cong. so. 92; E. T. 10; Rev. N. Lambert, dec'd, 36; ded. countf. note, 1; 137 00—189 70

Hillsboro' co. Aux. so. J. A. Wheat, Tr.
- Manchester, 2d cong. ch. m. c. 16; united m. c. 21,28; 37 28

Rockingham co. Conf. of chs. J. Boardman, Tr.
- Chester, Cong. ch. and so. wh. cons. Samuel Bell an H. M. 120 00
- New Market, Lamprey River Vil. m. c. 5 00
- Seabrook and Hampton Falls, 20 00—145 00

Sullivan co. Aux. So. D. S. Dutton, Tr.
- Ackworth, Cong. ch. and so. 26 04
- Newport, Gent. 9 57
- Plainfield, Cong. ch. 25,10; s. s. 40c.; 25 50—61 11

821 98

Legacies.—Newport, Josiah Stevens, by Rev. J. Woods, 148 25

970 23

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
- Vergennes, Cong. so. to cons. Mrs. Sarah Huntington an H. M. 115 31

Caledonia co. Conf. of chs. E. Jewett, Tr.
Barnet, Cong. ch. and so. 3 00
Lyndon, do. 15 00
St. Johnsbury, 2d do. m. c. 67; E. and T. Fairbanks & Co. to cons. HIRAM KNAPP an H. M. 100; 167 00—185 00
Chittenden co. Aux. so. M. A. Seymour, Tr.
Burlington, m. c. 7,25; J. S. S. 1; J. R. I. 1; 9 25
Milton, m. c. 1 65
South Hero and Grand Isle, Cong. ch. 23 00
South Underhill, Cong. ch. 23 00—56 90
Orleans co. Aux. So. T. Jameson, Tr.
Brownington, Mrs. E. S. W. 1 00
Craftsbury, m. c. 14 05—15 05
Washington co. Aux. So. J. W. Howes, Tr.
Barre, La. 50 00
Berlin, m. c. 18,79; Rev. J. Hobart, 10; 28 79
Waterbury, Cong. ch. and so. 35 75—114 54
486 80
Bennington, A mem. of 2d cong. ch. to cons. ARETAS G. LOOMIS an H. M. 100 00
586 80

MASSACHUSETTS.

Berkshire co. Aux. So. T. Green, Tr.
Pittsfield, Gent. 123,87; la. to cons. Mrs. MARY S. B. TODD an H. M. 185,55; m. c. 206,46; young men's asso. 79,38; chil. Scudder asso. 23; 618 26
Sandisfield, Cong. ch. and so. 22 30
South Egremont, do. 21 38
W. Stockbridge, S. Gates, 10 00
Williamstown, Williams college, the class of 1850, to cons. Rev. HENRY B. HOSFORD an H. M. 50; Mrs. Lucy Whitman, 100; S. Whitman, 20; prev. dona. from Mrs. Lucy Whitman, cons. Mrs. ANN MARIA WHITMAN an H. M. 170 00—841 94
Boston, S. A. Danforth, Agent, (Of wh. fr. an aged fem. fr. 100; Abigail Stimson, dec'd, 25; M. E. and S. E. H. for Tamil chil. 80c.) 809 39
Brookfield Asso. W. Hyde, Tr.
Hardwick, 90 33
Holland, 8 00
Oakham, Hannah Crocker, for a child at Ahmednuggur, 20 00
South Brookfield, Family sch. to cons. Mrs. W. A. NICHOLS an H. M. 106 85
225 18
Ded. printing report, 35 00—190 18
Essex co. South, Aux. So. C. M. Richardson, Tr.
Gloucester, W. par. coll. 18 20
Salem, Tab. ch. m. c. 17,85; a friend, 2; S. ch. m. c. 16,93; 36 78—54 98
Hampshire co. Aux. so. J. D. Whitney, Tr.
Amherst, 1st par. gent. 115,93; la. 104; m. c. 66; E. par. coll. 50; a friend, 1,75; Mill Valley, m. c. 20,19; 357 87
Belchertown, Coll. 75; m. c. 27; J. Walker, 15; 117 00
Chesterfield, Three indiv. 16 00
Cummington, 1st cong. so. 6 50; Stephen Tower, to cons. MARY AROLINE TOWER an H. M. 100; 106 50
East Hampton, Gent. 124,83; la. 82, 35; m. c. 70,50; 277 68
Enfield, Benev. so. (of wh. fr. L. Woods, to cons. LEONARD WOODS, JR. an H. M. 100; A. Smith, to cons. SAMUEL D. SMITH an H. M. 100;) to cons. DANIEL TRASK, CHARLES ABBOTT, JOSEPH ROOT, and SAMUEL KIMBALL, H. M. 750 00
Granby, Gent. 137 52
Hadley, N. par. gent. 30; m. c. 33, 80; wh. and prev. dona. cons. JASON STOCKBRIDGE an H. M. 63 80
Hatfield Gent. 40,50; la. 35,12; 75 62
Middlefield, Gent. 54,71; la. 39,50; m. c. 68,26; 162 47
Northampton, 1st par. m. c. 59,45; A. Lyman, to cons. ASAHEL L. WILLISTON an H. M. 100; Miss S. W. 5; Gothic sem. benev. so. 20; juv. so. for Dr. Scudder, 20; Edwards ch. m. c. 7,76; a friend, for Ceylon miss. 10; 222 21
Southampton, La. 50,81; Mrs. D. Coleman, 50; 100 81
South Hadley, 1st par. gent. 66,27; la. 52,48; 118 75
Westhampton, La. 12 93—2,519 16
Harmony Conf. of chs. W. C. Capron, Tr.
Coll. at ann. meeting, 65 97
West Millbury, Coll. 13 50—79 47
Middlesex North and Vic. Char. So. J. S. Adams, Tr.
Ashby, 14 70
Dunstable, Cong. ch. and so. 35 00
Groton, (of wh. fr. la. in union so. for *Lucretia Phelps*, Ceylon, 20;) 139 37
Harvard, 105 19
Leominster, 67 60
Pepperell, 104 00
Shirley, 17 10
Townsend, 65 00
547 96
Ded. countf. note, 2 00—545 96
Middlesex South Conf. of chs. Rev. G. E. Day, Tr.
Concord, Indiv. 20 00
Saxonville, Edwards ch. to cons. Rev. BIRDSEY G. NORTHROP and ABNER R. JOHNSON, H. M. 150 00—170 00
Norfolk co. Aux. so. Rev. S. Harding, Tr.
Brookline, La. Japan so. 19 86
Dover, Miss M. Wight, 10 00
Roxbury, Eliot ch. and so. m. c. 22 18—52 04
Palestine Miss. so. E. Alden, Tr.
A friend, 40 00
Pilgrim Aux. So. J. Robbins, Tr.
Kingston, Evan. ch. 10 00
Taunton and Vic. Aux. so.
Mansfield, m. c. 12 00
Worcester co. Central Asso. A. D. Foster, Tr.
Grafton, A. Harlow, 10 00
Oxford, Gent. 101,32; la. 105,68; 207 00
Paxton, Mr. Phipp's so. 7 00—224 00
Worcester co. North, Aux. So. B. Hawkes, Tr.
Athol, Gent. 19; la. 18,19; m. c. 29; 66 19
Hubbardston, 41 70
Petersham, 32 50
Phillipston, Gent. 62,70; la. 38,76; m. c. 18,41; to cons. CYRUS CHENEY an H. M. 119 87
Royalston, Gent. 62,70; la. 47; 109 70
South Royalston, 24 17
Templeton, Gent. 45,25; la. 43,22; m. c. 25,51; 113 98
Westminster, 42 43
Winchendon, Gent. 22,25; la. 21,75; m. c. 18,82; N. par. gent. 61,27; la. 38,88; m. c. 30,20; 193 17
743 71
Ded. exps. of aux. so. 10 00—733 71
6,282 83
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THE

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American Board of Commissioners for Foreign Missions.

SKETCH OF THE LIFE OF THE REV. APISOGHOM HACHADOORIAN,

First Pastor of the First Evangelical Armenian Church in Constantinople.

[BY THE REV. H. G. O. DWIGHT.]

MR. APISOGHOM HACHADOORIAN was born in the city of Constantinople in the year 1819. From his childhood, he was of a serious turn of mind; and as years advanced, he became more and more strict in the performance of those external religious duties which are enjoined by the rules of the Armenian Church. He was not only faithful in observing all the appointed ceremonies at the stated seasons of public devotion, but very often was he known to procure admission to the church at irregular periods, and to spend hours there alone, in kneeling before some picture and repeating his prayers. He not only observed rigidly all the feasts and fasts of the church, but, not content with the low standard in bodily mortification ordinarily observed by the members of the Eastern churches, who, when pretending to fast, merely abstain from animal food, while they glut themselves to their heart's content with the most savory vegetable dishes, he often practiced entire abstinence from all food on such occasions. He not only obeyed the rules of his church by confessing himself to a priest twice or three times a year, but, of his own accord, he would go to a priest for confession as often as once in a month, and thus obtain, as he honestly supposed, the absolution of his sins. He gave nearly all he could earn to the priests, to procure them to say prayers and masses for his soul; and, on one occasion at least, it is known that he even went to the *Greek* Patriarchal church, and distributed a considerable sum of money among the priests, that they might say masses for him, although there is no intercommunion between these two churches.

Thus it might, with great truth, be said of him, that "after the straitest sect," he lived *an Armenian*. He was a formalist and an ascetic of a high order. If salvation can come through a strict observance of religious rites and ceremonies and the practice of bodily mortifications and penances, surely none could be more safe than he. He was resolved, so far as in him lay, to atone for his sins, and to purify his polluted soul, and fit himself for the holy

presence of God, by his own doings and self-inflicted sufferings. His life, for the most part, was exemplary, with the single exception, that once, for the space, it is believed, of only a few months, he was enticed, by a wicked priest of his church, in whom he confided, into a course of gross external immorality.

He received his education at the famous school of Peshtimaljian in Constantinople, where some of the highest ecclesiastics of the Armenian church were trained; and his attainments in Armenian literature may be considered as having been fully equal to those of the Armenian Bishops and Vartabeds generally. The present Patriarch was educated at the same school.

In addition to his other attainments, he acquired a scientific as well as practical knowledge of vocal music, so that his services in this department of instruction were in great demand in his nation. Only one individual among all the Armenians of the capital was considered equal to him as a teacher in this branch.

In the year 1838 he was called to instruct in an Armenian Seminary at Has Köy, then recently established on a liberal foundation by the generous patronage of one of the chief bankers of the Armenian community. This Institution was afterwards broken up by the active opposition of jealous enemies, and the principal teacher and several other individuals, were banished as Protestants. On this occasion, Mr. Apisoghom actively sided with the persecutors, and, of his own accord, carried evil reports to the Patriarch against some of the evangelical men, in order to procure their banishment; no doubt believing, with Saul of old, that he was thereby "doing God service." This happened in the year 1839.

He spent the summer of 1840 in the family of the banker above alluded to, on the banks of the Bosphorus, in the capacity of private tutor to his children. He was not long in his new situation, before he sought, as he was wont, for an Armenian priest of the village, unto whom he could make his monthly confessions. Very providentially, the priest to whom he was directed was an Evangelical man, whose heart the Lord had opened, and who was ready to seize every opportunity of leading others to the knowledge of those same life-giving truths of the gospel which the Spirit of God had so clearly made known unto him. Mr. Apisoghom was amazed to hear this priest declare that *he* had no power to absolve from sin, and that forms and observances have no intrinsic or sacramental efficacy to purify the heart, and fit the soul for heaven. He felt that all the foundations of his faith were giving way, and for some time he was in the greatest perplexity,—unable to relinquish his former dearly cherished hopes, of working out his own salvation by duties performed and penances endured, and equally unable to answer the scripture arguments presented by the priest, to establish the doctrine of *justification by faith alone, without the deeds of the law.* He sought for frequent interviews with his new spiritual guide, and ere long, he was fully satisfied of the truth of the Evangelical system. One of the first evidences of the sincerity of his repentance was, that he went, self-prompted to some of the Evangelical men, in the persecution of whom he had taken a prominent part, and, with the deepest apparent humility, made full confession of the various wrongs he had done them, and asked their forgiveness. To one of these injured individuals, he made three visits, within the space of one week, and spent from three to five hours each time in conversing about the things of eternity, in view of which his mind was most deeply moved. He very soon took an open and decided stand in favor of the Gospel, and remained a firm and consistent friend and advocate of the Evangelical system until his death. Through his instrumentality, two of his brothers were early led to an experimental knowledge of the truths of the Gospel, one of whom has been called to fill his place in the pastoral charge of the

Evangelical Armenian church in Constantinople, and the other is pursuing a course of study at our Seminary, preparatory, we hope, to entering the Gospel ministry. Since the death of Mr. Apisoghom, his mother and sister have been admitted to the communion of the church, and his father is a very regular attendant of the preaching service, and exhibits much personal interest in religious things.

The subject of this memoir, from the beginning of his new religious career, took a most lively interest in the spread of Evangelical views among his countrymen; and his clear and strong mind, his education, his discriminating knowledge of the true doctrines of the gospel, his ability to clothe his thoughts in forcible and impressive language, and his sincere and ardent piety, all combined to indicate him as a prominent instrument in carrying forward that reformation which God had commenced in the Armenian church. He was continually seeking opportunities for conversation with men on religious topics, with the single view of leading them to a knowledge of salvation through Jesus Christ alone; and with the same object, he maintained an extensive correspondence with persons in the interior of the country; by which means he was enabled to be highly useful to many, who will long remember with gratitude the spiritual profit they derived from his communications. He gained the respect and love of all the Evangelical Armenian Christians, and this, together with his native weight of character, enabled him to exert over them a very important influence; an influence which he more than once used, in trying emergencies, in a most timely and salutary manner.

Nor was it among friends merely that his influence was felt. His talent and weight of character procured for him the respect even of the enemies of Evangelical truth. The attempt was repeatedly made to buy him back to his original faithfulness to the forms and ceremonies of the Armenian church. Some of the highest ecclesiastical and civil authorities of that community in Constantinople, supposing that the motives of his change had been mercenary, made him, at several times, distinct and tempting offers of a good situation, with a large monthly stipend, on condition that he would renounce his connection with the Evangelical party. They soon learned, however, that a conscience enlightened by the word and Spirit of God, is not an article of traffic, and that his faith was too precious to be bought with silver and gold.

During the year 1845, the Patriarch's party, having tried various means to arrest the progress of the reformation without success, adopted the expedient of challenging discussion with the Evangelical Armenians, on the main points in dispute between them. These discussions were usually in private houses, in presence of a select company, called together for the occasion; and the chief disputant on the Patriarch's side was a certain teacher named Tchamourjian, whose reputation as a man of learning and logic is so great as to rank him among the foremost champions of Armenian orthodoxy. It fell to Mr. Apisoghom on these occasions, to maintain the Evangelical side of the argument; and he performed his part in so masterly a manner, and the convictions of the simple hearted listeners were so carried along by the truthfulness of the argument as urged by him, that it was soon decided by the challenging party, to be inexpedient to continue these meetings for discussion any longer. One individual, at least, and he a man of property and influence, in whose house some of the discussions were held, —was so struck by the Bible arguments adduced by Mr. Apisoghom, that his mind was at once awakened, and he was led to renounce the errors of his church, and is now a consistent and devoted member of the Evangelical communion. The judgment day will reveal, how many more souls received lasting benefit from these discussions.

It was next proposed by the Armenian disputants, and assented to by Mr. Apisoghom, henceforth to employ the pen and the press, in discussing these questions. Two or three letters passed between the parties, which were printed at the mission press. Subsequently, Mr. Tchamourjian published a book on the Communion, in which he endeavored to establish the doctrine of transubstantiation, precisely as it is held by the Romanists; and with an air of consummate self-confidence, which is one of the most prominent characteristics of the man, he called upon Mr. Apisoghom to answer the arguments, if he could, or else come out publicly, and acknowledge himself a believer in the doctrines of the Armenian Church. The answer was not long in forthcoming, and no attempt has been made, or will be made, to reply to the clear and scriptural argumentation of Mr. Apisoghom on the subject. I would like to insert here full extracts from this pamphlet, as specimens of the powers of the writer; but there is room for only a few paragraphs. Mr. A. says to his opponent;—

"You refer me to doctrines that are above our comprehension,—such as the mysteries of the Holy Trinity and the Manhood of Christ, and endeavor to persuade me, that, as I believe these truths, which are *above* reason, so I ought to believe in transubstantiation, which is *against* reason. There are many things above human reason, which we believe; but on account of my believing them, I am not therefore under obligation to believe those things which are against reason. There are no truths existing, either in Christian science, or in philosophical systems, that are contradictory to reason, and yet are believed. It is impossible for me to believe that two and two make ten, because it is directly against reason. But I can believe that a number may be increased *ad infinitum* by perpetual multiplication; for although infinity is above my comprehension, it is not against reason."

In another part of his pamphlet, Mr. A. says;—

"Our Lord, on the night of his betrayal, while celebrating the passover according to the command, in an upper chamber, took bread, blessed and brake, and said, '*Take, eat, this is my body, which is broken for you; do this in remembrance of me.*' In like manner, after supper, he took the cup, and said, '*This cup is the new testament in my blood; this do, as oft as ye drink it, in remembrance of me.*' (1 Cor. xi. 24, 25, etc.)

"In the first place, these words by no means teach that Christ offered himself as a sacrifice; for if, as you suppose, he had then offered himself as a sacrifice, where would have been the necessity of his again being sacrificed upon the cross? We learn from the Holy Scriptures, that Christ was *once* offered a sacrifice upon the cross; but you teach that Christ, in the first instance, made a sacrifice of himself in the upper chamber, and afterwards upon the cross; and that, from that time to the present, he has been sacrificed thousands of times, in thousands of places, by the hands of the priests! In order clearly to see how diametrically opposite this system is to the teachings of the Holy Scriptures, let us, for a moment, turn and read attentively the following words from the Epistle to the Hebrews; 'By the which will we are sanctified, through the offering of the body of Jesus Christ *once for all.*' (Heb. x. 10.) Now, if Christians are sanctified by the offering up of Christ *once*, where is the necessity that he should be again sacrificed by a priest? We learn from the Holy Scriptures, that, wherever there is *remission*, 'there is no more offering for sin:' (Heb. x. 18.) What *offerings* then are these, which the priests are continually making? Those who are sanctified by the one offering of Christ, have no further need of sacrifice for sanctification; for we read that 'By *one offering* he hath perfected forever them that are sanctified;' (Heb. x. 14.) If Christians are 'perfected *forever*' by this one sacrifice, for whom, or for what purpose, is the sacrifice offered by the priest? For those who, after having escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, are again entangled therein and overcome, the latter end is worse with them than the beginning,' (2 Pet. ii. 20); and for them *there remaineth no more sacrifice* for sins, seeing that they have sinned wilfully, after that they have received the knowledge of the truth. (Heb. x. 26.) Again I ask, for whom, or for what purpose, is this sacrifice made by the priest?"

Again Mr. A. says—

"In the very words used at the institution of the sacrament of the communion, Christ clearly declares his object in establishing it, when he says, '*This do in remembrance of me.*' He did not say 'This do *in* SACRIFICE *of me*,' nor, 'This do *for the pardon of the sins of the living and the dead.*' These are things which *you* add to the words of Christ. Christ appointed this ordinance, that it should remain in his church *in remembrance* of his sacrifice. We read, 'As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.' (1 Cor. xi. 26.) The apostle says, 'ye do *show* the Lord's death;' but *you* understand him to say, 'ye do *sacrifice* the Lord.' Christ says, 'this do in *remembrance* of me'; but *you* understand him to say, 'this do in order to manufacture me.'"

Mr. A. says, near the close of his pamphlet;

"I have now shown, according to my ability, that your Essay (on Transubstantiation) is opposed to the Holy Scriptures; and however much you desire to persuade me to receive a doctrine which is contrary to the Sacred Scriptures, the fear of God utterly prevents me from receiving and believing that which neither Christ nor the apostles have preached. And furthermore, I fear to receive a doctrine at variance with the word of God, even on the plea that the church of my nation believes it; for 'Every one must give account *of himself* unto God', and not his nation. I am bound to love God more, and in matters of faith, I am under obligations to obey God rather than my nation. It is my duty to love my nation, but the love of God has far superior claims. If love of one's nation implies the receiving *the faith* of one's nation, then Gregory Loosavorich ought to have remained an idolater; for that was the faith of his nation at that time. But, however much Loosavorich may have been then esteemed a hater of his nation on account of his not receiving the national faith, we are all ready now to testify that according to truth, he was a most patriotic man. Happy would it be for us, if we were all, in deed and in truth, lovers of our nation; for then should we labor in a very different manner for its improvement in all things. Happy would it be, if the basis of our patriotism were THE TRUE LOVE OF GOD."

This pamphlet consists of seventy-eight pages, 12mo., and it is written throughout in a clear, logical and convincing style, and is admirably adapted to the peculiar state of the Armenian mind; and, I hesitate not to say, it is far more suitable for its purpose, than any thing that could be selected for translation from the English, or any other language.

The Armenians of the Patriarch's party learned by a very short experience, what they seem not to have known before, that a system of bigotry and error can never stand before the light of free discussion. Multitudes of the common people now heard, for the first time in their lives, that some of the doctrines of their church, which they had from childhood supposed to be integral parts of Christianity, were still subjects of debate; and that there exist Christians in the world who do not receive them. This discovery naturally excited curiosity, and the perusal of the pamphlets written on both sides of the question, in many cases resulted in the conviction that the truth is with the Evangelical party. The simple hearted common people are not slow to discover on which side is artifice and cunning; and on which side is fairness, honesty, and truth.

That a great mistake had been made in provoking this discussion, was evident to all, and prompt and adequate measures must be taken to remedy it. The tide of Evangelical sentiments which had been rolling over the Armenian church, giving it so much alarm, instead of being checked by the efforts that had been made for this purpose, was daily increasing in extent and power, and was threatening to carry all before it. Reasoning and persuasion were at once laid aside, and authority and force summoned in their place. It was determined that excommunication and anathema,—which, it must be remembered, according to Roman and Oriental usage, always implies *persecution*,—should be immediately resorted to, as the only hopeful method that

remained, of bringing back the wanderers, and also of effectually terrifying all who might be inclined to go after the *new sectaries*, as they were called.

In the latter part of January of the year 1846, the full vials of hierarchal vengeance were poured out upon the heads of the defenceless men and women in the Armenian church who chose to obey God rather than man. They were summoned before the Patriarch, one by one, and peremptorily ordered to subscribe their names to a most idolatrous creed, which had been prepared for the purpose, on pain of the terrible anathema, with all its barbarous consequences. In the course of a week or so, nearly all those who remained firm, found themselves in the most pitiable condition, so far as the comforts and necessaries of this world are concerned. They were ejected from their shops and their business. Men, women and children, without regard to circumstances, were compelled to leave their habitations, sometimes in the middle of the night, and to go forth into the streets, not knowing whither they should go, or where they should find shelter. The bakers were prohibited from furnishing them with bread, and the water carriers with water. Parents were forced by the Patriarch to cast out even their own children who adhered to the Gospel, and to disinherit them. Mr. Apisoghom was too prominent an individual to be overlooked in this administration of ecclesiastical vengeance. He was called before the cunning Patriarch, who at first made a show of great love for him, and, with a most friendly and sycophantic manner, entreated him to yield to the demands of the church, for the sake of peace. "Let me know," said the Patriarch, "how much you receive as a salary from those men, (meaning the missionaries,) and I will pledge myself to secure *more* for you, if you will only come over to us." Mr. Apisoghom begged the Patriarch not to address any such motives to him, nor to allude to the subject again, as it would only be to do violence to his feelings, and without the least advantage to his (the Patriarch's) cause.

Patriarch. If you will only come back to us, you may retain your own private opinions, and nobody shall molest you; only you must remain silent, and not speak of your sentiments to others. Why should you preach? You are no priest.

Apisoghom. I cannot return on any such conditions. It is every man's duty to speak, as far as he understands the Gospel, and to try to enlighten his neighbor in things pertaining to salvation.

Patriarch. But if the Evangelical men are permitted to remain quietly in the church, on such conditions, the time is not distant, when they will make the whole church Evangelical.

A. And what if they should? Would it be a calamity to our people to receive the word of God, as a body, and endeavor to follow it? You well know that this is the way of the truth. You know that you yourself confessed to me, some years ago, that this way is the way of truth. The course you are now pursuing will be destructive to our nation. I well understand your motive. You have been charged with being a Protestant, and you are seeking to wipe this blot from your name; but have you not done enough? Surely every body must be convinced by this time, that you are an Armenian, and no Protestant. Desist, I beseech you, from this work in which you are engaged; for your own sake, I pray you to desist. Otherwise it may result in something very bad for you.

P. Why? what will they (meaning the missionaries) do unto me?

A. *They* will do nothing to you, but your own nation will, if you go on in this way.

This conversation, which was private, continued for some time, and the Patriarch's conscience seemed, for the moment, to be touched by Mr. Apisoghom's faithful and earnest appeals, and he looked very sober and thoughtful. At length some other persons called, and the Patriarch dismissed Mr.

A.,—but at the same time, requested him to come again after two days, expressing an earnest desire to converse with him further on these matters.

Mr. A. called again at the time appointed, but he was not admitted into the Patriarch's presence. A Vartabed was sent to say to him, that if he still retained the same mind as before, the Patriarch could not receive him; but as soon as he was ready to confess his errors and sign the creed, he should be admitted. On the following Sabbath, he was publicly anathematized in all the churches.

It should here be remarked by way of explanation, that in some few other cases, the Patriarch assured the Evangelical Armenians, as in the above instance, that if they would submit to the church, they might retain their own private opinions unmolested; but he immediately showed his utter insincerity in this assurance, by insisting on their subscribing to the idolatrous creed he had prepared, which was, in fact, subscribing away their own opinions, and solemnly pledging themselves to adhere faithfully to all the errors of the Armenian church.

When the first Evangelical Armenian church was formed in Constantinople, in July of 1846, Mr. Apisoghom was unanimously elected as their pastor, and we all felt that a more suitable choice could not have been made. Besides the advantages he had had, of an education at the best school of the Armenian nation, as has been related, he had, for years, been in the habit of constant intercourse with the missionaries, and had attended courses of Exegetical and Theological lectures, delivered by them, and had received much private instruction from their lips. But more than all, he was eminently led and taught by the Spirit of God, and he possessed, by that means, a deep and experimental knowledge of the Scriptures; and all who saw him, even his enemies, were ready to acknowledge that he was "an Israelite indeed, in whom there was no guile."

Those who were present at his ordination, will not soon forget the deep and solemn emotion he manifested on that occasion. He seemed almost overwhelmed with a view of the responsibilities of the station to which he was called, and during the whole of the ordaining prayer, the tears flowed very profusely, and he seemed ready to sink to the earth, in view of his unworthiness. His career as a Pastor was short, and his call to a higher sphere was sudden and unexpected. He was, however, "a burning and a shining light," and he died with all his armor upon him. His sermons were clear and pungent, full of gospel truth and unction; and his prayers were those of a man who knew well the way of access to the throne of grace. All his views were sober and practical, and few persons, indeed, who have had the advantage of a better training, exhibit a more perfectly balanced mind.

Being the Pastor of a persecuted flock, he was himself the object of many a shaft from the enemy. He was sometimes thrown into very exciting scenes, in the midst of mobs raised in the streets, by the Patriarch's party, to vex the Protestants. Such things, when often repeated, are wearing even to the strongest nerves.

A few weeks before his death, he went to Nicomedia to spend a Sabbath or two, to preach to the little flock that has been gathered there. While there, one of the Evangelical brethren died, and at his burial, thousands of hostile Armenians, of both sexes and of all ages, assembled in the streets, and insulted the funeral procession as it passed along,—rending the air with their shouts, throwing stones, spitting, etc. etc. Arrived at the place of burial, this rabble gathered around the grave, when Mr. Apisoghom preached to them for about an hour. They listened in perfect silence, and then went quietly to their homes. He returned to Constantinople nearly overcome by exertion and excitement; and here, within a week, he was again exposed to the worrying influence of similar outrages, at the funeral of the child of a

Protestant in the city proper. It was altogether too much for him, and immediately after, the disease began to develope itself which caused his death. It was pronounced by a judicious physician to be a disease of the brain, induced by excessive mental effort and excitement,—a disease which, in this form, is scarcely known in this country. His mind showed early symptoms of derangement, as is usual in this malady; and from day to day he grew worse, both in body and mind, until on the fifteenth day (March 12, 1847) he sunk into the arms of death. His regular physician was an Englishman who takes a deep interest in the Protestant movement in this country, and who was unceasing in his attentions on the sick Pastor. At different times also, he was assisted by the counsels of three other regularly educated medical men. The Master had called for his servant, however, and no human power or skill could avail to detain him here.

His sufferings were often very intense; and in his delirium he would throw himself from one side of his bed to the other, and often rise up upon his feet, and attempt to go out of the room. But in all his distress and his wanderings of mind, scarcely any thing else was heard to proceed from his lips but the name of his beloved Savior, or what pertained to his kingdom or glory. The following is a specimen of much of his talk, for the last four or five days of his life. "I am a sinner, O blessed Jesus, but thou art a great Savior. If thou shouldest send me to hell, thou wouldest be just. Come, blessed Savior, come to judgment, with the holy angels.—I have sinned—pardon me, sweet Jesus, and cast me not into hell—save me." &c. &c.

At one time he began to preach with a loud voice, and to say—"Jesus, the Son of God, who nailed himself to the cross for the sins of the world, wishes that all of you may be saved. He is God, and, for all the nations, he humbled himself to a very low condition. Come, O nations, and be saved." He then began to cry out,—"O Jesus, Son of God,—Savior Jesus —Jesus, the Mediator of the nations—Jesus, my only Mediator—Jesus, who didst shed thy blood for me—blessed be thy name—come to me—take me to thyself—blessed be thou, O Lord God, our Father—Let thy name be glorified forever and ever, blessed Jesus."

Again he called upon those who were present, to follow him in prayer, and with a loud voice, he prayed thus:—"O Jesus, who desirest not the death of sinners, but that they turn and repent; O thou who willest that all men may live and come to a knowledge of the truth; O thou that didst commission the prophets and the apostles to preach Jesus Christ to all nations; O thou who art the only true God, lovely and good; O thou who didst ordain me from my mother's womb, that I should believe in the name of thy only begotten Son; O thou judge of the living and the dead—Jesus, God; O thou who didst pour out thy innocent blood upon the cross for me; O thou who art the only benevolent Savior, Jesus the Son of God; Jesus of Nazareth; crucified Jesus, do thou save me by thy pure and innocent blood." He then began to sing "Rock of ages cleft for me," &c. in Armenian, after which he said, "O Lord, bless the whole Armenian nation, with all its youth and its schools, and men of every rank; Greeks, and all Christians, who name the name of thy only begotten Son. Bless the Patriarch, the priests, the vartabeds, and all the youth of the church. Behold, all men shall know the name of thy only begotten Son, Jesus Christ, and shall believe. He shall be preached among all nations, and all shall receive him, and enter into his kingdom. Behold, the time has come, when all the kingdoms shall be Christ's, and they shall all serve him."

It is always difficult, in such cases as the above, to decide how much may be offered with a proper feeling and consciousness of its truth, and how much is to be ascribed to the excited and unnatural action of a disordered brain. It was interesting, however, to see that even in his delirium, the ru-

ling passion of this man of God was a longing after Christ and his kingdom. He scarcely uttered a sentence which was not strikingly characterized by a deep consciousness of his own utter sinfulness and ill desert, and a firm trust in Christ as his only and all-sufficient Savior.

It was now more and more evident, that his days were numbered, and his end was fast approaching. But how sad the prospect of his weeping church, of their Pastor being taken from them, without having an opportunity of bearing a clear and rational testimony to the power of the Gospel to support him at that hour. The report had already gone abroad among his fanatical enemies, that God had smitten him with raving madness and despair, in consequence of the anathemas of the church which rested upon him; and great would have been their glorying, had his sun thus set under a cloud. But the earnest supplications of his church were heard; the cloud was lifted up; the laboring mind was unshackled, and the departing saint was permitted to magnify the grace of Christ, by declaring how abundantly he was sustained in that solemn hour.

On the morning of his last day on the earth, I was informed that the severity of his symptoms had yielded somewhat, and that hope was entertained that he even might recover. Owing to the inclemency of the weather, and the feebleness of my own health at the time, I had resolved not to go out that day. In the afternoon, however, an opportunity of riding to his quarter of the town having providentially offered itself, I could not resist the impulse of my feelings, which prompted me to avail myself of it, and in a short time I was at his bed side. It was evident that a change had come over him, and that his end was very near. I immediately endeavored to arouse his attention, in order, if possible, to ascertain from his own lips, the state of mind with which he was about to enter upon eternal things. My first effort was unsuccessful; but very soon, to the surprise and delight of all present, he seemed to awaken as out of a deep sleep, and I had a long and deeply interesting conversation with him in regard to his situation, and his prospects and hopes for eternity.

I found him stayed on Christ, as his only and all-sufficient Savior, and "rejoicing in him with joy unspeakable and full of glory." After he had expressed his sense of the nearness and preciousness of Christ, in answer to my inquiries,—I asked if he felt that he had any sin? With a slow but full voice, he replied,—"My heart is *full* of sin; but Jesus Christ is my righteousness, my sanctification, and my complete redemption." I asked him if he had any hope in any thing which he had done? With great emphasis, and with a loud voice, he replied, "*Not at all*—only in the *free* and *infinite grace of God.*"

I asked him whether he wished to *live* or *die?* He replied, "which to choose I know not;" and after a short pause he added,—"Sometimes I long to depart, that I may be with Christ." I then asked him if he also sometimes wished to live? He replied in the affirmative. I asked him *why* he wished to live. He said with great emphasis and solemnity,—"For the glory of Christ." I asked him what had been his motive in leaving the Armenian church as he had done? He replied,—"The love of Christ." I then begged him to inform me whether, now upon his dying bed, he fully approved of that act? He replied very readily,—"O yes." I reminded him that he had been called to be a minister of Christ, and that he had labored much in his service, to extend his kingdom, and bring souls to repentance and salvation; and I desired him to tell me whether he now felt, that, on account of his abundant labors and sufferings for Christ's sake, he would be worthy, in part, to receive salvation? With great promptness he replied,—"*By no means*;" and after a slight pause he quoted, in full, this declaration of the apostle, stopping to take breath at the end of nearly every word,—

"For he made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Afterwards, in answer to my interrogatories, he expressed the greatest confidence in leaving in the hands of God, his beloved wife and child, and the people of his charge, from whom he was about to be separated.

There were present on this occasion, besides his own relatives,—the two deacons, and several of the brethren and sisters of the church; and their joy was almost unbounded, when they heard their dying pastor, with restored reason, giving such clear testimony to the all-sufficiency of Christ to support him in that trying hour. At the end of every answer he gave to my inquiries, they cried out, all over the room,—"Bless the Lord"—"Glory to God"—"Glory to God;" being wholly unable to restrain their feelings, and the sense of gratitude they felt, that God had granted him such an opportunity, and given him grace to bear such a testimony. The scene was one of surpassing interest. I have been present at many death-bed scenes, but I can truly say that I never witnessed any thing of the kind, so deeply affecting. I afterward engaged in prayer, and our departed brother uttered a long *Amen*, at the end of every sentence, to the very end of the prayer. We arose from our knees, and, apparently, at that very moment, his reason left him again, never more to return to him in this world! One of the brethren of the church went to his bedside after the prayer, and with an agonizing voice, and an almost bursting heart, he cried out,—"Brother Apisoghom! *who* shall preach to us? Who shall exhort us, when you are dead?" The beloved Pastor was too far gone to reply; and all the brethren and sisters of the church present, gave vent to their feelings by a flood of tears.

"*God* seeth not as *man* seeth." How different would have been the orderings of poor short-sighted man, if it had been left with him to appoint the time and circumstances of our brother's departure. Which one of us would have thought it wise to take away such a man, from such a people, at such a time; and especially, after only eight months of labor among them as their pastor, and where suitable candidates for the pastoral office are so exceedingly rare! But shall we attempt to test the wisdom of God, by comparing it with our own so called wisdom? And shall we charge God with foolishness, merely because *we* cannot scan the reasons of his acts?

The cause to which this servant of Christ had been led, by divine grace, to devote his life, is *God's own cause;* and we may be assured that it is infinitely dearer to *Him* than to *us*. It is safe in his hands, and in his hands alone.

God knows how to sanctify such trials to his people. He knows how to overrule the most dark and trying dispensations, so that they shall tend to secure the highest possible prosperity to the church, and set forth the power and glory of Christ, as they could be exhibited in no other way. When God thus removes one of his servants from scenes of conflict and suffering on the earth, to scenes of glory in heaven; it is far more becoming in us to dwell on the magnitude of the grace which has rescued a poor sinner from the power of sin and temptation, removed him from much present and future evil, and transferred him, safely, to a state of perfect and unchanging holiness and felicity,—than to suffer our minds to be occupied with unprofitable speculations, as to how his loss to the church can possibly be repaired. *He* is now safe. Let us bless God for that, and rejoice. *The church* also, is safe; for, although her most faithful and useful ministers die,—yet, God forever lives.

COMMUNICATIONS FROM THE MISSIONS.

Constantinople.

ANNUAL REPORT OF THE MISSION.

Commentary for the Armenians.

Of the necessity of this work, which Mr. Goodell is engaged in preparing, the missionaries say:

When we consider that a correct knowledge of the Scriptures lies at the foundation of all thorough religious reforms; and that the reformation among the Armenians has, from the beginning, been characterized by an earnest desire to understand the true meaning of the Scripture text; and that there does not exist in the modern Armenian language, a single Commentary of any sort, and in the ancient, none but such as have been furnished by the papists, with the exception of two or three, in particular books of the Bible, translated from the church fathers, we feel that there can be no question as to the expediency of our devoting time and money for the purpose of furnishing the Armenians with a true exposition of the Word of God, in a language which they understand. They themselves have in fact called more loudly for such a work than for any other, except the Bible; and before the late persecution, they actually formed a society and contributed money for this very object.

Support of Pastors and Schools.

We are all fully agreed, that the burden of supporting their own religious and educational institutions should be thrown entirely upon the Protestant communities of this country, just as soon as they are able to bear it. These churches, however, are as yet very poor; and although open persecution has ceased, still the members of these churches, particularly out of the capital, are, in consequence of their religious belief, obstructed in their business in various ways, so as in many cases to keep them in constant distress for even the necessaries of life. We recommend that assistance be given to these churches, on the same principle that feeble churches in America are assisted by the Home Missionary Society. We would call upon these evangelical Armenian churches to do all they can for themselves, and there is not one of them, however poor, but that actually does something towards sustaining itself, although the amount raised hitherto is quite small. This principle we are continually keeping before them, and we are aiming to get them into the practice of it as fast as we can. We have had many consultations with them on this subject, and expect to have many more. The political relations and duties of these Protestant communities require them to appoint one of their own number to be their agent at the Porte; and towards his support all the Protestant communities in the country are expected to contribute. As this is a mere secular office, it seemed proper that they should, first of all, secure his support, since we could more consistently assist them in the spiritual than in the secular department.

In regard to aiding the Protestant Armenians in supporting their common schools, we have to remark that it is our understanding, and their understanding, that it is only for the present distress. We suppose there is no doubt at all that the children of the Armenian Protestants should be educated. The future character and influence of the Protestant community in this country, will depend much, under God, upon this. But it is very evident that they cannot be educated at the existing Armenian schools. If there were no objection on our part to such a plan, the question is settled by the fact that the Armenian schools have every where cast out the Protestant children, and will on no account receive them. Equally evident is it that the Protestant communities here are not able at present to support their own schools. At no other station, except Constantinople, are they able to do any thing for the education of their children. Towards the expenses of the Protestant day-school at Pera, under the charge of our brother Vertannes, the native brethren in the metropolis contribute about one hundred piastres per month. But if we do not assist them in this department, who will? If we do not assist them, they will remain without schools, and their children will be consigned over to ignorance, and the whole community to disgrace and ruin. And furthermore, the existence of schools among the Protestants is a motive to Armenian parents to join the Protestant community. It has already worked in this way in some cases that have come to our knowledge; and doubtless this motive

will be more and more operative, particularly when it comes to be generally known, as it will be, that the Protestant schools are far superior in every respect to all other schools in the country.

They also recommend, on account of peculiar circumstances now existing, a small appropriation for purchasing certain works, needed by the pastor of the church in Constantinople. The works are to belong to the church, for the use of its successive pastors.

New Stations.

You will find a resolution among our minutes recommending Tocat as a missionary station. We beg leave to commend it to the special notice of the Committee. The Armenians of Tocat are, of all people in the interior, nearest like those in Constantinople in civilization, intelligence, and freedom from priestly domination. A work of the Spirit has actually commenced there, and also in places around; and you are aware that the Armenian race is numerous in that vicinity. With such providential preparations and advantages, we cannot do otherwise than recommend it to the Committee as a station to be occupied as soon as practicable. And we would suggest that two married men be sent out from America, (if one is a physician it will be all the better,) with the expectation that one of them will be located at Tocat, with some one of the missionaries already in this field, and that the other will take the place of that older missionary in the station he shall leave.

They also recommended Salonica as an additional station for the benefit of the Jews.

The Seminaries at Bebek and Pera.

The mission has under its direction a male and female boarding seminary;—the former being located at Bebek, on the shores of the Bosphorus, and the latter in Pera. The members of the Constantinople station are made, by the constitution, the trustees of these seminaries, who are required to make a report of the condition of the institutions at each annual meeting. All the pupils in each of these seminaries are boarded within the establishments, the number of male pupils being thirty-five, and that of female pupils sixteen. During the past year, a theological department has been added to the male seminary, for the education of pastors and evangelists for the Evangelical Armenian churches in this country. The course of study in these institutions is intended to be such as to secure in the highest degree the discipline of the mind; and it is believed, that at no similar institutions in America, is this end more fully attained. Certain it is, that the pupils going forth from these two seminaries, with the superior mental training they acquire, must necessarily exert a prodigious influence on the whole community around. Twelve of the male pupils, and eight of the female pupils, are members of the church; and there are others in each of the seminaries, who will probably soon be received as members. It is an interesting fact that several of the male scholars are from the interior, some of them from distant places, where it is hoped they will one day return to preach the glad tidings of the gospel to their countrymen.

Common Schools.

Besides these two seminaries, there are common day schools, maintained by the missionaries, for the most part, with particular reference to the wants of the Protestant Armenian communities in Constantinople, Broosa, and Trebizond. These schools are small but very important, and likely to exert a good influence on those without as well as on those within. In the metropolis, provision has been made for the instruction in the art of reading, of all the female members of the church of whatever age.

The Press.

During the last year you will see that the press in Smyrna has not been idle,—four millions seven hundred and eighty-six thousand and seven hundred pages of matter, in Hebrew, Hebrew-Spanish, Armenian and Armeno-Turkish, having been printed. Since our last annual meeting, we have also commenced printing operations in Constantinople, employing for this purpose one of the oldest presses established at the capital. This press is owned by a foreign Jew, under English protection, and therefore is out of the reach of the Armenian Patriarch. Up to January 1st, 1847, the number of pages published in Constantinople was four hundred and thirty thousand. You will see by a reference to the list of books in the report of the publishing committee of our mission at Smyrna, and in the report of the station at Constantinople, that our publications have assumed a more distinctive Protestant character

than formerly; a change demanded by the circumstances of the times.

You will particularly notice, that instead of the former Armenian Magazine, three numbers of a series of Evangelical Tracts have been published at Constantinople; and these it is proposed to continue from time to time, and that they shall contain thorough discussions of the fundamental doctrines of Evangelical Christianity.

Although, in consequence of the persecution, a check has been given to the distribution of our books to a considerable extent, yet in spite of all the prohibitions of ecclesiastics, many have found their way abroad, and the blessing of God has gone with them. New facts are continually coming to light, showing the great usefulness of our publications, in the interior of the country. A spirit of inquiry has been awakened by the blessing of God on the reading of books and tracts from our press, in many places where no missionary had previously labored. The work at 'Aintab commenced in this way; and so did that in Arabkir; and so, in fact, did that in Tocat, Marsovan, Sivas, Killis, Zeitûn, and many other places.

You will not forget that the first beginnings of the reformation in Nicomedia and Ada Bazar, where now there are regularly organized evangelical churches, was from the reading of the Scriptures and tracts published at our press. Need we say any thing more to induce the Committee, or the churches, to afford all necessary aid, so far as they have the ability, that this most necessary and most useful department of our labors, may be vigorously sustained?

Formation of Churches—Their present Condition.

We have several times alluded, in this communication, to the existence of Protestant churches in Turkey. The formation of such churches is an item of history that belongs to the period embraced in the present survey, and therefore we must not pass it by without a more formal notice than we have yet given it.

You are aware that much of our time, at the last annual meeting in 1846, was occupied in preparing a plan of organization for such churches. This we did, at the request of our Armenian brethren, who had been cast out of their own churches and placed under perpetual anathema. In less than one month after our meeting closed, the first evangelical Armenian church was organized at Constantinople, on the basis we had proposed; and shortly after, three more similar churches were formed, namely, at Nicomedia, Ada Bazar, and Trebizond. The original number of members in the church in Constantinople was forty, (males and females included;) in that of Nicomedia, fourteen; in that of Ada Bazar, fourteen; and in that of Trebizond, nine. The number of members in the Constantinople church has since considerably more than doubled, while additions have been made to each of the others, though in a less proportion.

It is a painful fact, that several of the communicants in Ada Bazar, after having suffered much for the gospel, have gone back to the Armenian church, though others have been added in their places, and some of those who have thus wandered are promising to return. In Nicomedia and Trebizond there have also been contentions among the brethren, occasioned, it is believed, chiefly by their inexperience in the art of self-government and their ignorance of the proper mode of acting under the new circumstances in which they are placed. The church in Constantinople has not been altogether free from similar difficulties, though as yet no church member, either there or at Trebizond, has been left to go back to his former ecclesiastical connection. A single individual, indeed, in Constantinople, was enticed away by designing men, and did actually make a sort of reconciliation with the Patriarch; but he was immediately visited with such compunctions of conscience for what he had done, that with the deepest apparent contrition he returned the very same week to the bosom of the evangelical church. It is to us a matter of surprise that so few difficulties have occurred among these infant churches, and that no more of their members have gone back to the world.

The present aggregate number of communicants in the four churches already formed, is one hundred and forty-three, of whom ninety-three are connected with the church at the capital, though this last number includes four who have died. A few minor cases of discipline have occurred, but in nearly every instance thus far, the offender has soon manifested a tender and penitent spirit, and hitherto no one has been excommunicated.

It was anticipated that the strict terms of communion and of infant baptism, adopted by these churches, would disaf-

fect some who otherwise would attach themselves to the body. There is a class of persons who have long been known as Protestants; who have been regular attendants at the preaching services, and have suffered persecution, with the rest, for their religious opinions; but who, at the same time, give no evidence of renewed and spiritual affections. It was to be expected that such individuals, having been brought up in the midst of nominally Christian churches in which the greatest laxness prevails, in regard to the terms of baptism and the communion, would not be easily satisfied with any reasons that might be offered for their exclusion, and the exclusion of their children, from these ordinances, in which others, whom they considered no better than themselves, were allowed to participate. As a matter of fact, we have had much less difficulty on this ground, than was anticipated. Three or four at most, have left the Protestant community (not *church*) in Constantinople, who have put forward this as one of the principal reasons for their departure; but we have very satisfactory evidence that the true motive was to procure a livelihood—they having joined the Protestants for *the loaves and the fishes*, and having met, in that connection, but very poor encouragement for their mercenary hopes. The individuals here alluded to are, for the most part, of such a character, that their absence is no loss to the community, though it may be an infinite loss to themselves. We anticipate many struggles yet in reference to the question above stated, though they will all result in the best good of these churches, if, as we hope and believe, the true ground of the gospel is held stedfastly unto the end.

The Armenian Pastors at the Capital.

You have mourned with us over the early removal of the first Pastor of the first Evangelical Armenian church in Constantinople. He was a man of rare qualities,—raised up by the providence of God for the times in which he lived and the important station he was called to occupy. God performed an important work through his instrumentality, and then took him to himself; but not until another man was prepared to fill his place. The brother of the first pastor,—Mar Simon by name,—who had been educated at the Bebek seminary, and who appears to be a truly devoted man, was chosen by the bereaved church in the place of Mr. Apisoghom; and he was soon after ordained by us. He had previously received license to preach the gospel; and since his ordination we have licensed two others at Constantinople, one of whom is expected soon to go to Nicomedia.

Spiritual condition at the several Stations —Persecution.

At the present moment, there seems to be a spiritual coldness prevailing at several of our stations; and at none of them is there any special awakening, Our brethren at Erzeroom particularly call upon us to mourn with them that so few are disposed to put themselves in the way of hearing the word preached, and that the fear of persecution operates so extensively in deterring the people from having intercourse with them. If, however, we take into account those who have called on Dr. Smith, at that station, —really for religious conversation, though oftentimes ostensibly for medical aid, we shall find that in no previous year has there really been as much religious intercourse with the people at Erzeroom, as during the past year. The hostility of the Patriarch and of his ecclesiastics continues ever the same, and although open persecution is not allowed, yet these enemies of the truth find various methods of vexing the people of God. And this they will continue to do, until the Protestants are formally acknowledged by the Porte as a separate body of men, or, in other words, until they receive a charter from the government, like all the other Christian sects. When this act of justice is done for the Protestants,—which the comparatively liberal policy of the present Turkish government justifies us in anticipating,—our Evangelical brethren will be likely to be exempt from those vexations of their enemies, to which their present anomalous position in the empire exposes them.

Revival at the Seminaries—Awakening in the Interior.

When speaking of the present spiritual dearth at our different stations, we desire gratefully to acknowledge and record the fact, that during the interval of time under review, there has been a special revival of religion in our female seminary, and also, to some extent, in the male seminary; and several members of each have been added to the church. There have also been remarkable move-

ments of mind in some parts of the interior of the empire; and we regard the work at 'Aintab, Aleppo, Zeitûn, Killis, Arabkir, and other places, as a strong confirmation of our best hopes, that God has special designs of mercy towards the whole Armenian race, and that he will carry on to perfection that which he has begun by his own Spirit. We see abundant evidences, that in interior and distant places, there is a preparation of mind among the Armenian common people for the reception of the pure gospel, which can be traced only to the operation of the Spirit of God; and although a corrupt and persecuting hierarchy may for a while succeed in holding the spirit of inquiry in check, yet it will sooner or later break through all restraints, and never be satisfied with any thing less than a thorough reformation of religious faith and practice.

Known extent of Protestantism.

From the most accurate data in our possession, which we have taken some pains to collect, we find the number of persons, (including men, women and children) who are actually separated from their former churches, and who now openly profess Protestantism, in Turkey and Syria, to be one thousand and seven. Besides these, there are nearly three thousand, who are known to their own people and others to be of Protestant sentiments, but who still retain a loose connection with their former churches. It is impossible to form any accurate estimate of the number of those, in addition, whose minds are more or less awakened to a knowledge of their former errors, and who secretly desire that this reformation may go on; but it must amount to several thousands more.

Conclusion.

We commend this good work of the Lord to the prayers of all our Christian friends in America. These feeble churches among the Armenians of Turkey need your sympathy;—they implore your intercessions at the throne of grace. They are living as sheep in the midst of wolves. Wealth, influence, and oftentimes brute force, are arrayed against them. Stretch forth to them a brother's friendly hand. Let them see that you have within you a brother's heart, that can be touched with the feeling of their infirmities and under the promptings of which, you are ready cheerfully to make all needed efforts and sacrifices, as well as unceasing prayer, for their relief.

Broosa.

LETTER FROM MR. SCHNEIDER.

A Journey in Asia Minor.

UNDER date of October 18, Mr. Schneider gives an account of his journey across the country, from attending the annual meeting of the mission at Smyrna, to his station at Broosa.

Magnesia—A pious Armenian.

Our first stopping place was Magnesia, eight hours from Smyrna. It is a respectable Turkish city of 7,000 Mussulman houses, 3,000 Greek, and 700 Armenian. It is finely situated on the lower acclivities of Mount Sipylus, and has an extensive and beautiful plain spread out before it. It appears to be a place of considerable trade and activity for a Turkish city.

Much interest in the truth has not yet been awakened among the Armenian population, though a commencement has been made. There has been one decided and interesting case of conversion. The individual is the head of a family and a person of considerable standing and influence in the place. He was formerly noted for his wickedness, there being hardly any iniquity in which he did not participate. He now appears like a humble and sincere Christian, and the change wrought in him is very striking; especially does it appear so to his wife. One mark of the genuineness of his conversion is manifest in the solicitude he feels for the spiritual welfare of his family. He has long since established family prayer, and has continued the practice to the present day. So deep was his anxiety for his children, that with some aid, he has procured a pious teacher from Constantinople to instruct them, in connection with a few of the children of the neighbors. It is hoped that gradually this school will enlarge, and embrace many other Armenian children. The teacher, too, will naturally exert a happy influence on those without the family, gradually drawing around him other young minds, into whom he will infuse evangelical principles. The school is conducted on strictly Christian principles, lessons being daily given from the Scriptures and catechism. On the Sabbath, the teacher has a religious

service with the family, in the forenoon consisting of an exposition of some portion of the Bible and prayer, and in the afternoon the children are examined on the lessons in the catechism studied during the week. It is to be a special object with the teacher, in addition to the labors of the school, to endeavor to bring others under the influence of the gospel, and it is to be hoped that he will be successful in these efforts.

Thyatira—Greek Superstitions.

From Magnesia we proceeded to Thyatira, the site of one of the Apocalyptic churches, now called Akhissar. The population consists of about 700 Mussulman houses, 250 Greek, and 50 Armenian. The town is located in a plain of considerable size, and is hardly visible on being approached, by reason of the profusion of foliage. The plain itself is bounded on all sides by mountains, and cotton and a kind of reddish root [madder] used for dying red, are raised abundantly. I observed that this root is extensively cultivated in all that region, and forms an important article of export to England, where it is used for dying purposes. In Acts xvi. 14, we read of Lydia, a seller of purple of the city of Thyatira. May not this root be the very article with which her purple was colored, which she was selling at Philippi, when the Lord opened her heart to attend to the things spoken of by Paul? It seems to me probable. But if it was so, this art of coloring appears to have been lost, for I could not find that it is now at all practised in that place or that region.

The Christian traveller and missionary naturally looks for something interesting in a place where once existed a true church of Christ. But alas! how sadly is he disappointed! The place presents an appearance in nothing different from other Turkish towns. Every thing wears a Mussulman aspect. The houses, streets, dress, occupation and language of the inhabitants all indicate a predominating Turkish influence. Christianity exists there in name, but it is the bare name. Its spirit has long since fled. The Greeks, especially, seem to be peculiarly superstitious. I visited their church, and found it full of pictures and other marks of degenerate Christianity. A long string of these images, extending from one side of the church to the other, was suspended so low as to permit the worshipper to approach and kiss them; and so frequently had this adoration been bestowed on them, that all appeared soiled from the frequent contact of the lips. Over the entrance of the church, I observed a representation of a grave old man with a silvery beard, surrounded by angels. Suspecting the object designed to be shadowed forth, I inquired of a lad standing by, what that figure meant? He instantly replied, "It is God." I observed two similar representations of the Deity in the interior of the church. The church yard is used as a burying place; but only those whose friends are able to pay for the privilege of entombing their dead there, can enjoy it. Candles are lighted at the heads of the graves in the night, and incense is often burned. When the process of decay has proceeded so far as to leave nothing but the bones, these are taken up and thrown into a sealed vault, over which a chapel is fitted up, in which mass is said over these relics of the dead for the benefit of their souls. A feeling of abhorrence came over me, as I stood in the place where such abominations are committed.

The Armenians are far less superstitious. Comparatively only a few pictures are to be seen in their church, and three or four individuals are more or less enlightened, and in an inquiring state of mind. We had a long interview with one of them, the teacher, and left some books with him. I am not without hopes, that a little gospel leaven has been deposited here, the effects of which will appear at some future day.

Kûrkagatch—Prospects of Good.

Our next stopping place was Kûrkagatch, containing about 1,000 or more Turkish houses, 250 Greek, and 150 Armenian. It is a place of more importance and business than I had supposed. The shortness of the time at our command did not permit us to form any particular acquaintance. We were told, however, that formerly our books were read by quite a number of Armenians, and that considerable inquiry and interest then existed. Opposition was made by the ecclesiastics, and our books prohibited, and I think, an order issued to have them gathered up. Since that period there has been much less open interest in the truth, though a few still possess and read our books. We met and conversed with two of these, and from their appearance and conversation it was evident, that a beginning of bet-

ter things had been made. The labors of a pious native, spending three or four weeks in the place, are much needed here, as indeed in many other places. My visit here convinced me of the usefulness of our books, sold for several years past at the annual fair in this vicinity. It was by their means that an interest in the truth was enkindled here.

Balikhessar—Interview with the Pasha—Conversation on Protestantism—The Patriarch's Reputation — Recovery of Books.

We next proceeded to Balikhessar. Its population consists of about 25,000 Turks, 150 Greeks, and nearly 2,000 Armenians. Here the annual fair is held, and here were the books which, you remember, were seized by the Armenian vartabed, about a year ago, and which he refused to deliver up. To recover these was our business here, and one main object of this tour.

On my first visit to the Pasha, I did not see him, as he was otherwise engaged, but stated the object of my call to his deputy. He answered me rather shortly, and implied that the books could not be delivered up without an express order from Constantinople, which I did not possess. But he told me to call again, and the case should be presented to the Pasha himself. I accordingly went, accompanied by the pious native, and we were very politely and pleasantly received. After the usual salutations, he alluded to the subjects of the books, and said, if we had the time to spare, he should like to converse with us awhile on this whole matter. He had evidently a very imperfect knowledge of the recent movements of Protestantism in this empire, and he thought this a favorable opportunity to inform himself; and such an occasion was precisely what we desired. He first inquired as to the nature of these books. I told him they were most of them the Old and New Testament, which the Armenian nation received as their sacred books, and had them read in their churches; and that all the others were derived from them, and had all their sentiments conformed thereto. And I further told him, that if he wished to know the reason of the opposition of the Armenian nation to these evangelical men among them, it was simply this; viz. that these latter strived to live according to the gospel, rejecting the worship of pictures, the adoration of Mary and other saints, the worship of the cross, auricular confession and absolution by a priest, the numerous fasts and feasts of these eastern churches, and other superstitions and human inventions, all of which were condemned by the gospel. Hereupon he inquired, with some surprise, whether there really was no authority for such things in the Bible; as though he conceived it impossible for any Christian nation to introduce and practice them without such countenance. We then gave him, in a few words, an account of the principles of Protestantism, of its unflinching integrity and honesty, and its universal truthfulness; and that no man who indulged in falsehoods, as by common consent the Greeks and Armenians do, and even the Patriarch himself, could be received into the number of true Protestants. Here he instantly remarked, in a manner wholly unsolicited, as though it was a matter he perfectly understood, "Yes, the Patriarch tells lies." Whatever some friends of this church dignitary may say or think, this Pasha, from his knowledge of his character through his political relations to the Porte, believes him capable of falsifying. On his inquiry, we informed him of the spread of these evangelical principles in their empire. He also inquired for our views of Christ, and wished to know how, if he was divine, it was possible for him to suffer and die. We told him, that he suffered only in his human nature, and not the divine. Then he wished to know how it was supposable, that a being who had created the human race, could suffer himself to be put to death by them. I told him his death and sufferings were wholly voluntary. Mankind had all become sinners, and as such were exposed to perdition. But Christ, to save them from merited ruin, of his own free will, suffered and died in their stead, and as he was so exalted a being, his sufferings and death constituted an atonement sufficient for all the world. Our interview continued three quarters of an hour, and was very satisfactory. We had a fair opportunity of giving him a general view of this new religion, as he called it, though we assured him it was as old as Christ and his apostles. He several times, in most decided terms, expressed his pleasure at what he heard, and we could but be grateful for the opportunity we had of defending and explaining the truth under such circumstances.

When we took our leave, he said he would call for the primates of the Arme-

nian, to see what they had to say for themselves. The vartabed was not in the place. When we called again, he sent for one of them the second time, so that we might have an opportunity of confronting each other. It would take too much room to repeat the conversation which took place. Suffice it to say, that after various shifts on the part of this primate, to escape the necessity of delivering up the books, as I held up the injustice of taking by force the property of another, and insisted on recovering what lawfully and of right was my own, and as the letter to the Pasha from our Consul, with which I was provided, and in which the property was demanded in strong, yet respectful terms, was read, he decided that they be surrendered. And accordingly, in two hours afterwards, I obtained possession of them. Thus, through the gracious intervention of Providence, were these books delivered from their confinement in the Armenian church premises, and are now ready to go abroad and enlighten the benighted.

Kermasti.

The last place we visited was Kermasti, twelve hours distant from Broosa. Its Armenian population is small, being only about 500 souls. The Turkish inhabitants are nearly twice as numerous. Here are two or three native brethren, with whom we have had an acquaintance for several years past. Others, too, are in more or less of an inquiring state of mind. We left them a good supply of tracts and books. A few, at least, will read them with interest and care. The beginning which the truth has there made, encourages the hope, that it will spread and bring others under its influence.

Hope for another Village.

At Balikhessar we also met with a man of standing and influence in another village, an interview with whom afforded me much satisfaction. He is a person of a clear and strong mind, and retentive memory, and seems to have a love for the truth. I had seen him before; but what gave me peculiar pleasure now was the fact, that he had evidently made much progress, since our last meeting, in his views of truth and duty. He discovers a disposition to yield to the force of truth, as soon as he perceives it; and this gives me hope that the Lord is gradually teaching him, and will yet bring him into his kingdom, and make him an instrument of spreading the gospel in his village. In fact, he has already collected a few around him, into whom he is infusing his own views and feelings.

Nestorians.

LETTER FROM DOCT. WRIGHT, SEPT. 10, 1847.

Preaching Excursion among the Mountains.

Having recently made a short tour among the Nestorians of Nochea, a district in the mountains west of the plain of Oroomiah, I now propose to give you a brief account of it. I may premise that no one of our mission had ever before penetrated that region, as it is infested by a lawless tribe of Koords in the summer, and in winter it is quite inaccessible to any but footmen, on account of the deep snows which cover the mountains at that season.

Accompanied by Priest Dunkha, who is a native of Nochea, and who had often spoken of our visiting his mountain home and preaching the gospel to his people there, and Priest Eeshoo, who proposed to spend some days in preaching in Mar Beeshoo, which was in our way, I set out on the 16th ultimo, and, passing through Tergawer, where we spent a night, reached Mar Beeshoo the next day. As we left the open region of Tergawer and entered the gorge in the mountains leading into the wilds of Koordistan, Priest Dunkha exclaimed, "O that these mountainous countries were under the government of a Christian power; how I would love to go through the length and breadth of them, preaching the word of life to my poor people." This remark was prompted by our speaking of the dangers of the way, and the hazard we might be running in going into the heart of a region, when overrun by a wild wandering tribe of Koords. "The early disciples of our Lord," I replied, "went every where preaching the word, and did not wait for a Christian power to be established first." "Yes," he replied, "but they travelled with such an appearance of weakness and poverty, that nobody feared them or was jealous of them. It is said of Peter,

that patches* were taken from his garments and carried to the sick. Now, it is not so. You are identified with the English, who are supposed by the people of Koordistan to have great power and wealth. They have not learned to distinguish between missionaries and officers of Government; and I am known to be in your employ. If you or those employed by you go into the mountains, the object is thought to be to spy out the land, to prepare the way for an invading army." While there is much truth in the Priest's remark, and this current of thought in our circumstances made him appear quite serious and somewhat anxious, we committed our way unto the Lord, strong in the assurance that he would be our guide and protector.

Just before reaching Mar Beeshoo, while we were stopping to bathe in a stream of water, Deacon Guergis of Hakkie, the "mountain evangelist," overtook us. Priest Eeshoo, in passing Tergawer, had sent to him, requesting that he would be his companion and fellow-laborer in the gospel for a few days in Mar Beeshoo. He gladly hastened on to join us, and as he came up, with the New Testament, his constant companion and precious treasure, slung on his back, his countenance was so full of joy and peace, that it made our hearts glad to greet him.

Preaching at a Nestorian Festival.

The next day was the festival of the Nestorians, held to commemorate the scene in which our Lord was transfigured on the mount. The large church of the village was crowded early in the morning by those who came to partake of the sacrament. Matthew xvi. 24 was the commencement of the lesson in the gospel for the day. The lesson being read, the Priest of the village asked me to preach. If time had been given me to choose my text, I could not have found a more suitable one than the first verse of that portion of Scripture, viz. "If any man will come after me, let him deny himself, and take up his cross and follow me." What is it to be a follower of Christ? was just the question fitted to be discussed before that people, confident that they are Christians, if there be no others in the world. It was a delightful work to hold up before that crowded assembly, in that ancient church, the Bible standard of a Christian, and then lead the people to compare themselves with it. The close attention given to the preached gospel here is quite in contrast with that which was given a few years ago, when no light had broken in upon the thick darkness of the place.

Visit to a Koordish Chief.

The first object in prosecuting our tour was to visit Hâjee Aga, the chief of the large and powerful tribe of Harkee Koords, who spread themselves over the mountains of Nochea in the summer, and descend to the plains of Mosul in the autumn. His approbation was deemed indispensable to our entering the country at all. We expected to find him encamped in the neighborhood of Mar Beeshoo, but he had left that place some days before, and pitched his tents farther up in the mountains. After nine hours of hard riding, we reached his encampment in a nook in the hills at the head of the district of Gawar. On the way we crossed a high mountain pass, from which we had a view of the beautiful plain of Gawar, of the snow-capped mountains of Jeeloo, and of the wild country of central Koordistan. The Harkee chief received us with unexpected cordiality, and entertained us in the most hospitable manner. We ate supper with him in his tent in company with his brother and some of the chief men of the tribe, and spent the evening in familiar conversation. We could hardly realize that we were in the presence of the famous chief, who rules over a tribe of some twenty thousand souls, and of whose prowess we had heard so much. The next morning we informed him that we wished to traverse the districts under his control, in order to visit the Nestorians, and that perhaps we might wish at some future time to open schools among them. He at once gave his consent to our travelling wherever we please in the districts subject to him, and assured us of his approbation and protection in case we should wish to open schools. He gave us a paper duly sealed, ordering, under severe penalty, that nobody should molest us on our way, and sent a servant of his own with directions to accompany us wherever we might wish to go.

Arrival in Nochea—The Bishop—A Nazarite.

We rode away from the tent of this powerful chief, deeply impressed with a

*The word in Acts xix. 12, which in the English version is rendered "aprons," in the Syriac is rendered "patches," which led the Priest to suppose that Peter's clothes were patched, and that he was altogether meanly clad

sense of God's goodness in giving us and our object favor in his eyes, and proceeded on our way with joyful hearts. Our course to-day lay south-east into the interior of Nochea. In three hours we reached the village of Nardoosha, the native place of Priest Dunkha, situated in a nook in the mountains. In the neighborhood are three other small villages of Nestorians, containing in all but twenty-three houses. We desired that all the people should be assembled, that we might preach to them the unsearchable riches of Christ; but this we found impracticable, as scarcely an individual remained at home. At this season, the Koords, who during the earliest part of summer were on the mountain heights, come down with their flocks and herds into the valleys below in the neighborhood of cultivated fields. As a consequence, the Nestorians are obliged to watch their fields of wheat, barley, &c. with ceaseless vigilance night and day, or they will be all destroyed. We spent the evening with the few persons who happened to be at home, in the shade of a venerable church, standing on the borders of the village. The Bishop of the few villages in the neighborhood lives here. He is young and worldly, caring for anything rather than the spiritual interests of his flock. He confessed that he did not live as he ought to do, but said by way of apology, that he was poor and pressed for the necessaries of life, and moreover that the Koords so annoyed him, that his mind was kept in a fever unfitting him for the service of God. He has very little knowledge of the Scriptures, but expressed a desire to learn, and proposed to spend a few months the coming winter in the mission seminary. We were speaking on the subject of repentance, and the question was asked by one of us, "What are the fruits meet for repentance?" The Bishop replied promptly, "Fasting and prayer." Though he spoke with much confidence, and seemed to think that there was no doubt of his being in the right, when we went into the subject, and explained the difference between repentance and penance, he artlessly acknowledged that he had not clear views about it.

A young man, who had taken the Nazarite's vow, came to see us from a near village. He was ignorant and simple-hearted, but appeared more interested in religious subjects than any persons we saw. His mind clung hard to the idea, that salvation is by the deeds of the law, and the doctrine of free grace, which we were happy to preach to him, seemed to sound strange in his ears.

Sheikh Tâhâr, a Koordish Saint.

The next day, the 20th, we rode seven hours over a rough country—our course lying to the south-west—to the village of Nayree, the residence of the celebrated Koordish Sheikh, Tâhâr, whose acquaintance and friendship it was deemed important to make in order to prosecute missionary labors in Nochea. From an elevated pass we had a view of some six or eight Nestorian villages, situated in different valleys, presenting a pretty appearance in the distance, surrounded as they were by wide-spreading walnut trees and various kinds of shrubbery. Just at night we reached the Sheikh's village, which came in view from the summit of a mountain over which our road lay, and presented a charming appearance among the trees in the deep valley below. It consists of some fifty or sixty families of Koords, and two of Nestorians. Our reception from the Sheikh at first, before he knew who we were and what our object was, was cold, and was ominous of ill. Priest Dunkha was alarmed. We were in the heart of Koordistan—we were in the village of a fanatic mussulman, and he a Koord, where any one would delight to plunder us, or even to take our lives at his bidding, for his word is regarded as the word of God.* In the evening, we fully explained our object in visiting Nochea to a servant of the Sheikh, who came to us as we were sitting on the roof of a house before the Sheikh's window; but from the old man himself we heard nothing that night. At an early hour the next morning, he sent a messenger to us with messages of welcome, and also to apologize for not having invited us to his presence the evening before, on the

* Since this was written, we have heard of an act of the Sheikh, committed after our visit to him, which shows what a fanatic he is, as well as reveals the barbarity of his character. A Jewess professed the faith of Islam, but after some time wished to return to the way of her fathers, and ventured to break the fast of Ramazan. This reached the ears of the Sheikh. He at once summoned the woman before him, and asked her how she dared to eat during the fast. She replied that she had returned to Judaism again. Upon this the Sheikh ordered his own son, who was standing by, to strike her with his dagger. The wretched woman was thus wounded, and being dragged away, was stoned to death.

This same fanatic, in 1843, when Noorullah Bey and Bader Khan Bey were planning the invasion of Tiyâry, issued a proclamation, that all who joined the invading army were doing God service, and thus gave a religious character to the war, which added greatly to the horrors of it.

ground of infirm health. A short time after, he left his harem and entered his room for the reception of company, when we were invited in. We entered, and found him seated in the corner of a small room, the thick darkness of which was broken only by a few rays of light admitted through a hole in the roof. He was wrapped up in a black cloak, with a large white turban on his head, which almost hid his dark features from view. His appearance and manner were altogether such as to impress the ignorant and superstitious Koords with the idea that he held peculiar communion with God. As he knew Persian, we were able to converse freely with him. We explained to him our object in visiting his country, and assured him that we had no connection with Government—(agents of which he suspected us to be the evening before) that our design was one of simple benevolence, and related merely to the spiritual interests of the Nestorians. He then assured us of his kind regards, and compensated by his cordiality for the coldness of our first reception. He moreover gave us a paper, certifying that we were his friends, and that any persons who should trouble us or any of our native helpers in any way, would meet with his displeasure. Upon getting this paper, Priest Dunkha was greatly delighted, as he thought it would add much to our security in travelling in Koordistan, but especially to that of our helpers, who visit the mountains to preach the gospel.

This Sheikh is regarded throughout all Koordistan as a prophet, and as being favored with special revelations by the Most High. It is said by the Koords, that he performs miracles of an astonishing character. He is invoked as a saint. At Nardoosha a man, on whose eye I was performing a painful operation, cried out repeatedly, "O Sheikh Tâhâr, O Sheikh Tâhâr." His name is also associated with that of the Supreme Being in the prescribed prayers of the mosque. There was a quiet and stillness about the house of the old man, and in the village generally, indicating that the people thought they were in the presence of some superior being, of whom they stood in awe.

A Sabbath among the Mountains.

Crossing a lofty mountain covered with a stunted, gnarly kind of oak, which we had passed the day before, though by a different route, we descended into a beautiful valley, abounding in fields of wheat, barley, millet, &c., and dotted over with fine large trees of the English walnut. Finding two Nestorian villages here, B'deewee and B'teemoo, of about forty families, and it being Saturday afternoon, we stopped for the Sabbath. We spent the night in B'deewee. In the evening all the men in the place gathered around us on the roof of a house; and there, in the bright light of the moon, it was our delightful privilege to preach to them Christ and him crucified. Sabbath morning they assembled again, in the shade of a wide spreading walnut, a little out of the village; when we read the first part of the thirteenth chapter of Luke, and preached on the subject of true repentance, and tried to show the vanity of that man's hope in Christ, who is addicted to swearing, lying, reviling &c., sins fearfully common among the mountain Nestorians. After we had concluded, some revealed what was passing in their minds by saying, "We are in the hands of heathen, (meaning the Koords,) and it is impossible for us to keep the commandments of God." In this way many are deceiving themselves with the idea, that they may continue in gross sin, in their circumstances, and still be guiltless. While we were preaching, several Koords came up and joined the congregation. They sat down quietly until we had closed, when they asked the Nestorians what we had been talking to them about. They replied, "about repentance." "They say we must forsake sin—all sin—repent of it, and turn unto God." "This is all very well," they rejoined, "but see to it that they do not turn you away to another religion."

From B'deewee we walked to B'teemoo, on the other side of the valley, where all the men in the place soon assembled to hear our message. The third chapter of Matthew formed the subject of our discourse. The people in these villages probably never heard the gospel before; and the only idea they had of religion was, that it consisted in fasting, observing saints' days, making offerings to the saint of their village, &c.

The Metropolitan of Nochea.

We returned to B'deewee, and after operating for cataract on the eye of a Koord, who had come from a distance, we crossed the valley and ascended the mountain on the other side, about two miles, to the house of Mar Khnan Eeshoo, the metropolitan bishop of No

chea. We were received in the most cordial and hospitable manner. The bishop's house is joined to a very ancient church, which is said to have been a monastery in former times; and here he lives on the mountain side with his brother and some other relatives, all in one family, and with no neighbors around him. We spent the evening with him, sitting in the church-yard, as the air was mild, in pleasant, friendly intercourse. It would have been more agreeable, however, if he had had greater fondness for religious things. His mind seemed full of the cares of the world, and wholly absorbed by the wrongs which he and his people meet with from the Koords. One of his first remarks after we were seated in his yard was, "These heathen (the Koords) are buying our religion. What shall we do?" We spoke freely with him upon the state of his people, upon their sins, their ignorance, their need of instruction, &c. He assented to it all, but said, "How can they do any better, while these Harkee Koords swarm over our country?"

Return homewards—Incident with Robbers—Preaching.

Early the next morning we set our faces homeward, crossing a part of Nochea farther to the south than where we entered the country. Our course lay mostly through the summer quarters of the Harkee Koords, several encampments of whom we passed on our way, but without any interruption, farther than the oft-repeated inquiry addressed to priest Dunkha, "Where are you from? Where are you going?"

In the middle of the day, we stopped near a Nestorian village of eight or nine families, under a stately walnut tree, to take our lunch. While we were sitting there, two young Koords, armed with guns, pistols, swords, &c., coming up quite out of breath, sat down by us on the grass, and rather rudely accosted us with the question, "Where are you going?" Priest Dunkha and our Koordish guide, the only persons of our party who could speak the Koordish language readily, had gone to the village. Not suspecting any evil design, I paid little attention to them, and shortly mounted my horse and rode on. The other members of our party soon came up, and reported that they were ruffians, who had seen us pass their encampment and had followed in order to rob us. They said to the chief's servant, "If you had not been along, we would have stripped the skin from their bones." We continued our journey, stronger than ever in the confidence that the shield of our heavenly Father was over us, and that no harm would befall us.

We passed two small Nestorian villages to-day, so shut in by mountains and down in deep ravines, that you would suppose their location was chosen as a hiding-place from the world. After riding eight hours over hill and valley with scarcely a rod of level ground, we reached the village of Baitkaree, containing about twenty families of Nestorians. Here we spent the night. The two priests of the village gave us a most hearty welcome, saying that they had been hoping for years to see some one of our mission there, and now they thanked God that their wishes were gratified. A lad was sent forthwith upon our arrival, to the flock, to bring a lamb, which was killed and served up in the highest style of the culinary art in Koordistan, which, with honey, milk, butter, and cream, arranged on the skin of an antelope, spread on the ground, constituted our supper. At early candle light, when the people had come in from their work, a man was sent through the village by one of the priests to invite them to assemble to hear the word of God. Some thirty men came together without delay, to whom we preached on the words of our Lord, "Enter ye in at the straight gate," &c. They gave as fixed attention as we could expect from them after a day of hard labor in harvest; but as we were earnest in urging upon them the necessity of forsaking their sins if they would enter the "narrow way" to heaven, one man was overheard to say angrily to his companion, "Let me have my portion with Jews, rather than with such a religion as that."

The next morning we started for home, which we reached in eight hours from Baitkaree, after an absence of nine days.

Concluding Remarks.

To this brief sketch of our tour, a remark or two remains to be added.

1. The population of Nochea. The number of Koords who are permanent residents in the district we took no pains to ascertain. They are numerous, and had the power in their hands until it was wrested from them by the more powerful Harkees. There are about twenty vil-

lages and hamlets of Nestorians, containing in all not far from two hundred and fifty families. In addition to these, there may be twenty families scattered in the Koordish villages. Allowing then five persons to a family, the whole Nestorian population of the district amounts to thirteen hundred and fifty souls. This is but a remnant of what it once was. We saw abundant traces in the extensive ruins of villages, and in the large and costly churches scattered all over the district, that the time was when a dense and prosperous Christian people dwelt in those mountains.

2. The condition of the people. They are reduced to great poverty, and are subject to sore oppression; and still their spiritual state is far more deplorable than their temporal. The mass are thoroughly encased in the soul-destroying idea, that if they be baptized, partake of the sacrament, observe the fasts and saints' days, they are safe for heaven, though they may be profligate in their lives. Many are scrupulously religious, and at the same time indecently immoral. They would not eat an egg for the world on a Wednesday or Friday, it would be a damning sin; but to swear with every breath, is nothing. "Why," they say, "we take God's name upon our lips so much, because we love him"! "But," we reply, "Jesus Christ, whose authority you profess to acknowledge, says, 'Swear not at all;' and now in the face of this plain command, your very breath is full of oaths." "For this," they reply, "our readers must answer, our bishop, our priest, our deacon. We cannot read for ourselves, and if it be so written, why do they not teach us? They swear, they lie, they break the Sabbath, they do other things which you say are sinful, and we learn from them." They are also under a strong delusion that they are the special favorites of certain guardian saints, whose power is mighty for their protection. Their consciences are very tender about the observance of these saints' days, while they seem to have no conscience at all about the observance of God's day.

3. What can be done? Now that we have formed an acquaintance with the chief of the Harkee Koords, who is in those mountains in the summer, and with Sheikh Tâhâr, who is a permanent resident there, no serious difficulty appears to be in the way of our making preaching tours among the Nestorians. This can be done by us only in summer, when the snow has disappeared from the mountains so as to be passable for horses or mules. Our native evangelists, however, may traverse the whole region on foot at all seasons, and carry into every village, hamlet, and house, the precious treasure of the gospel. Neither we nor our native helpers are likely to be molested by those in authority. Thieves will be prowling about in hopes of getting plunder without detection, and against these we must be on our guard, as we are obliged to be at all times, in these countries, whether at home or abroad.

No portion of the Nestorian people now remains unvisited, except a few living on the outskirts of the Nestorian country on the north and south. The whole field is before us, and we know its wants. It only remains for us to supply them according to our ability. We have in mind your oft-repeated suggestion, that we keep our eye upon the mountaineers. The way is preparing, we do not doubt, by our intercourse with the Patriarch here and by events transpiring in Koordistan, for the free and full proclamation of the gospel among all the mountain tribes. Our patience may be tried. Be it so. God's time is coming, and that is better than ours. Happy shall we be, if found with our loins girt about, ready to go when he commands.

Madras.

LETTERS FROM MR. WINSLOW.

In a letter dated September 13, Mr. Winslow encloses the following account, published in the Madras Christian Instructor, of the dedication of the new church building at Chintadrepettah.

Opening of the Chintadrepettah Church—American Mission.

The first service was in Tamil, on Wednesday evening, the 25th ult., when a clear and forcible sermon was preached by the Rev. W. H. Drew, of the London Missionary Society, after the reading of the Scriptures, a prayer, and an address suited to the occasion, by the Rev. M. Winslow, missionary at the station.

The English services commenced on Thursday evening. The Rev. R. K. Hamilton, of the Scottish Church, conducted the opening devotional exercises; reading the prayer of Solomon at the dedication of the temple, and offering a very appropriate dedicatory prayer. The Rev. J. Roberts, superintendent of the Wesleyan missions in India, preached from the text, "Behold the Lamb of God, that taketh away the sin of the

world." His sermon was carefully prepared, and delivered with much energy. It was followed by an address from Mr. Winslow, in which he stated the expense of the building at rupees five thousand, and its object, as erected principally for worship in the native languages; but that it would be available for occasional service in English, for the benefit in part of the natives understanding that language. It was not, like a Hindoo temple, for the residence of an idol; or a Roman Catholic church, for the exhibition of images and the performance of imposing rites and ceremonies; but for the convening of Christian assemblies to hear God's most holy word, to sing his praise, and to call upon his name.

In conclusion, Mr. W. said, as this building is now set apart for the worship of Jehovah—Father, Son, and Spirit—may he graciously accept the offering. May this pulpit, these walls, this furniture, all be accepted and preserved by him for the use intended. May his eyes ever be open upon this house, and his ears attent to the prayers and praises here offered; and "when he writeth up the people, may it be found that this and that man was born here."

The Rev. W. Porter, of the London Missionary Society, minister of Davidson's street chapel, closed the exercises by a suitable prayer, after the singing of a hymn.

On Sunday, the 29th, there was a Tamil service at ten o'clock, performed by the pastor of the church, Mr. Winslow; and at evening, was the concluding English service. At the latter, the Rev. W. Grant, missionary of the Established Church of Scotland, read the cxxxii. Psalm, and offered a fervent prayer suited to the occasion. The Rev. J. Anderson, senior missionary of the Free Scotch Church at Madras, preached an impressive discourse from the text, "He shall reprove the world of sin, of righteousness and of judgment," &c

He closed by remarking on the goodness of God to the mission, for whose use the house of worship was erected, and by an affectionate and earnest exhortation to the natives present, many of whom had been under his teaching, to yield themselves to the teaching and guidance of the Holy Spirit.

The building thus dedicated to God, is sixty feet in length by thirty in breadth inside, without pillars, and twenty-two feet high, with a vestry thirteen feet by thirty, at the end. It is a neat and substantial edifice, in an eligible locality for collecting a native congregation. It was well filled on each occasion; on Wednesday evening many could not obtain an entrance, but stood around the doors and windows. It was estimated that seven hundred were in the house, and half that number at least outside. The collection at all the services amounted to rupees two hundred and sixty-seven. There is a balance due on the church, of a little more than rupees four hundred and thirty, as we understand; any part of which will be thankfully received by either of the missionaries.

Mr. Winslow adds:

The church is more pleasant and convenient than I even imagined it would be. It will seat about seven hundred natives, or even more, if they all sit upon the floor; and about five hundred Europeans, or more if crowded. It was well filled at both the English services, in part by natives; and at the first Tamil service, as mentioned, hundreds stood about the doors and windows, besides those who went away. Mr. Drew preached a very earnest discourse, to which the large congregation listened attentively; and when all rose at the singing of the last hymn, it seemed almost as though the heathen part of the assembly also praised the living God. I hope that some will indeed there learn to praise him, in spirit and in truth.

Annual Union Meeting—Fast and Love Feast—Caste.

Our annual union meeting, in concert with the Board and all its missionaries, was held in the new church. The day previous was observed by us as a fast; and a "love feast" was observed at evening at Chintadrepettah. All the members of both branches of our little church were present, except two or three providentially detained. There were two or three present not members, and six candidates who were to join the next day; so that there were about thirty at the table, besides our own families. The women sat at table as well as the men—a thing which they have never done previously. Except on the marriage day, when they eat together, many of them had probably never eaten with their husbands before. We had prayers, singing, and appropriate speeches. They generally seemed very happy, and I am sure our Christian friends in America would have been happy to see them. Dr. Green, who has just arrived, said it was one of the most interesting sights he had ever witnessed. A great blow was certainly given to caste. It is amusing to see how the caste holding Christians talk concerning such a test. With one and the same breath, they say it is too easy, it amounts to nothing, and also it is too rigid to be applied. As to its rigidness, it does not exceed the necessity, for we have abundant proof that mere profession, without any action, amounts to nothing. The young men from Jaffna,

who profess to renounce caste, are among the greatest sticklers for it. As to its being easy, there is certainly great difficulty in bringing many to it, however easy ; and as to its amounting to nothing, those who have thus renounced caste, are considered and treated by the caste holding party as outcasts ; and hence the value of the test.

Admission of Members.

At our union meeting, on Thursday, there was an address, in which an account of the Board and its operations in different countries, the number of its missionaries, of the converts at the different stations, and of the schools, was given ; after which was a sermon, admission of members to the church, and the Lord's supper. The number of members admitted was six. One was a caste heathen man, a gardener, baptized by Mr. Scudder at Royapoorum, the day before ; another was a pensioned drummer, a Roman Catholic of the Chintadrepettah station, who was also baptized ; one of the older girls of the boarding school was still another ; an East Indian lad the fourth ; and there were two professed Protestant natives. It was a time of much joy, though we had also to mourn the exclusion of one member, a young man from Jaffna, and the suspension of another, a native of Madras. We had the privilege of feeling that we were not alone, but were joining in spirit with multitudes of the friends of missions and missionaries in almost every part of the world. Being met for the first time in our new church, and having the privilege of welcoming our new brother Dr. Green, and of sitting with him at this table spread in the wilderness, we had also additional causes of thankfulness to those usual on such occasions.

Hindoo Opposition — Rival Schools — Caste.

In another letter, dated October 13, Mr. Winslow says :—

The state of our congregations and schools is much as when I last wrote, excepting that the congregation here on Sabbath mornings has increased since the new church was opened. The opposition in Madras is perhaps less violent than it was. At Calcutta a combination has been formed of the leading baboos, or native gentlemen, and others, against Christianity. They have resolved to exclude from caste any and all who send their children to a mission school—to excommunicate them. This may probably lessen the school for a time ; but the opposers are taking too high ground to succeed, unless they establish schools which may compete with those of the missionaries. This they have done in Madras. Seven or eight years ago, it was not so. Education was in the hands of the missionaries ; but the excitements connected with the early baptisms in the Scotch schools roused the natives to uncommon efforts, and seventy thousand signatures were obtained to a petition to Government for a public school without the Bible. The Madras university was formed, which has now, in what is called the "High school," a Principal and four European teachers with assistants, and about one hundred and fifty students, who pay four rupees monthly for tuition. There is also a preparatory school, called Potchoppah Chitty's, from the name of the founder, who left a large sum for the preparation of suitable buildings and for the support of teachers. This school is efficient, and contains usually about five hundred lads. There is, therefore, no occasion for Hindoos in Madras to send their sons to the mission schools, if they can pay a small stipend monthly ; and few now who can do this, will send their children to a mission school. Still there is room enough to labor, and it is encouraging that even girls of caste, if not of very high family, can be gathered, to some extent, into schools where the Bible is thoroughly taught. Our girls' schools here and at Royapoorum are now fuller than they have ever been before, and the English schools are flourishing. The boys' boarding school here now contains seven of good caste families, who have renounced caste—all but two, heathen.

Our brethren at Madura are having trouble from their caste-holding assistants and others, as they doubtless inform you. They only need wisely and steadily to go on, or "go ahead," to overcome the obstacles. The secretary of the Church Missionary society committee told me to-day, that in Tinnevelly, when they put a low caste cook into the seminary—that is, to cook for the boys—they all but one or two left. A fortnight was given them and their parents to consider on the course they might take, and then all but two or three, whose caste was doubtful, returned to the seminary. He mentions that a few days ago a very respectable young man came to Mr. Thomas to be baptized. Mr. T. inquired about his readiness to give up caste, and he imme-

diately cut off the sacred lock from his head, and sat down to eat with the family. There is, therefore, progress on this subject.

Madura.

DR. SCUDDER'S JOURNAL.

Departure for Madura—Reflections on the Way.

April 6, 1847. Last night, Mrs. Scudder and myself took leave of our beloved children and missionary associates, and left Madras for Madura. One of my sons remains in Madras, the other is about to proceed to Ceylon. A highly favored father and mother are we, to have children to take leave of under the circumstances which now exist; children who have consecrated themselves to the great work of laboring for the good of the perishing heathen; of laboring to bring back this dark land to the services of Jehovah Jesus. I have but one prayer to offer in behalf of the six sons whom I left in America, and this is, that they may all follow their brothers to this heathen country, with hearts alive to the interests of its teeming population.

Sadras, April 2. This morning I went into the streets of this city, and preached the gospel and distributed some of the Tamil almanacs and other tracts. The almanac is very popular among the heathen, and as it contains a large fund of religious truth, it is well calculated to do good. I once more realize that I am on heathen ground; in a land of darkness; a place where I delight to dwell. I would not exchange my place for a kingdom. Physically considered, I much prefer this country to America. The climate is very equable, and of course free from that excessive cold from which I suffered much while there. Morally considered, this land presents many inducements for the young disciples of the Redeemer to enter it, and make it their abode. Though now enveloped in darkness, is it not a ceded province, ceded to the Lord Jesus? And will he not take possession of it?

Great changes have taken place since I left the country, nearly five years ago. Opposition to Christianity has become more vigorous and systematized. A society has been formed, called Sathur Vaythur Sittanta Sapay, to thwart the operations of the missionaries of the cross. This society has its emissaries in various parts of the country. They have their laborers trained, even for street preaching. They are also publishing their books against Christianity. I have made the remark, in the times that have gone by, that I had rather see any thing than a dead calm among this people. The native mind is now roused up to think and act, and God will doubtless overrule their wrath and raging for the promotion of his glory. The city of Madras, a city containing more than seven hundred thousand people, is the centre of the operations of the society to which I just alluded, and from it are flowing down streams which, unless turned into another channel from on high, must poison every one who drinks of their pestilential waters. Madras, especially, is now in a situation to demand the most vigorous efforts on the part of the missionaries of Christ. There ought to be, at least, four persons sent immediately by the American Board for that part of it called Black Town, within whose walls there may be two hundred thousand people. Alas, alas! that the harvest should perish for want of laborers!

Madura, April 30. Reached this place on the Wednesday of the last week. Commenced my street preaching on Sunday afternoon. The great festival of Meenarche, the wife of Siva, has just terminated. I do not know that I ever saw so many people in one day as I saw yesterday. Went out with brother Muzzy to distribute tracts. Went out for the same purpose the day before. Continued the distribution this morning. To see such immense multitudes as I saw yesterday, all on the road to eternal death, was a most appalling sight.

Decline of Heathen Rites and Institutions.

Doct. Scudder gives the following account of efforts to abolish suttees, infanticide, slavery and human sacrifices, in several parts of India.

May 6. It is a pleasing circumstance that the abominable rites of the heathen are gradually coming to an end in different parts of this extensive country. The governor-general of India has lately published the following translation of a proclamation by the Gwalior Durbar, prohibiting the burning of widows within the territories of the king of Scindiah. "The political agent of Jeypoor, having collected the Shastrees, made inquiries of them respecting suttee, and they said that the custom was iniquitous, and then

this custom was prohibited by the Jeypoor government. This Durbar had previously issued verbal orders, prohibiting the custom; and now a proclamation is issued, to the effect that the Amil should take precautions and call on the Zumeendars, Chowdrees, Karoongoes and other officers, not to allow a suttee to take place in their villages. If a suttee takes place in any village, and the Zumeendar does not give information to the Sirkar, such Zumeendar shall be imprisoned for twelve years; and if any Amil, after having received information of a suttee being about to take place, does not prevent it, such Amil shall be deprived of his situation."

Female infanticide is also forbidden in Jeypoor. Efforts have also been made to abolish slavery and child-stealing in that country. To prevent all possibility of the traffic in children being practiced openly or covertly, it has been ordained that children who are with their masters of their own choice shall not be considered as slaves, but merely as servants during their own pleasure, and that the very term slave, shall be abolished. The purchase of children has hitherto been encouraged by the sect of Nagas. They repudiate marriage, and recruit their ranks by the adoption of disciples, chelas, whom they train up from their childhood in their own doctrine and discipline. It appears that they engage in money transactions with the Jeypoor Zumeendars, from whom they take boys in pledge on advancing loans, and having thus received them, settle accounts by receiving them as chelas. The Zumeendars have the strongest aversion to the dedition of their children, but they are influenced thereto by the pecuniary demands against them, and the oppression of the Nagas. When the period arrives, as is supposed, for the initiation and permanent alienation of their children, "they seek for other children among bad characters," who are ready to sell their children for a small consideration. Thus slave dealing continues to flourish; and the Nagas, when questioned regarding the possession of these children, state that their natural guardians have given them up voluntarily. It is stated that the chief inducement of the Nagas to lend money is the hope of obtaining children in return, and that the borrowing of money from them on the pledge of children is a great evil. It has therefore been ordained that no person shall in future thus purchase or sell children on pain of punishment; that any one above the age of sixteen may of his own accord enter the Naga community, but that no child under that age shall be transferred to them without due authority from the Raj; and any attempt to infringe this enactment, will subject the giver and the receiver to condign punishment.

I wish I could state that human sacrifices have been discontinued among the Khonds of Goomsoor. They still continue, it is to be feared, to a frightful extent. The Khonds believe in two superior deities who rule the universe; the one being the all-benevolent, supreme Creator, and the other, whom they consider to be a female, the introducer of sin and death into the world. Of these deities, the former is worshipped by the non-sacrificing tribes without any bloody rites, although they suppose that infanticide is not unsanctioned by him. The latter obtains the chief adoration of the tribes who practice human sacrifices, and who regard it supremely essential that she should thus be propitiated, lest she might otherwise annihilate them. Her servants, however, think it possible that the murderous rites may safely be abandoned under the command of the great Creator; but cannot be forsaken apart from his ordination, without exposing the persons so acting to the vengeance of the goddess; and the great difficulty with the British government in dealing with the Khond tribes is, that when required to forego their bloody usages, they are at a loss to know whether the requisition proceeds from the beneficent power, acting by his servants; or in other words, whether they may venture to relinquish sacrifices without provoking their own ruin.

Sivagunga—Protracted Meeting—Medical and Surgical Practice.

Doct. Scudder arrived at Sivagunga, June 3, to take the place for a few weeks of Mr. Webb, who had gone to the Pulney Hills for his health.

July 1. I should have made more frequent insertions in my journal than I have done during the past week, but I have been much of the time engaged in meetings and in attendance upon the sick. On the Wednesday, Thursday and Friday of the last week we held a protracted meeting with the boys of the boarding-school, with the schoolmasters, and with some of the larger boys of the native free schools. We held a prayer

meeting at six o'clock in the morning, one also at nine o'clock, and one at two o'clock in the afternoon. At ten o'clock in the morning I preached. Religious meetings were also held at half past three o'clock in the afternoon, and in the evening. The meeting on the evening of the third day was exclusively for inquirers. Fifteen or more of the boys of the boarding-school attended. Some of the schoolmasters were also present; but none of them, except it may be one, are, I fear, properly influenced from on high.

Yesterday was a day of mental agony. On Tuesday I performed several surgical operations. The last was an amputation above the knee joint. The patient was very feeble after the operation. Yesterday a cold sweat, with a very feeble pulse, induced the fear that she would soon be an inhabitant of eternity. She was also affected with vomiting. A spoonful of hot milk was given frequently to her. Under this she began, in the afternoon, to rally. To-day she is better, and great is the mental relief which I have experienced. It would be a disastrous thing should she die. The people, who are now flocking to me from all parts of the surrounding country for help, would hear of it, become alarmed, and stay away. Of course, many who might be relieved by a surgical operation, would continue to suffer.

On Saturday last I performed rather an appalling operation, so far as the sight is concerned. It consisted in the removal of about nine inches of thickened, hardened flesh, extending from the calf of the leg to the thigh, at a considerable distance above the knee. The boy was not only much deformed, but could not walk well.

This morning an interesting young girl, of about twelve years of age, was brought here, with a tumor above the eyelid. I removed it. A young Tamil woman with a diseased knee came also for help. I performed a surgical operation upon it. A blind woman presented herself. She has a cataract in each eye. Gave her some medicine, and told her that I would operate upon one of her eyes to-morrow. There have been two other cases. The first was a cancer. I told the man that his only chance of life was to have it removed, and that if he would come to-morrow, I would remove it. The second was an affection of the hip joint. My medical assistant applied nitric acid to the joint for the purpose of creating a sore. I have kept no account of those who have come for medicine, and shall not attempt to do it. I will merely speak of surgical cases. This afternoon two men came to me with sores on their cheeks, occasioned by diseased teeth. These I extracted. Extracted two teeth also for two other persons. A young girl was brought to me with a diseased heel. The disease is, I fear, of too serious a nature to be benefited by me.

6. This morning a tooth was extracted in consequence of a diseased cheek, by my medical assistant. Four children demanding surgical aid were brought to me. A young lad came, upon whom the operation of dividing the *frænum linguæ* was performed. Operated for cataract on the woman spoken of yesterday. Did not succeed in giving her sight. The cataract was of the milky kind. I broke the capsule of the crystalline lens, and a part of the cataract passed into the anterior chamber of the eye. When it is absorbed, I hope that she will regain her sight. Another blind woman came for help. I could do nothing for her, as the disease is incurable. Nitric acid was applied to a diseased knee, also to a diseased wrist, for the purposes before mentioned. The boy from whom I took so much diseased flesh a week or more ago, came here to have his wound dressed. Visited the woman whose limb was amputated last week. She is doing well. A man with a tumor under the lower jaw, came for relief. I told him that I was too tired to operate upon him to-day, but would do so to-morrow.

7. Had a busy morning. Took out a tumor from the upper part of the back. It was very large. It measured twenty-three inches in circumference and twenty six inches in another direction. Took out the tumor from under the jaw, of which I made mention yesterday. There were one or two operations more to be performed, but the persons left before I had done with the two now alluded to. Visited the woman whose limb was amputated, also the woman upon whom I performed the operation for cataract.

8. A dozen surgical patients have been here to-day. Half of this number have been here before. Five surgical operations have been performed, but none of them were of any importance.

9. Was quite unwell yesterday afternoon and this morning. Arose about one o'clock and took medicine. Find that I have more to do than I can accomplish without physical injury. Not only am I visited by many of the sick, but by many others. Not a few are led here

by curiosity. Through the kindness of one of my relatives in Baltimore, my daughters have a melodeon, and through the kindness of two ladies in Boston, I have a lathe. These, with a common wall clock and a small orrery of brother Webb's, have excited a vast deal of curiosity. Many have come to see them. To not a few of them I have paid much attention, and with this attention they have been delighted. No matter what may be their object in coming, if they do but hear the name of the Savior. Curiosity may lead to their repentance, as it did to the repentance of one of old.

Our surgical cases multiply. Have had nine or ten new ones to-day, besides old cases. To some of them I have attended. Operated for cataract this morning. This afternoon amputated a cancerous finger, at the upper joint, the joint nearest to the hand. The other operations of the day have been of little importance. There were fifty people or more here this afternoon at one time.

Miscellanies.

CHURCH MISSIONARY SOCIETY, LONDON.

The annual report of this Society for 1846–1847 states that its income for the year had been £116,827 18*s.* 11*d.*, or about $569,536 25; which exceeds that of the former year by £14,369 13*s.* 6*d*, and is the largest annual income the Society ever received. This increase, however, was chiefly owing to legacies, which amounted to more than £14,000. The Report ends with the following summary of its labors, and concluding remarks:

Stations	100
European Ordained Missionaries	114
East-Indian and Country-born Ordained Missionaries	4
Native Ordained Missionaries	6
European Catechists, School-Masters, and other Laymen	33
European Female Teachers	8
East-Indian and Country-born Catechists and other Teachers	19
Native Catechists and Teachers of all Classes	1,096
East-Indian and Country-born Schoolmistresses	3
Native Schoolmistresses	152
Communicants	11,970

A review of the events which have occurred in the various Missions of the Society during the past year presents three important facts, to which the Committee would invite special attention.

First. It appears that the ancient false religions, which for more than twenty centuries have held the nations of the earth in abject slavery, are now waning in their influence.

Buddhism, which has extended its sway over a larger portion of the family of man than any other superstition, is failing; failing, moreover, even in parts where neither Christianity nor civilization have penetrated. According to the reports of our missionary, at the Island of Pootoo, the sacred metropolis of Buddhism in China, the number of priests has been diminished by more than 300 during the last century; and the dilapidated state of their temples, and the evident signs of contempt for them among the people, show that Buddhism is destined, ere long, to fall, from mere inherent decay. The King of Siam sent an embassy to Ceylon, the reputed cradle of Buddhism, to seek elements for rekindling the flame of devotion in his own dominions; and there he learnt from the representatives of the ancient line of Buddhist kings, that the cause is failing, and that, even with the help of gold from Siam, it can scarcely survive another century.

That Brahminism is declining before the power of Christian truth, and the progress of European science, is testified by every intelligent observer; by the lamentations of deserted shrines; and by the bitter enmity of enraged devotees.

Secondly. Another great fact which presents itself is, that the Mohammedan and heathen secular powers are beginning to admit the principle of toleration, in the place of bigotry and persecution.

The edict of toleration in China has been sufficiently tested, and proved to be no dead letter; but the admission of a principle which the Celestial Empire has not the power to contravene. The partial recognition of this principle by the Turkish Sultân, the secular head and guardian of Mohammedanism, is a still more astonishing event. And even in Central Africa, as it appears from the missionaries at Abbeokouta, the same principle of toleration is recognized, and presents an open field to the teachers of the Christian faith.

The third fact is, the tendency to decay in the lapsed Christian churches of the East, and the disposition among their members to seek refuge within the pale of Protestantism. Manifestations of this appear in the "transition state" of the Syrian Christians of Travancore; in the accepted aid of our mission by the Coptic church; and, upon a still larger scale, in the late defections of Armenian Christians at Constantinople, through the labors of a kindred Society.

It thus appears as though the forces which have long held the minds of men in subjection were withdrawing, and leaving a clear and open field for some approaching contest between other contending parties. There can be little doubt what those other contending parties will be. The troops are mustering. Here and there they survey and cast up the ground for fortifying some strong position. The missionaries from Rome, and the missionaries from the Protestant churches of Europe and America are the parties taking the field. Each successive year affords fresh proof of the warlike activity in the Romish camp, and sees multitudes sent out on foreign missions, who have been trained in the college of the Propaganda. In numbers and activity they far outdo the advocates of the truth. While we are meditating to send a missionary or catechist to a distant tribe of North-West-American Indians, 1,000 miles from the missionary headquarters of both parties, we hear that four Romish priests are already among them! While the Church of England for a whole year seeks, and seeks in vain, for one single missionary to China, the Romish agent at Hong Kong negotiates for a contract with a Steam Navigation Company to carry to China one hundred priests within the year! Their missionary lists contain a host of archbishops, bishops, vicars apostolical, priests, deacons, sub-deacons, and nuns. In extent of ground they surround and overspread our positions. The intrusions into our missions at Krishnaghur and New Zealand are but faint skirmishes, to be numbered among the many signs which unequivocally proclaim that the battle between Popery and Protestantism must be fought on the mission field no less than at home.

But there is enough to sustain the confidence of the committee in the assured triumph of their cause. They fear not the comparison as to the present results of Popish and Protestant missions, truth being the judge. They fear not the numbers and the multiplied orders of Popish missions, if only they are enabled to send a few faithful witnesses of the truth, with an open Bible and a simple faith. In very many such trials of the comparative efficacy of the two systems, the Bible has already triumphed among the heathen. But to repeat the words of the zealous Bishop of Colombo, "we have not Gideon's three hundred men." Else, like him, we could look without dismay, even though *the Midianites and the Amalekites and all the children of the East* should *lay along in the valley like grasshoppers for multitude.* We have not the men to put the trumpet to their mouth, and to hold up the light in their hand. Like Gideon of old, we desire to associate with us none but men of the right spirit; men of true Protestant principles, and able to *endure hardness* for the sake of Christ. Like Gideon of old, we would proclaim, to all others, *whosoever is fearful and afraid, let him return and depart.*

Such men the committee invite to join in this holy conflict. They point to many an important field of labor now vacant; to many a diminished band of laborers fainting for help; to many an educational establishment which waits for its duly-qualified teacher. Earnestly do they plead with those who are qualified for the work, and whom the providence of God has set at liberty from paramount claims at home, to reflect upon the claims which the mission field at the present crisis possesses upon the faithful sons of the Church of England.

In the confidence that a great work is before them; that—to repeat the words of one of their missionaries—"the battle is not yet begun;" the committee appeal also for the continuance and increase of pecuniary aid. They thankfully acknowledge some increase in this year's income; but they cannot rest satisfied with their present resources, as if they were either adequate to the work before them, or an offering to the cause of Christ suitable to the wealth and prosperity of the Church of England.

The committee are aware that some of their friends are looking with solicitude upon the possible influence which the contributions to the Famine Fund may have upon the income of the coming year. But the committee rejoice in the largeness of those contributions, as a proof of what England is capable of doing when once aroused to a sense of duty. They notice, with deep interest, that many of the towns and churches which have made the most bountiful contributions to the relief of our starving countrymen, by large weekly supplies, afford the most liberal support to this society, and that such support has not yet been withdrawn or diminished. Well persuaded that the self-denial and economy which must have been practised in such cases will never be a subject of regret; and that the cry of the heathen for the *meat which endureth unto everlasting life* will never be unheeded, though mingled with another cry *for the meat which perisheth;* the committee cannot but look forward with enlarged hope to the coming year. They appeal with increased confidence to the expanded charity, and to the well-exercised compassion, of the Christian world.

But while they thus plead for the external means of carrying forward their work, they must repeat the appeal, often made but increasingly needed, for the earnest prayers of the Church on their behalf, that the Lord of Missions may pour out his Spirit in a life-giving stream *proceeding out of the throne of God and of the Lamb;* that the wilderness may flourish like the tree seen in the visions of Patmos, *on either side of the river, whose leaves were for the healing of the nations.*

A MISSIONARY MURDERED BY PIRATES.

Accounts have been received, through various channels, of the death of the Rev. Walter M. Lowrie, missionary of the Presbyterian Board in China. The most authentic, perhaps, is a letter

from the Rev. Mr. Loomis, of the same mission, to the father of the deceased, dated Ningpo, August 26, 1847.

Mr. Lowrie was returning from Shanghae, where he had been to attend a convention of missionaries assembled to revise the translation of the New Testament. He left Shanghae on the 16th of August, accompanied by his long tried and faithful Chinese servant, and another Chinese in the employment of the mission. On the morning of the 18th, they arrived by the canal at Chapoo, where a boat was engaged to take them on early the next day. They set sail very early the next day. Being obliged to beat against a strong south wind, they were carried farther from the coast than would otherwise have been necessary. When about ten miles south-east from Chapoo, a vessel was seen bearing down upon them very rapidly. It was a craft like those which belong to Chapoo, having three masts and eight oars. The Chinese boatmen and passengers were alarmed, and inclined to return; but Mr. Lowrie endeavored to allay their fears. As it drew near, he showed a small American flag, which he had with him; but still they came on, and soon discharged their fire arms. When the pirates came up, they boarded the boat with swords and spears, assaulting all who stood in their way, and especially endeavoring to maim the sailors and others from whom they expected resistance. No blow was seen to fall on Mr. Lowrie, and but one or two on his attendants. Mr. Lowrie seated himself and remained quiet; and when they were breaking open a trunk, gave them the key. They continued their work of plunder, taking whatever they wished, and stripping the China men even of their clothes. Yet they did not touch any thing which was on Mr. Lowrie; not even his watch, or the small sum of money in his pocket.

Before they had done plundering the boat, something seemed to have awakened the fear that he would report them to the authorities; whereupon a debate arose, whether they should kill him, or throw him alive into the sea. They soon determined upon the latter. Two men seized him; but being unable to effect their purpose another came up, and by the three, he was thrown overboard. He was not seen afterwards, as the sea was running high.

It does not appear whether Mr. Lowrie's Chinese attendants were known as such by the pirates. Probably they were not; for they were spared, and on arriving at Ningpo, gave information to the mission and to the authorities. As might be expected, the event excited deep feeling among the foreign residents at Ningpo. The efforts of the British consul to procure the arrest and punishment of the offenders, are particularly noticed. If, as seems probable, the piratical craft belonged to Chapoo, and sailed that very morning, or the day before, for the express purpose of intercepting and robbing that boat, there is some reason to hope that the murderers may be discovered.

The Presbyterian mission at Canton passed appropriate resolutions of condolence, on learning the death of "one who was so much beloved and esteemed, and who was so well qualified by his eminent talents, his ripe scholarship, his sound judgment and devoted piety, to be eminently useful, and an efficient laborer in this great field."

Mr. Lowrie was a son of the Hon. Walter Lowrie, Secretary of the Presbyterian Board of Foreign Missions, and brother of the Rev. John C. Lowrie, the pioneer missionary of that Board in Northern India. He was strongly inclined to make Africa the field of his missionary labors; but at the earnest solicitation of others, changed his course to China, where, it was hoped, his superior qualifications would enable him to be eminently useful. But when men are most fit for usefulness, they are also most fit for heaven, and God often removes them, apparently for the very purpose of preventing his people from trusting in man.

NEW WORK ON CHINA.

The Middle Kingdom; A Survey of the Geography, Government, Education, Social Life, Arts, Religion, &c., of the Chinese Empire and its Inhabitants; with a New Map. By S. Wells Williams.

Such is the title of an elegantly printed work in two large volumes 12mo, just published by Messrs. Wiley and Putnam. The heads of the chapters will give some idea of its contents. They are: 1. General Divisions and Features of the Empire. 2. Geographical Description of the Eastern Provinces. 3. Geographical Description of the Western Provinces. 4. Geographical Description of the Colonies. 5. Population and Statistics. 6. Natural History of China. 7. Laws of China and Plan of Government. 8. Administration of the Laws. 9. Education, and Literary Examinations. 10. Structure of the Chinese Language. 11. Classical Literature of the Chinese. 12. Polite Literature of the Chinese. 13. Architecture, Dress and Diet of the Chinese. 14. Social Life among the Chinese. 15. Industrial Arts of the Chinese. 16 Science of the Chinese. 17. History and Chronology of China. 18. Religion of the Chinese. 19. Christian Missions among the Chinese. 20. Commerce of the Chinese. 21. Foreign Intercourse with China. 22. Origin of the War with England. 23. Progress of the War, and opening of China.

The last of these chapters gives an account of the negotiation of the late treaties with the United States and France, by which the "opening of China" is considered to have been completed.

The long residence of Mr. Williams in China as a missionary of the Board, and his advantageous position there, have enabled him to collect a large amount of the latest, most authentic and most interesting intelligence concerning that very important portion of the world, and in many respects to correct the errors and supply the deficiencies of those who have preceded him.

The work is ornamented with prints of the Rev. Dr. Abeel, and of the Chinese statesman Keying, and with thirty-six cuts, illustrating objects of interest.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

Canton.—The Rev. E. C. Bridgman was at Shanghae, the most northern of the free ports, in June, where he arrived on the 23d of the month. He is to be employed, with missionaries from other missionary societies, American and English, in a revision of the Chinese version of the Scriptures.

Amoy.—The Rev. Messrs. Doty and Talmage who sailed from this port April 15, in the Heber, arrived at Canton, after a pleasant voyage of 110 days, and at Amoy sixteen days afterwards. Mr. Doty was gratified to find the feelings of the people still as favorable as when he left, and the prospects of usefulness equally encouraging. The two Methodist missionaries, who sailed with them, were left at Hong Kong.

Borneo.—Mr. Youngblood wrote from Penang, October 8. He was waiting for a passage to Singapore, whence he expected to reach Pontianak and Karangan. The health of the members of this mission is feeble; and Mr. Youngblood intimates that it must be reinforced or become extinct.

Siam.—Letters have been received to August 7. Nothing is said of the health of the missionaries. There was a decided increase of the demand for Christian books, which seemed to indicate that the Holy Spirit was moving numbers to seek after the truth.

Ahmednuggur.—Latest date, October 29. On the 10th, three new members were added to the church, and one, who had been excommunicated two years before, was restored on evidence of repentance.

Ceylon.—The Rev. Mr. Hoisington wrote October 1, from Madras, where he then was concerning the Batticotta seminary, as follows: "The term which has just closed, was one of interest. Soon after the commencement of the term, it was manifest, that church members were more than ordinarily aroused. The feeling seemed gradually to advance for some time. In connection with our communion in August, we had some extra services. The state of feeling seemed then to receive a new impulse, and it was soon manifest that several of the impenitent were awakened to consider their eternal interests. Before I left, I thought that I found some evidence that some ten or fifteen had been born of the Spirit. But, as usual, I would not speak confidently till they shall have passed a probation of some months. The church members in the seminary continued more than usually active in trying to do good to their impenitent fellow students. I feel confident that Christians have made progress in the truth as it is in Jesus, and that the general conviction of truth has been greatly extended in the minds of all.

Nestorians.—Mr. and Mrs. Cochran and Miss Rice were still at Erzeroom, November 6. Mr. Stoddard and Doct. Wright had arrived there, to accompany them to Oroomiah. But, though the health of Mrs. Cochran had been somewhat more comfortable for a few days, it was thought imprudent for her to attempt a journey across the mountains at the approach of winter. Mr. Stoddard and Doct. Wright intended to return immediately to Oroomiah, and Miss Rice would accompany them. The members of the mission were in usual health up to October 28. The printing of the Pilgrim's Progress had been commenced.

Armenians.—Dr. Smith was at Tocat early in November. His impressions concerning the religious aspects of the place seems to have been equally favorable with those of former visitors.

Mr. Johnston wrote from 'Aintab, October 29. He arrived there,—according to his plan, as related in the Herald for January,—in company with Bedros Vartabed and Baron Garabed, September 23. After a quarantine of twelve days, he entered the city on the 4th of October, and had ever since been uninterruptedly employed in labor among the people. The Vizierial letter, brought from Constantinople by Garabed, seems to have been effectual in preventing persecution. He had from thirty to fifty Armenians at his room every evening; and the interest shown by them was truly encouraging. Three days in the week he had meetings of women, of whom from ten to fifteen attended, and the interest which they manifested was quite equal to that of the men.

Mr. Johnston thought that at least twelve of the men gave evidence of piety, and as many more seemed not far from the kingdom of heaven. Kevork Varjabed had been enabled to revive his school, and had thirty pupils, of whom a few were from families not professing to be Protestants.

Constantinople.—Letters have been received to November 15. Everything was comparatively quiet. The Armenian Patriarch had made an attempt to drive the Protestants from their place of worship in the city proper, but had been defeated. Occasional preaching there by the missionaries themselves had been commenced. A change which the Sultan has made in the organization of the Armenian authorities is adapted to diminish the Patriarch's power of doing harm. A council of laymen has been appointed to decide all secular questions, and another, of ecclesiastics and laymen, for all spiritual questions; and without their sanction, the Patriarch can do nothing.

It was expected that a pastor would soon be ordained at Nicomedia; and that several new members would be added to the church at Adabazar.

Syria.—Mr. Benton had arrived at Beirût. There he expected to spend the winter, studying the Arabic language, and then proceed to Aleppo. The mission enjoyed usual health at the date of his letter, November 11.

Greece.—Dr. King wrote from Malta, November 8. He had received letters from his family and friends at Athens, showing that the way was not yet prepared for his return. The examination of his case was still in progress. Sixty witnesses had been examined. The monk Callistrates had deposed that he had "confessed" many, who told him that Dr. King had spoken to them against the "all Holy,"—that is, the Virgin Mary,—and against images; that he had invited people in his employment to attend his preaching; and that when he met people in the street, he immediately began to converse with them on the subject of religion.

Dr. King arrived at Malta, November 1. From a postscript dated November 13, it appears that he had been confined to his room about four days by sickness, but expected to be out the next day.

Western Africa.—Mr. Walker writes from the Gaboon, September 1:—"The health of all the members of the mission is good; and the attendance upon the Sabbath at church is good; and also at our occasional meetings in the towns."

Southern Africa.—Letters have been received from the Zulu mission to September 7. Mr. and Mrs. McKinney arrived at Umlazi, July 31. The health of the missionaries was generally good.

Sandwich Islands.—Letters and papers have been received to May 24. They indicate about the usual progress in education, good morals, Christianity and civilization.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

The Rev. J. Edward Ford, of Ogdensburgh, New York, and Mrs. Mary E. Ford, of Williamstown, Massachusetts, and Rev. David M. Wilson, of Acworth, New Hampshire, and Mrs. Emeline Wilson, of Mount Pleasant, Ohio, sailed in the barque Catalpa, Capt. Watson, for Smyrna, on the 29th of December. They are destined to the Syrian mission. Mr Ford is a graduate of Williams College, and received his theological education at the Union Seminary in New York city. Mr. Wilson has resided for some time in the West, and received his theological instruction in Lane Seminary.

DONATIONS,

RECEIVED IN DECEMBER.

MAINE.

Franklin co. Conf. of chs. Rev. I. Rogers, Tr.		
Farmington, indiv. in cong. so.		3 00
Kennebec co. Conf. of chs. B. Nason, Tr.		
Augusta, Gent. 124,79; la. 84,66; m. c. 67,43; s. s. 3,12;		280 00
Lincoln co. Aux. So. Rev. E. Seabury, Tr.		
Phipsburg, Cong. ch.	10 00	
Wiscasset, do. wh. cons. Rev. U. Balkan an H. M. 70,52; la. 34;	104 52	—114 52
York co. Conf. of chs. Rev. G. W. Cressey, Tr.		
Acton, m. c.		8 00
		405 52
Brooks, m. c. 2; Camden, fem. miss. so. 16; Castine, Trin. so. m. c. 13; Machias, m. c. 20,65;		51 65
		457 17

NEW HAMPSHIRE.

Cheshire co. Aux. so. W. Lamson, Tr.		
Nelson, Ch. and so. 25; la. 11;	36 00	
Swanzey, do. 21,52; Rev. E. Rockwood, 12;	33 52	—69 52
Grafton co. Aux. So. W. W. Russell, Agent.		
Hanover, Mrs. A. 100; E. par. 38;	138 00	
N. Haverhill, J. H. Dutton, dec'd,	29 00	—167 00
Hillsboro' co. Aux. so. J. A. Wheat, Tr.		
Amherst, A friend,	30 00	
Antrim, s. s.	3 60	
Deering, Miss Elizabeth Fisher, wh. and prev. dona. cons. her an H. M.	40 00	
Francestown, m. c.	20 24	
Hollis, E. Emerson and wife,	5 00	
Hudson, Cong. ch. and so.	13 72	
Litchfield, W. H. P.	50	
Manchester, 1st cong. ch. and so.	25 00	
Mt. Vernon, Gent.	22 40	—160 46
Merrimack co. Aux. So. G. Hutchins, Tr.		
Dunbarton, Cong. ch. and so.	25 93	
Epsom, m. c.	10 00	
Henniker, H. Childs,	50 00	
Northfield and Sanbornton, Cong. so.	27 00	

Sanbornton, Cong. so. 10 00
Warner, do. 1 00—123 93
Rockingham co. Conf. of chs. J. Boardman, Tr.
Atkinson, Rev. J. Page, 10; Miss A. L. P. 2; M. A. P. 1; 13 00
Derry, Pres. ch. coll. 73; m. c. 27; 100 00
Londonderry, Gent. 62,46; la. 37, 05; m. c. 71,66; (of wh. to cons. Mrs. JANE K. GAGE an H. M. 100;) 171 17—284 17
Sullivan co. Aux. So. D. S. Dutton, Tr.
Langdon, Cong. so. 8 25
813 33
Gilmanton, Centre, m. c. 16 48
Legacies.—Lyme, Jonathan Franklin, by O. K. Porter and D. C. Churchill, Ex'rs, (prev. rec'd, 100;) 50 00
879 81

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Cong. ch. wh. cons. Rev. L. L. TILDEN an H. M. 78,55; m. c. 5,32; 83 87
Middlebury, Gent. 93,68; la. 58,38; m. c. 23,94; 176 00
New Haven, Gent. and la. wh. cons. Rev. SAMUEL HURLBUT an H. M. 52,17; gent. 7,63; 59 80
Shoreham, Cong. ch. 66 33
Weybridge, do. 55 00
441 00
Ded. disc. 2 00—439 00
Franklin co. Aux. So. C. F. Safford, Tr.
E. Berkshire, Mrs. P. Bailey, dec'd, 1 00
Orleans co. Aux. So. T. Jameson, Tr.
Craftsbury, La. 23 00
Rutland co. Aux. So. W. Page, Tr.
Orwell, Rev. J. Hall, 10 00
West Haven, Cong. ch. m. c. 10 00—20 00
Windham co. Aux. so. A. E. Dwinell, Tr.
Townsend, A. H. Pierce, 1 00
Windsor co. Aux. so. E. Nevens, Tr.
Chester, Cong. ch. m. c. 15 00
Royalton, do. and so. 19 45
S. Norwich, m. c. 19 00—53 45
537 45
Bennington, 1st Cong. ch. 51; Vermont, 100; 151 00
Legacies—Cornwall, Jeremiah Bingham, by D. Warner, (prev. rec'd, 1,841,30;) 437,77; Craftsbury, Joshua Osgood, by A. R. French, Ex'r, 25; St. Johnsbury, Mrs. Lucy H. Howes, by J. Hutchinson, Ex'r,(prev. re'd, 15;) 5; 467 77
1,156 22

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
E. Falmouth, B. Hatch, 10 00
Wellfleet, Cong. so. 29 52—39 52
Boston, S. A. Danforth, Agent, (Of wh fr. la. sew. so. of Phillips ch. 15, 55;) 270 13
Brookfield Asso. W. Hyde, Tr.
Oakham, Rev. James Kimball, wh. and prev. dona. cons. WILLIAM BIRD of Hartford, Ct. an H. M. 50 00
S. Brookfield, dona. prev. ack. cons. GEO. LONG, of Clapham, Eng. an H. M.
Essex co. North, Aux. So. J. Caldwell, Tr.
Newburyport, Mr. Dimmick's so. gent. and la. 141,35; m. c. 33,56; W. G. 3; 177 91
Essex co. South, Aux. So. C. M. Richardson, Tr.
Gloucester Harbor, Cong. so. m. c. 34 00
Marblehead, m. c. 20 00—54 00
Franklin co. Aux. so. L. Merriam, Tr.
Greenfield, 2d ch. mater. asso. for Miss Fiske's sch. Oroomiah, 5 00
Wendell, Cong. so. 10 00—15 00
Hampshire co. Aux. so. J. D. Whitney, Tr.
Amherst, N. ch. 50; S. par. 45; M. H. 10; 105 00
Hadley, E. Porter, 10 00
Plainfield, Cong. s. s. 10 00—125 00
Harmony Conf. of chs. W. C. Capron, Tr.
East Douglas, Cong. ch. and so. to cons. Mrs. SALLY STONE an H. M. 125 00
Millbury, 1st Cong. ch. 122,11; m. c. 38,21; juv. miss. asso. for a girl in Oodooville sem. 20; ded. countf. money, 2,75; 177 57
Sutton, 1st Cong. so. gent. 46,16; la. 68,70; m. c. 15,70; 130 56
Uxbridge, Cong. ch. and so. 130,67; m. c. 43,80; la. 31,53; wh. cons. Mrs. OLIVE T. BAYLIES and Miss SARAH J. COLE, H. M. 206 00
Upton, Mr. Wood's ch. and so. 80 31
Webster, Cong. ch. and so. 96; m. c. 45; wh. cons. MOSES LARNED an H. M. 141 00
Westboro', Evan. cong. so. 147,50; m. c. 33,15; 180 65—1,041 69
Middlesex North and Vic. Char. So. J. S. Adams, Tr.
A friend, 10 00
Leominster, A. C. and J. B. Allen, 1 50
Stow, Evan. so. 22 57
Westford, Lucy E. Day, dec'd, 79—34 86
Middlesex South Conf. of chs. Rev. G. E. Day, Tr.
Lincoln, Cong. ch. and so. 16,89; m. c. 6,25; Miss MARY CHILD, wh. cons. her an H. M. 100; 123 14
Southboro', Pilgrim evan. ch. 17 31
Sudbury, Mr. Ballard's so. 51,58; m. c. 13,42; 65 00
Wayland, Mr. Allen's ch. and so. 50 47—255 92
Norfolk co. Aux. so. Rev. S. Harding, Tr.
Roxbury, Eliot ch. m. c. 14 63
Palestine Miss. so. E. Alden, Tr.
S. Weymouth, m. c. 9 00
Taunton and Vic. Aux. so.
Attleboro', Mrs. N. Carpenter, for *Nancy Carpenter*, Ceylon, 20 00
Berkley, an aged widow's offering, to cons. Rev. L. R. EASTMAN an H. M. 50; la. cent so. 4,52; 54 52
Norton, Evan. cong. ch. m. c. 18 93—93 45
Worcester co. Central Asso. A. D. Foster, Tr.
Auburn, Gent. 80,40; la. 35,26; m. c. 21,05; wh. cons. SWAN KNOWLTON an H. M. 136 71
Boylston, Mr. Sanford's so. 27 00
Leicester, Mrs. J. Murdock, dec'd, 5 00
Northboro', W. Tay, 10 00—178 71
2,359 22
A friend, 6; do. 5; Andover, S. Farrar, 20; Cambridge, A. B. 10; Charlestown, 1st ch. m. c. 61,90; Chelsea, Winnisimmet ch. and so. m. c. 134,14; E. Cambridge, evan. cong. ch. m. c. 11,56; Reading, N. par. cong. ch. m. c. 7; S. par. la. asso. 20; 275 60
Legacies.—Manchester, Foster Allen, by J. Hooper, agent, (prev. rec'd, 213,80;) 40 00
2,674 82

CONNECTICUT.

Fairfield co. East, Aux. So. S. Sterling, Tr.
Danbury, 1st cong. ch. (of wh. fr. Rev. J. W. Irwin, wh. and prev. dona. cons. Mrs. REBECCA R IRWIN an H. M. 30; S. W. Bonney, for *William Bonney*, Ceylon, 20;) wh. and prev. dona. cons. Mrs. EMILY P. SMITH and Mrs. URANIA E STONE, H. M. 147 35
Fairfield co. West, Aux. so. C. Marvin, Tr.
Greenwich, Rev. M. Mead, 5 00
Hartford co. Aux. so. H. A. Perkins, Tr.
Bristol, Gent. 99 00
East Hartford, Gent. 154,94; la. 135, 32; m. c. 17,95; to cons. JARED AYRES, JARED A. AYRES and Mrs. SAMUEL SPRING, H. M. 308 21
Farmington, Gent. 132; Plainville, coll. and m. c. 125; 257 00
Hartford, Centre so. m. c. 10; C. Day, to cons. JOHN C. DAY an H. M. 100; JOHN L. BOSWELL wh. cons. him an H. M. 100; N. so. gent and la. 10; m. c. 16,85; 236 85
Unionville, Coll. 23 91
Windsor, m. c. 51 55—976 52

Hartford co. South, Aux. So. H. S. Ward, Tr.
Glastenbury, Gent. 229,50; la. 88,02; m. c. 50,32; 367 84
Middletown, 1st so. gent. and la. 15 00
Westfield, Gent. and la. 44,60; m. c. 12 71; s. s. 3,03; 60 34
Worthington, Gent. and la. 134 32—577 50
New Haven City, Aux. so. A. H. Maltby, Agent.
Fairhaven, Cong. ch. and so. (of wh. to cons. Rev. BURDETT HART an H. M. 50;) 157 72
New Haven, 1st ch. and so. 225,50; union m. c. 19,79; J. Anketell, for *Edward A. Anketell*, Ceylon, 20; Mrs. A. Anketell, for *William B. Anketell*, do. 20; Chapel-st. ch. s. s. for a child at Madura, 20; C. H. T. 1; 306 29—464 01
New Haven co. East, Aux. So. A. H. Maltby, Agent.
Cheshire, Cong. ch. and so. 3 00
Clinton, do. 15 00
North Branford, J. T. Linsley, 60 00
North Guilford, Gent. and la. 32 00—110 00
New London and vic. Aux. So. C Chew, Tr.
New London, 1st cong. ch. gent (of wh. fr. a friend, to cons. REUBEN LANGDON of Hartford an H. M. 100; a friend, to cons. WILLIAM C. CRUMP of New London, an H. M. 100;) 301,29; la. 58,24; la. sew. so. 20; m. c. 88,85; juv. so. 5; 2d cong ch. 153,12; miss. asso. of s. s. for *Coleby C. Mitchell*, Ceylon, 20; 646 50
Stonington, 1st cong. ch. to cons. Rev. NEHEMIAH B. COOK an H. M. 50,37; 2d cong. ch. (of wh. for Ind. miss 6;) 118,37; 168 74—815 24
Norwich and vic. Aux. So. F. A. Perkins, Tr.
Colchester, Gent. 88,48; la. 74,50; coll. 12,35; m. c. 24,31; s. s. 17; 216 64
Mohegan, Cong. ch. and so. gent. and la. 41 62—258 26
Tolland co. Aux. So. J. R. Flynt, Tr.
N. Coventry, Gent. 40 00
Rockville, Gent. and la. 395 55
S. Coventry, Gent. 125,95; la. 85, 26; m. c 1,90; chil. 4,29; (of wh. to cons. Rev. HENRY B. BLAKE an H. M. 50;) 217 40
Union, Cong. ch. and so. 15,90; s. s. 1,10; 17 00
Ve non, 1st ch. gent. (of wh. fr. N. O. Kellogg, to cons. HORACE W. TALCOTT an H. M. 100;) Allyn Kellogg to cons. MRS. ELIZA W. KELLOGG an H. M. 100;) 453; la. 116,56; s. s. 15,18; 584 74-1,254 69
Windham co. North, Aux. so. J. B. Gay, Tr.
Pomfret, Gent and la 306,03; m. c. 40 39; la. cir of ind. 15; s. s. chil. 6,25; 367 67
South Woodstock, La. 72,30; Mrs. D. Austin, 25; 97 30
Thompson, Gent. 90,50; la. 63,17; juv. so. 1,75; 155 42
N. Woodstock, Muddy Brook, 73 00
W. Woodstock, E. H. 5 00—698 39
Windham co. South, Aux. So. Z. Storrs, Tr.
Plainfield, Central village so gent. 37,25; la. 21,62. m. c. 35,13; wh. cons. Rev. J O KNAPP an H. M. 94 00
Voluntown and Sterling, Gent. 20 00—114 00
Middlesex Asso. S Silliman, Tr.
East Haddam, Gent. and m. c. 50, 13; la. 23,32; 73 45
Essex, Gent. 72,62; la. 35; m. c. 27,07; 134 69—208 14

5,629 10

Legacies.—Ellington, Mrs. Agnes Chapman, by J. H. Brockway, Ex'r, 400; Washington, Nancy Camp, by D. B. Brinsmade, Ex'r, 443,88; 843 88

6,472 98

RHODE ISLAND.

Little Compton, m. c. and s. s. for *Alfred Goldsmith*, Ceylon, 20 00

NEW YORK.

Board of For. Missions in Ref. Dutch ch. W. R. Thompson, New York, Tr. 518 05
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch m. c. 13 00
Canandaigua, Cong. ch. W. Hubbell, 50; W. Antis, 35; H. Howe, 15; N. W. Howell, 15; seven indiv. 36; m. c. 168,64; la. to cons. MRS. ELIZABETH M. DAGGETT an H. M. 162; s. s. for *Walter Hubbell* and *Eliza M. Hubbell*, Ceylon, 40; 521 64
Candor, Capt. Hart, to cons. SEBAH HART, an H. M. 100 00
Danby, Cong. ch. 17 00
Lyons, Pres. ch. 56,64; la. 23; 79 64
Medina, Pres. ch. 121; s. s. 3; wh. cons. WILLIAM R. GWINN an H. M. 124 00
Wolcott, I. L. 10 00

865 28
Ded. disc. 1 80—863 48
Greene co. Aux. So. J. Doane, Tr.
Catskill, Pres. ch. 30 00
Monroe co. and Vic. E Ely, Agent.
Brighton, S P. Gould, 10 00
Honeoye Falls, Pres. ch. m. c. 15 00
Ogden, 1st pres. ch. 134 00
Mendon, Pres. ch. 32 78
Parma and Greece, do. 29 00
Rochester, 3d pres. ch. 126,28; J. F. Conklin, 25; Rev. E. Rich, (of wh. to cons. ABEL BAKER, of Troy, N. H. an H. M. 100;) 110; 261 28—473 06
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. 1st pres. ch. Williamsburg, 83; Scudder miss. so. of West pres. ch. 95, 74; juv. miss. so. in sch. of Miss M. J. Smith and Miss E. Davis, Brooklyn, for *William J. Armstrong*, Ceylon, 50; a fam. juv. miss. asso. 1,78; fam. miss. savings bank, 54c.;) 623 10
Oneida co. Aux. So. J. Dana, Tr.
Utica, J. E. Warner, wh and prev. dona. cons. SAMUEL E. WARNER an H. M. 20 06
Otsego co. Aux. so. Rev. A. E. Campbell, Tr.
Cherry Valley, 1st pres. ch. (of wh. fr. Rev. G. S. Boardman, for *John Boardman*, Ceylon, 10;) 69,19; m. c. 27,13; D. H. Little, to cons. ISAAC S. LITTLE an H. M. 100; 196 32
Plattsburg & Vic. L. Myers, Agent.
Chazy, J. C. Hubbell, 10 00
St. Lawrence co. Aux. so. H. D. Smith, Tr.
Helena, Pres. ch. m. c. 12 00
Syracuse & Vic. J. Hall, Agent.
Baldwinsville, Pres. ch. 3 25
Syracuse, Mrs. M. L. Wicks, 10 00
Truxton, Mrs. L. Pope, 3 00—16 25
Washington co. Aux. so. M. Freeman, Tr.
Argyle, a friend, 2; A. M. R. 1; T. S. and R. H. G. 2; G. G. 1; 6 00
Cambridge, 1st united pres. cong. m. c. 24 00
East Whitehall, R Adams, 5 00
Middle Granville, Pres. cong. m. c. 12,35; coll. 22,65; 35 00
Salem, Mr. Lambert's cong. 35,68; m. c 23,32; chil. 3,57; 62 57
S Granville, m. c. 5 00
Whitehall, Pres. cong. 100 00—237 57
Watertown & Vic. A. Ely, Agent.
Watertown, 2d pres. ch. 30 00

3,029 89

Albany, 4th pres. ch. 50; Albion, a friend, 10; Baiting Hollow, cong. ch 5; Buskirk's Bridge, P. V N. Morris, 9; Byron, pres. ch. 30; Columbus, Rev. W. B. Tompkins, 5; Dunkirk, S. B. 4.50; E. Bloomfield, 1st cong. so. 200; J. Porter, to cons BENJAMIN W. RAYMOND of Chicago. Ill. an H. M. 100,79; J. Pixley, 20; Elba, pres. ch. 30; Guilford, pres. ch. m. c. 11; Hudson, 1st pres. ch. fem. miss. asso. wh cons. MRS. SARAH KIPP an H. M. 100; Ithaca, 1st

pres. ch. 100; Jamaica, pres. ch. m. c. 12, 83; Jefferson, 1st pres. ch. 23; Johnstown, D. McGregor, 10; Lewis, Rev. C. Comstock, 10; Middletown, 1st pres. ch. benev. so. 42,24; Milton, pres ch. m. c. 3; Newburgh, union ch. 40; New Lebanon, pres. ch. m. c. 15; New Rochelle, pres. ch. m. c. 61,73; Salubria, Mr. Shearer's so. 3; Schenectady, J. Crane 10; Schoharie, B. Pond, 10; S. Amenia, pres. ch. wh. cons. Rev. ERASTUS HAVEN an H. M. 53; Tomhannock, a lady, 4; Troy, 1st pres. ch. 50; 2d do 200; V. W. Wickes, 15; Versailles, A. H. B. 3; Van Buren, Mrs. E. Warner, 6; Williamsburgh, C. T. 4; 1,251 09

Legacies — East Bloomfield, Isaac J. Baldwin, by Josiah Porter, Ex'r, 200; Heman Beebee, by do. (prev. rec'd, 100;) 100; 300 00

4,580 98

NEW JERSEY.

Bridgeton, L. Q. C. Elmer, 20; Elizabethtown, Mrs. Jane Gibson, 50; R. T. Haines, for Ceylon miss. 2; Fairfield, 1st and 2d pres. ch. 13,18; Morristown, 2d pres. ch. 125,11; Mrs. C. B. Arden, 100; Newark, 3d pres. ch. 100; Sparta, W. F. 3; 413 29

PENNSYLVANIA.

Fairview, pres. ch. 7,16; Girard, do. 12,84; Kensington, 1st do. 41,02; miss so. 20; Meadville, Mrs. L. 93c.; Northern Liberties, central pres. ch. 60; Philadelphia, Clinton-st. ch G. W. Fobes, 25; C. Tingley, 20; J. Bruen, 25; family of ladies, 50; young la. of Miss Gill's sch. for ed. of hea. youth at Ceylon, 20; ten indiv. 10 each, 100; indiv. 46; 5th pres ch. m. c. 50; indiv. 28; Mrs. F 5; disc on uncurrent money, 5,59; Pittsburg, 1st Cumberland pres. ch. s. s. 20; 525 36

Legacies — Danville, James Longhead, by A. Best, Ex'r, 100 00

625 36

DELAWARE.

Newcastle, miss. so. 61; a friend, (of wh. for *Jane Black*, Ceylon, 20;) 25; 86 00

MARYLAND.

Baltimore, J. D. Smith, 3 00

VIRGINIA.

Norfolk, J. D. Johnson, 50; Prospect Hill, W. N. 5; 55 00

OHIO.

Western For. Miss. So. G L. Weed, Tr. 583 27

Western Reserve, Aux. So. Rev. H. Coe, Agent, Ashtabula, 32,89; s. s. for *Russel Clark*, Ceylon, 6,50; Austinburg, widow's mite, 5; do 2; an old lady, 5; a friend, 1; Centreville, A. K. 2, a friend, 31c.; Chester, C. Palmer, 2; Conneaut, 19; Fitchville, 7; Geneva, 14,57; A. Knapp and wife, 10; Rev. O. W. Mather, 5; s. s. for schs. in Ceylon, 2,26; Hartford, 12,10; S. Hayes, 10; C. Andrews and wife, 10; m. c. 3; Jefferson, two ladies, 6; Johnson, Rev. O. S. Eells, 5; A. Webb, and wife and boy, 4,01; two widows, 1,50; Kinsman, 65,75; Mrs. Kinsman, to cons. Mrs. SUSAN R. PIERCE an H M. 100; J. Christy, 10; H. Lilly, 10; a friend, 5; Lyme, J. Stebbins, 5; Orwell, E. Pratt, 5; a young man. 1; Plain, 10; Unionville, Two friends, 75c.; Vernon, Four indiv. 6; E. S. Beach, 10; Williamsfield, 25,38; M. Leonard, 10; Ded. countf. note, 1; 429 02

1,012 29

Bazette, S. Leonard, 5; Cuyahoga Falls cong. ch and so. wh. cons Rev. WILLIAM C. FOSTER of Cuyahoga Falls, and Rev. DANIEL FOSTER, of Boston, Ms. H. M. 121,23; Kinsman, Mrs. Kinsman, 5. Ohio, unknown, by Bowen and McNarmee, 25; Stuebenville, a mem. of 1st ch. 10; 166 23

1,178 52

INDIANA.

Limberlost, indiv. 7 38

ILLINOIS.

Chicago, 2d pres. ch. 100; Dover, cong. ch. 35; Dundee, two ladies, 60c.; Hills' Grove, m. c. 4,71; Lockport. cong. ch. 18, 40; Marion, ch. and cong. 15; Peru, McMillan and bro. 10; 183 71

MICHIGAN.

Michigan Aux. So. E. Bingham, Tr. Dearborn, cong. ch. 4; Detroit, do. 10,31; 1st pres. ch. C. P. W. 10; Flint, 1st pres. ch. m. c. 12; Franklin, T. Hunter, to cons. Rev. GEORGE BARNUM an H. M. 50; Springport and Tompkins, ch. 12; White Pigeon, young la. benev. cir. 3; ded. disc. loss, &c. 31; 70 31

WISCONSIN.

Troy, cong. ch. and so. 9,50; s. s. 1; 10 50

IOWA.

Burlington, Cong. ch. m. c. 3 00

TENNESSEE.

Greenville, Pres. ch. 20,07; fem. acad. 5 93; Jonesboro', Pres. ch. 115,63; m. c. 9,37; J. Smith, 20; Maryville, New Providence ch. 35; ded. disc 1; 205 00

Legacies.— Maryville, James Houston, by R. Tedford, Ex'r, 30 00

235 00

MISSISSIPPI.

Louisville, L. Keese, 10 00

In foreign lands and at missionary stations.

Bangkok, Siam, Prince Renu, 48; indiv. 33, 60; Wailuku, Sandw. Isl., Miss Maria C. Ogden, 82; 163 60

Amount of donations received in December, $17,455; legacies, $1,831 65 Total from August 1st to December 31st, $90,273 62.

Donations in Clothing, &c.

Burdette, N. Y. A box, fr. pres. ch. for Seneca miss.

Geneva, N. Y. do. for Mr. Hall, Alleghany miss.

Hinsdale, N. H. A bundle.

Northboro', Ms. A box, fr. Lyman asso. for Cattaraugus miss. 20 00

Portland, Me. A box, fr. Indian friend so. for Mr. Spalding, Oregon, 20 00

Plymouth and Vic. N. H. A box, for Miss Mudgett, Alleghany miss.

South Dennis, Ms. A box, fr. young la. sew. cir. for Mr. Peet, China.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIV. MARCH, 1848. No. 3.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. HITCHCOCK.

UNDER several dates, from February 23, to May 18, 1847, Mr. Hitchcock gives the following account of his field of labor at Molokai.

Practical Benevolence—Support of Gospel Institutions.

I am now able to speak with more definiteness concerning the contributions of my people to benevolent objects. They have paid, for these two years past, the entire salary of Mr. Andrews, in cash, that is, five hundred and fifty dollars. Besides this, they have contributed in the same time not less than two hundred dollars for missionary purposes at monthly concert, besides somewhere about one hundred dollars in cloth for the poor. Those who know that this church consists of more than seven hundred members, will not think the above sum large. But it should be kept in mind that the people are poor and destitute. The great majority of them have not a sufficiency of food and clothing, and live in houses unfit for the residence of man; while the remainder are in but little better circumstances. Besides a mere living from hand to mouth, our most enterprising men do not on an average lay up ten dollars a year.

The readiness with which this people contribute to the support of the gospel among themselves, and for its spread in other lands, is to my mind gratifying evidence of the hold the gospel has on their affections and understandings. The novelty of the Christian religion has long since passed away, and its popularity with the chiefs has ceased. The leaders of the nation, as well as its supreme head, pay but an outward respect to it; and many years' experience has shown the people most decidedly, that lust, pride, and covetousness have found no quarters from the *pono*. Any superstitious fears, which formerly may have existed, that some dread temporal evil would follow disobedience to the missionary, is entirely dissipated. Still the people attend with wonderful punctuality to the means of grace, and contribute with unprecedented willingness for their support; a fact which could scarcely be supposed to exist in such circumstances, had religion not gained the command of their hearts. The monthly receipts the three months past have averaged about twenty dollars. We have now on hand nearly one hundred and thirty dollars. Of this, ——— dollars is for the support of a scholarship at Lahainaluna. Twenty dollars the donors have paid to the Hawaiian Bible Society, and have thereby constituted brother Andrews and myself life members of that institution. And we hope in the term of one month more to give one hundred dollars to the seminary in Batticotta.

Temperance—The King and Chiefs.

I know not that I have any where mentioned our juvenile temperance anniversary, which took place on the first of January last. It was altogether the most interesting and profitable occasion of the kind we had ever known on Molokai.

Months had been spent in previous preparation by the people, and the meeting satisfied their most sanguine expectations. Two or three days were spent in the examination of all the schools on the island, and the result was, the conviction that education was plainly on the advance.

On new year's day, all the children, amounting to about one thousand, assembled in the school room. Each school by itself marched out of the room, and all formed a procession of nearly half a mile long. The procession was preceded by a flag, bearing the words "*Wai Wale no;*" and from one end to the other rang the chant from a thousand voices, "*Aole au e Inu rama*, aole inu waina hou," and many other appropriate hymns. The procession ended by the whole company marching into the meeting-house, which fairly shook with the roar of voices rolling out the resolutions of the infant army in favor of cold water. All being seated, or rather packed, on the clean mat floor, as hundreds of spectators could not get in, the exercises commenced with prayer, and singing by the well-trained choir of Mr. Andrews. After this, a speech was made by his majesty the king, in which he exhibited great pleasure at the scene before him, and strenuously urged the children to go on. He was followed by the premier of the nation, whose speech would have ranked well among speeches at more enlightened and favored meetings at home. He was truly eloquent, and made a deep impression on the assembly. He was followed by Paki, high chief and member of the privy council, and he by the governor of Maui, both of whom did honor to themselves and justice to the occasion. The remainder of the time was occupied by Mr. C. B. Andrews, and Mr. Richards, the minister of public instruction. The latter gentleman having learned that the children of one of the schools had been industrious in manual labor, and had repaired their own school-house, presented them with eight dollars, with which to purchase a clock.

After the addresses, each separate school rose and renewed their pledge to total abstinence from all intoxicating drink and from the use of tobacco. During this, inquiry was made of each school if any one of the members had broken the pledge during the year, but few or none were known to have done so. After the renewal of the pledge, the hymn,

"Aole ou e inu rama
Aole Inu awa hou,"

burst simultaneously from a thousand voices. The procession was again formed and moved on half an hour or more, to our lot, where they found a feast prepared by their parents, and of which both parents and children partook, with as free a "flow of soul" as you would find at any feast in any land.

We spread and furnished our table for about one hundred guests, among whom was the king and suite, the principal officers of the island, the teachers with their wives, and strangers from other islands.

On the whole, this anniversary has created a deep sensation in favor of temperance and education throughout the island, and has already abundantly compensated all the trouble and expense attending it. I am certain that the popular sentiment in favor of schools has more than doubled within the year past throughout the island. The schools are now full. Much better order prevails. The teachers are better qualified, and the foundation of a better character in the rising generation is rapidly being laid.

Revival—Awakenings and Conversions.

We have held protracted meetings at Kalaupapa, at Halawa, and at the station, all of which have resulted in great good, and no doubt in the conversion of sinners. As the already visible effect of these meetings, there are now at least two hundred who profess to be seeking the salvation of their souls. Many of these were very hopeless characters. Many who had formerly been awakened, but relapsed into stupidity, are now engaged in attending on the means of grace. A few of the number have either been received into the church or propounded. Many of the church members have been awake, and exhibited a pleasing concern for the salvation of their fellow men. The congregations throughout the island are well filled on the Sabbath. And the Sabbath schools, both for children and adults, are full. The children, throughout the island, have the year past been more affected with religious truth than ever before, not even excepting the great

revival of 1837. And we are sanguine in the hope that not a few of them have become true Christians; small, weak, fallible Christians, to be sure, still Christ's lambs, and therefore Christians. Some few of these have, after long trial, been admitted to the privileges of the church, and others stand propounded for the same.

Ecclesiastical Arrangement.

Molokai is now divided into four divisions, in each of which there is a branch of the church. Each of these branch churches has its own set of officers and overseers; and two of them have native teachers, or, if you please, preachers, who have been chosen by the people and set apart to the work of superintending the interests of the church and teaching the people in their separate fields. One of these we have tried for several months, and so far as we have been able to discover, with good results,—so good, that had we more men like him, we should proceed forthwith to commit to them so much of the responsibility of the ministry as in our opinion they could sustain. I said that both had been chosen by the people. Kanakaokai, the other one, and who has the care of the Kalae church, has had the office of deacon there for a long time. His responsibilities have been increased, and as he has been instrumental in effecting much good in his former sphere, we hope his usefulness will increase in the one he now occupies. It is the duty of these branch churches to manage their own affairs, if they can, so far as discipline is concerned, with the exception of suspension and cutting off. They are not empowered to receive into the church. We find that they settle many difficult cases, and manifest no little readiness in the management of offenders. And we feel confident that in time they will be prepared to be intrusted with the entire management of their church affairs.

General view of Progress and Prospects —New Houses of Worship—Meetings for Women.

On the whole, I know of no former time since our residence on Molokai, when we had more to encourage us than we now have. In many respects the pleasure of the Lord is prospering in our hands. We are gratified and praise God, when we contemplate the present circumstances of our people, compared with what they were when we arrived, whether religious or moral, social or civil. The disparity between that time and this, it would be in vain to endeavor to draw out. No one can comprehend it, who has not been familiar with that dismal state of a people which borders on the worst of heathenism, and who has not watched its progress up to a point approaching civilization. Unworthy though we are, our blessed Master has permitted us not only to plant this nursery—this fruitery—this garden, but he has given us the exalted pleasure of walking among full-grown trees, laden with the fruits of the Spirit, and to enjoy the fragrance of the flowers.

The church has become large. Nearly one in five of the whole population are members. And it may be said with truth, that few churches can be found in any land, where the word of God or the authority of religion has a more commanding influence. Education is on the advance. The superintendent of schools is well fitted for his office, and under his management they must prosper. The people are fast increasing in the acquisition of the comforts of life, and though their taxes are enormous, yet they are unspeakably better off in all respects, than they were under the mildest form of despotism they ever experienced.

I am happy to say that since I last wrote you, a good substantial meeting-house has been finished by the congregation at Moakea, about one and a half hours' ride from the station. The dimensions are twenty-eight feet by sixty or seventy feet. We preach there every third Sabbath, and have nearly two hundred church members. It is one of the most encouraging parts of our field.

At Kalapapa, about thirty miles from the station, and where there are nearly two hundred church members, they are nearly completing a meeting-house of the same kind and about the same dimensions as that at Moakea. In this congregation we endeavor to preach once in six weeks, beside several Sabbaths in succession when we reside on the mountain.

At Kamaloo, about five miles west of the station, they will, I hope, have a new meeting-house, ready to assemble in, in a week from this time. In this district we have preaching every week on Thursday and frequently on Sabbath afternoon. About the same distance east of us, we hold meetings each Friday, as also frequently on the Sabbath. The people of both these districts attend meeting sta-

tedly at the station, and with a punctuality which would surprise those in the United States, who live so far from the house of God with no way of getting there but walking.

Owing to the almost unexpected recovery of Mrs. H. from an illness which had continued for years, she has been able to devote much time to the women, and has held several meetings with them each week. You would be delighted to see the general turn-out of the women at these meetings, and the delight they seem to manifest in having the presence of their teacher. These meetings are a powerful means of good.

LETTER FROM MR. POGUE.

WRITING from Koloa, on Kauai, May 3, 1847, Mr. Pogue gives the following account of a

Tremendous Flood and Personal Danger.

We have been visited at this island by a flood, such as has never been seen or known before by the oldest natives now living. Although all parts of the island have suffered severely, yet the flood appears to have spent its force upon this place.

I had an appointment to spend Sabbath, March 14, at Lihue. This is an out-station about eight miles from Koloa. On the Saturday preceding, it commenced raining so hard that it was thought inexpedient for me to fulfil that appointment. From that time until the 1st of April, it rained more or less every day. Upon some of these days the rain literally poured down from morning till night and from night till morning. Saturday, March 20, there were heavy showers, accompanied with thunder and lightning. This continued the next day. The ground was completely saturated with water. The streams were high and began to overflow their banks. The house of God was almost deserted. A few, however, assembled together, and we held our accustomed meetings. Sabbath evening, March 21, the lightning became more vivid, and the peals of thunder more frequent and loud. None of us, however, supposed that we were in any particular danger. I retired to rest, as usual, about 10 o'clock, but could not sleep. About 3 o'clock, I arose, to examine some parts of my house, which was leaking. Having put things to rights, I again retired. In about half an hour, I thought that I heard water coming into my room. I immediately arose, and found that almost all the furniture in the room was afloat. In opening the door, the water rushed in with tremendous force. I saw my danger, and called for a native man who was in a house near by. After some time, he came to my assistance. The desolation around was concealed by the darkness, except as now and then, by the lightning's flash, we saw one broad sheet of water flowing with great rapidity towards the sea, carrying in its course stone fences, bridges, houses, etc. Having considered what was best to be done, I requested the native man with me to go and inform Dr. Smith, who lived at a short distance, of my situation; but he said he was afraid. I therefore told him to stay, and I would go. Having wrapped my cloak around me, I set out. The water was then between three and four feet deep, and flowing with great rapidity. By the aid of trees and underwood, I succeeded in reaching about two-thirds of the way to the Doctor's, when I became weary, and ascended a tree to rest. I remained there a short time, when I thought that the Doctor's house might be in the same situation as my own, and if so, his wife and children would be in great danger. I now descended from the tree, with the hope of being able to reach his house, and render him any assistance in my power in saving his family. The water appeared to be about three feet deep; but, as it happened, I was standing upon a plank which lay upon some rubbish which was washed against the tree. Soon this plank turned, and I was thrown into water some six feet deep, with a current so strong that it was impossible for me to keep my footing, nor could I stem it by swimming, which I thought to do. I was therefore swept away by its force amidst large stones, branches of trees, rubbish, &c., for the distance of half a mile. During this time I made several efforts to escape, but in each was unsuccessful. Being now completely exhausted, I gave up all hopes. Supposing my hour was come, I began to ask myself what were my hopes in regard to another world. I prayed for the pardon of my sins through Jesus Christ, and committed my soul to Him. The thought that I should be swept into the sea, and never be heard from again, was horrible. This, however, passed away, and I was enabled to lean upon the arm of Jesus with peace. Every moment I supposed would be my

last; but not thus was the thought of Jehovah; for now a beam of hope appeared. I caught hold of a native thorn bush, and held it with the grasp of a dying man. Holding on to this bush, I stood for about half an hour in some four feet of water, when I discovered by the lightning a pile of stones partly covered with water. Upon this I climbed, and remained until the day began to dawn. I then observed at a distance a native house. Upon my hands and knees I crawled to it, but found it uninhabited. In the house were some bundles of poles. These I placed one upon another, and laid down upon them. Soon after, I was found by two native women, who immediately gave the alarm. The natives wrapped me in native cloth and carried me to a dry house.

While these things were taking place, the Doctor became alarmed in regard to me, and sent a native man to my house for the purpose of seeing whether I was safe or not. The man returned, saying that he was not able to reach the house. In about half an hour, the Doctor sent him again. This time he succeeded in reaching the house, but did not find me. The native man whom I left at the house told him that I had gone, but he knew not where. The man returned and told the Doctor what he had seen and heard. The Doctor mounted his horse without saddle or bridle, with a rope only to guide him, and succeeded in reaching my house. Having searched for me and not finding me, he supposed I was swept away by the flood. Immediately he sent out men in all directions to search for me. About daylight, some men returned having found my cloak all tattered and torn. The Doctor then gave up all hopes that I was alive. In the mean time I had despatched a messenger for the Doctor. This messenger arrived at the Doctor's house just after they had found my cloak; and in a few minutes the Doctor was with me. Soon after, I was removed to his house, when, on examining my body, it was found covered with cuts, scratches, and bruises. For some time my situation was critical; but by the blessing of God upon the means used by the Doctor, and the kindness of his wife, I began in a few weeks to convalesce. At present I am able to be about, but my wounds are not all healed.

My house,—this is the house built by Dr. Lafon and formerly occupied by him,—is a perfect wreck. My books are destroyed; my clothes and furniture much injured. Although thus afflicted, I desire to thank God that my life has been prolonged, and hope it may be for some good purpose.

The house occupied by Dr. Smith was not much injured. The basement was filled with water, and many of his books and much of his medicine were destroyed.

The natives also suffered much. In one valley, a house was swept away, with an old woman within. The house struck against a rock, the woman escaped, and was found the next morning almost dead. Very many stood in their houses, up to their middle in water, waiting for the dawn of day that they might make their escape. In one house lived a man, his wife and two children. The father took one child upon his back, and the mother the other, and thus they swam to a house at a distance from their own and escaped. Many of the taro lands and fish ponds belonging to the natives are entirely destroyed, so that we fear there may be a famine. The sugar mill at this place, formerly owned by Ladd & Co., was much damaged, perhaps to the amount of two thousand dollars.

State of the Church.

At the present time there is nothing of peculiar interest in the church at this place. Some few months ago there was much feeling among the members of the church, and multitudes of the impenitent were asking what they should do to be saved. By a series of meetings which were held at that time, preparatory to the communion of the Lord's Supper, we hope some good was done.

Just before I met with the accident spoken of, there was some feeling among the members of the church at Wailua, where we have an out-station, but I know not whether that feeling continues, as I of course have not been able to visit them lately.

I bless God for the privilege of living and laboring for the good of this people; for although they are ignorant, very ignorant, yet I hope there are those among them who truly love God, and desire with all their hearts to glorify him. Their purpose appears to be to do, so far as they know, the will of God. If reading the Bible, private, family and public prayer, love for the house of God, a desire to see Zion prosper, and a concern for the souls of men, be evidences of a change of heart, then we must confess that some of this people are born again, because these characteristics belong to them. These are to us a cause of re-

joicing, for with them we hope to spend an eternal rest at the right hand of Christ. On the other hand, there are not a few connected with the church, of whom we stand in doubt, as they give very little evidence of being born again.

Discipline of Chiefs.

It having been reported that the churches were afraid to censure the chiefs, Mr. Pogue names five persons of high rank,—two of them of the very highest on the island,—who have been excommunicated by the church at that place. Of these five, two are about to be restored, on evidence of repentance. A third now resides on another island, and his present religious character is unknown to Mr. Pogue; but it is known that he has reformed as to the vice for which he was excommunicated.

Amoy.

LETTER FROM MR. POHLMAN.

Right Mode of conducting Missions in China—Importance of Preaching.

IN reply to certain resolutions of the Prudential Committee, Mr. Pohlman, in a letter dated at Amoy, August, 1847, gives the following views.

The resolutions of the Committee on the subject of missions to China may, for convenience, be referred to three general heads. The first regards the oral publication of the gospel to the Chinese; the second, the subsidiary means to be used; and the third, the posts that ought to be occupied by the American Board. On the first two points, much may be said which applies to all missionary fields, and much also that is peculiar to the Chinese. There are special reasons for "verbal messages" to this people, reasons which either do not exist at all, or to a very limited extent, in other parts of the world. At the same time, it may be shown that all other means must be modified according to the zeal and energy devoted to this grand object. It is therefore high time that the peculiar phases of the missionary work in China be fully understood, so that time and labor and money may neither be misspent nor misapplied. In a field the largest that has ever invited the efforts of God's people, it is above all important that a right beginning should be made. An error at the outset may affect all future operations. If preaching the gospel is the great aim of a mission to China, it will soon, with the blessing of God, acquire strength and vigor; if printing and schools mainly engage the attention, a mission may struggle on for years, in a weak and sickly state, either producing no fruit at all, or only such as blasts the expectations and disappoints the hopes of the laborers on the ground, and their patrons of the Board, and the churches at home.

I rejoice, therefore, that the Committee are impressed with this subject, and have laid down, as a starting point, "that the grand object for which the Board should sustain missions in China, is the oral publication of the gospel to the Chinese people." Let this object be kept distinctly in view by patrons and directors who abide by the stuff, and by preachers and devoted men in the field. and we may expect that God will own his work, and cause this land to resound with the high praises of our Redeemer. We may be sure we are in the right way, when we are following out God's plan. In every age of the church, it is simply preaching the Word, that has been attended with the peculiar blessing of Heaven. And in every subsequent triumph of the gospel, the "foolishness of preaching" will bear a conspicuous part, if it be not the sole means used by the Holy Spirit for the salvation of men. There is no such thing as *fail* in the Christian's vocabulary, so long as he is intent on doing the Savior's work in the Savior's way. Every argument for every work in this world, must resolve itself into this: "What saith the Scriptures?" Hence first and foremost stands out the plain, practicable command of Christ, to "preach the gospel" to the millions of China. If now the providence of God unites with his word in urging home this important duty; if great and effectual doors are open; if a whole nation is thrown open to the labors of the church; if ignorance of letters is such as to call loudly for the living teacher; if all their circumstances, their errors, their language, their inability fully to understand our books, their social character, their mental imbecility, their progress in civilization, their idea of the way in which opinions are to be promulged, their desire to hear foreign teachers, their willingness to assemble for this object, their freedom from caste and national systems of religion,—if all these accord with, and add new force to the simple command of our ascending Lord, how culpa-

ble is the church, if she do not "charge" her missionaries, "before God and the Lord Jesus Christ, to *preach the Word*, be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine;" and how doubly culpable will missionaries be, if they in any way neglect to "do the work of an evangelist," and thus fail to "make full proof of their ministry!"

That there now exists in reference to China this concurrence of command and condition, calling for the clear, formal, and oft-repeated announcement of the gospel; that the call of God and the circumstances of the people, like a seven-tongued trumpet, are ringing in our ears to arouse to action; and that necessity is laid upon us to preach the gospel, to proclaim Christ everywhere to this great nation, I shall now proceed to demonstrate. It is proper to remark, that the following statements and conclusions are the results of several years' labor and observation at Amoy. They will however hold true in the main at all the five ports, and it is believed, throughout the whole empire.

1. *The number of intelligent readers, compared with the whole population, is very small.* This assertion may sound strange to those who have been led to regard the Chinese as "a nation of readers;" but all opinions on this subject, as many others connected with China, must yield to increasing light and evidence. Unhappily, many conclusions have been formed about this people, which have not a sufficient basis to support them. Now, however, the country is open, and we possess the means of correcting wrong impressions. As regards the number of readers, we are no longer in the dark. From the array of facts already collected, the opinion is becoming prevalent, that as regards the mass of the people, the Chinese are far from being a "literary nation." This is so far from being the case, that those who are most conversant with all classes of the Chinese, hazard nothing in saying that even intelligent readers are very few. This is especially so of those who are now most accessible to missionary effort—that is, the inferior orders of society. It is seldom that more than one out of ten of the common men, who are most to be met with and most open to our labors, can get the least good from a book. The proportion of females to males in China, is about as four to six, and it is so rare to find a female who can read, that it may be said, the pathway to learning is entirely closed to that portion of the community. Here then at once is nearly a moiety of the population, who must be taught the gospel by the living voice, or they will never know "what they must do to be saved." The male portion of the inhabitants are commonly comprised by Chinese within four general ranks, or divisions of society. Of these, "the literary" stands at the head; then comes "the agricultural;" in the third rank are "mechanics and laborers," and by a strange valuation, which the Chinese alone are capable of making, the "mercantile community" occupy the lowest rank in the scale. The first division are of course all readers; the scholars, the literature of the nation and the officers are all confined to that class. But how is it with the other ranks on the subject of education? We have made inquiry, we have ourselves witnessed what we affirm; and the best that can be said of the three remaining divisions is, that excepting two or three out of ten of the mercantile community, very few can read intelligibly the easiest native work in the Chinese language. And the reason of this is obvious. None but those who intend to make the literary degrees and official dignity their great aim, remain long enough at study to acquire stamina to proceed on. A livelihood being their only object, by the time a few thousand characters are mastered, the mass of students are driven by poverty or a desire to get gain, to turn their small acquisitions to immediate use. An acquaintance with even a few hundred of the plainest words will often suffice for this purpose. It is no argument against the above statement, that we meet constantly with plain men, who can call characters by their proper name; for in an ordinary book, every word may be correctly named and distinctly enunciated, yet what better is a man for that? It is only like a child prattling A B C, without knowing the reason. All the characters in a book may be rightly pronounced, and yet from inability to explain the meaning, it is still a sealed book.

Again, the majority of the people are poor, very poor, and this is pleaded, and for the most part justly too, as the sole cause of inability to read. Among the country population, whole masses of youth are growing up in profound ignorance of the knowledge contained in books. In many places there is not a single school. As a general estimate,

not more than one in ten of the adult villagers can read the most common Chinese essay so as to understand it thoroughly. This is not mere conjecture. In our itinerary labors in the country, we have made this a matter of inquiry. In two villages of a superior rank, whose population is at least 12,000, there are only five schools, in which, last year, but six boys were learning to read. In eight pleasant villages of high reputation near Amoy, we found still fewer schools and fewer readers. The city of Amoy contains a population of about 250,000; and for educating its thousands of youth, it was reported by a person employed to collect the statistics of the city for us, that last year there were only eighty-four schools open, containing 1,405 boys. Where there is this deplorable deficiency of the means for learning to read, it is not to be wondered at, that readers are few, and that we should feel the urgent necessity of living teachers being sent in great numbers, as the only way to diffuse far and wide the saving truth of Christ and his salvation.

2. *The mass of "superstitions and traditions" afloat among the people*, is another peculiarity, calling for faithful preachers of the gospel. In China there is no standard of religious belief and practice—no long established system of error to which the people are blindly wedded to the exclusion of all other opinions. The three sects, Confucianists, Buddhists, and Taouists, though distinct in their origin, are at present so mixed and blended in practice, that nearly every person believes and follows so much of any or all of them, as suits his own convenience. By a sort of blind indifference in religion, every man seems perfectly satisfied to let his neighbor enjoy the same liberty. For all their mummeries there is no appeal to Vedas, to the Koran, or to sacred books of any kind. They say and do as "the traditions of their fathers" have taught them to say and do, not knowing what they believe, and assigning as the sole reason for their practice that it is "Chinese custom." Hence we seldom meet with contenders. None are found daring enough seriously to persist in defending what is so contrary to reason and common sense, not to say the revealed will of God. What we say is pronounced "reasonable," and were it not for the firm grasp by which superstitious fears and traditionary errors bind this people, we might expect to see many of them throwing off the shackles of blind custom and choosing the more excellent way. Nothing but oral instruction will meet this exigency. To us is committed the task, not of entering the arena of religious controversy, not of battling with an ancient impregnable system of lying vanities, but simply that of "expounding unto them in all the Scriptures, the things concerning Christ." Blind superstition is now reigning among a vast majority. Vain tradition is more or less affecting the whole population. These must all be swept away by public preaching and teaching, by clearly unfolding the truth as it is in Jesus. People feel that they must do something. They cannot remain easy, and until gospel requirements are made known, they will go on till death plunges them in eternal ruin. Nothing but the omnipotent power of the gospel will reach the case. These idle tales, these vain imaginations, these silly notions, these nonsensical opinions, these bloody rites, these cruel practices, can no more withstand the clear exhibition of gospel truth and the faithful warnings of God's servants, than ice can resist the heat of the summer's sun.

3. *The language of China is addressed more to the ear than to the eye*, which presents another pressing plea for the living voice. The difference between the written and spoken languages is so great, that all who wish to understand books and teach book knowledge, must in fact learn two distinct languages. The written language has not unaptly been compared to the numerals, 1, 2, 3, &c., which have a definite value. The characters have an almost unvarying signification in all the provinces of the empire, and when used according to Chinese style, may be understood by the "literary class" everywhere. Not so with the spoken language. The colloquial dialects are almost numberless, and every one of the 30,000 characters in Chinese must have a sound and signification attached to it in all these local dialects. The ear must be addressed as well as the eye. To each character must be assigned its appropriate meaning in the dialect of the place. By combining the characters into sentences, their value is modified, and the meaning often so changed as to be essentially a new word, requiring a new colloquial phrase to explain it. Hence the written language is completely unintelligible without verbal explanations, and these explanations must vary in all the provinces and departments and dis-

tricts of China. To reach all these vast multitudes, what a variety of dialects must be acquired! How many hundreds of preachers will be needed to speak to all this people! How long, too, shall it be before China's "day of Pentecost" shall come, when the people shall say one to another, "How hear we every man in our own tongue wherein we were born?" Dwellers in Pekin and Amoy and Canton, strangers from the northern, southern, the eastern and western provinces, "we do hear them speak in our own tongues the wonderful works of God." If we rely upon the written language alone for spreading the gospel in China, millions in this great nation must die without a knowledge of the plan of salvation. On the other hand let the spoken dialect of every place be learned, and the glad tidings be sounded in the ears of the multitude,—let a native ministry be raised up, let the doctrines of the cross be instilled into the minds of the people by patient teaching, and we may expect that the work of the Lord will go forward, although every printing press be stopped, and every tract be committed to the flames.

4. *The inability of the Chinese fully to understand our books*, presents a loud call for teachers to guide them. We came here entire strangers to the modes of thought, the style of speaking and writing, and the whole idiom of the language. The very best acquisition in learning any language is, to be able to write it correctly. With all our care, there will always be more or less of foreign idiom in all productions made by foreigners. In so far as this is the case, the books will be unintelligible. And even if native teachers compose, and a work is in the highest degree idiomatic, still the subject is new. To many words and phrases introduced by missionaries, new meanings must be given. This is unavoidable, inasmuch as all our publications teach a new religion, enforce new duties, inculcate new doctrines. Hence a Christian book may be taken up by intelligent Chinese, and on examination be cast down with disgust as containing so much gibberish. Even the Holy Scriptures are pronounced dark and unmeaning; and should the question be asked of any of our books, "Understandest thou what thou readest?" it is feared the almost universal reply would be, "How can I, except some man should guide me?" The Chinese have a stereotyped way of writing as well as doing every thing else. Their collocation of words, their forms of expression, are uniform and strange. It is difficult to teach religion in such narrowly defined limits. The Bible will perhaps never meet the Chinese views of proper style; and any writing that is not so, will not be read and studied. Our main dependence, therefore, for a full exposition of gospel truth, even to the most learned of the Chinese, must be on those who, as Philip taught the eunuch, shall "open their mouths and preach unto them Jesus."

5. *The social character of the people* invites the labors of oral instructors. In no heathen country do we find such attention paid to friendly intercourse. The people of all classes love to talk, and hours may be spent in social visits and pleasant converse. The scholar will often leave his books, the farmer his plough, the workman his tools, and the merchant his trade, to sit down and have a friendly interchange of thoughts and opinions, to learn the news of the day, or to discuss matters of dress, of customs, of foreign manners, and of idle gossip. Formal visits are received and returned with the utmost politeness and ceremony, and opportunities for seeing and talking with men, women and children are to be met with at all hours of the day. It need not be feared that the complaisance which Chinese show towards each other, will not be manifested towards foreigners. On the contrary, the people love to be noticed and spoken to by us. A kind and gentle mien, a pleasant word, a friendly salutation will ever meet with a corresponding return from the most menial Chinaman. In this respect, missionaries to China have a peculiar advantage over those who, in countries less civilized or wholly barbarous, are looked upon as beings of another order, or coming from some unknown corner of creation. Here our lives and property are not only secure, but we can form part of the social circle, and talk to the people of peace and pardon through the blood of the Lamb. Common politeness will lead our hearers to listen. What an opening this for those who are gifted with conversational powers, and grace to employ them in God's service! And another advantage appears in

6. *The progress of the people in civilization.* In China, a foundation is laid for the preacher. The progress of the nation in rational principles, in forms of law and order, in a proper valuation of reciprocal duties and the relations of life,

affords a vantage ground, sought for in vain among savages, and of which missionaries ought gladly to avail themselves. Here we have many commonly acknowledged axioms, which may serve as a stepping stone to greater and more important topics. Benevolent exertions are patronised by the majority of the people, and principles from which, by divine assistance, we can convince them of their errors and point them to the only remedy for lost sinners. Many of the moral maxims of the Chinese would do honor to Christianity. "The golden rule" is inculcated, nearly all the commands of the second table of the moral law are taught either by positive precept, or by traditionary authority, and many of the sentiments of the celebrated classics are in exact accordance with the spirit of the gospel. Besides these, there are hundreds of "favorite sayings and proverbs, which are always the best sources of information respecting the real character and condition of a people." The aphorisms of the Chinese are full of meaning, and may be used with advantage in communicating truth; so that reasoning from their own principles, which are universally known, a preacher may instil the doctrines of the cross, and point out the necessity of a Mediator. Thus, in their moral and didactic works and in detached colloquial sentences, we have materials prepared, which the skill of the devoted servant of Christ may mould into convincing arguments and spirit-stirring appeals to the hearts and consciences of this people.

7. *The mental imbecility of the mass of the people can be aroused only by verbal exhortations.* Whatever may be said of the progress of the Chinese in many of the arts of civilized life, of their noble system of moral ethics, of their filial piety and social character, no one will dare affirm that as a people they have made the least approximation to a solution of the great question, "how shall man be just with God?" On all spiritual subjects, there is a torpidity of mind which is amazing. Their notions of virtue and vice are obscure in the highest degree. The lower classes exhibit, indeed, on all matters, great mental vacuity. The chief question from day to day is, "What shall we eat and what shall we drink, and wherewithal shall we be clothed?" This being the case in ordinary concerns, how much more will it appear in affairs of spiritual and eternal moment, which are almost entirely hidden from their eyes! How now is this mass of immortal mind to be aroused from its torpidity? Is it not by fervid and oft-repeated exhibitions of gospel truth, by solemn appeals, by faithful warnings, by unfolding the spirituality of God's law, and the hidden mystery of redeeming love through the cross of Christ? We may rely upon it, there will be no march of mind, no investigation, no spirit of inquiry, no general desire to become fully indoctrinated in the truths of Christianity, until the present utter indifference of the people is removed by God's blessing on the preached word. Nothing is more needed now in China than "sons of thunder," to warn and exhort this slumbering people, to arouse them from their lethargy, to "preach boldly" Christ and him crucified, and to declare fearlessly the whole counsel of God, whether men will hear or whether they will forbear. No form of depravity can stand — no slumberers can sleep, in the presence of the faithful, zealous, pure preaching of the gospel.

8. *Public preaching is not a novel thing to the Chinese.* The Chinese sages and moralists enjoin the duty of communicating the knowledge one may possess to others. It is called "selfishness" to hide the light of truth, or to forbid its being exhibited to mankind. The greatest men in Chinese history have been preachers, and nearly all their wisdom is handed down to us in the form of speeches. The Shoo-ing, the oldest Chinese classic, embodies the advice and moral maxims of the ancient kings, and the whole work is nothing but a series of addresses. The greatest of all sages, the celebrated Confucius, travelled about to instruct and civilize the people. Like our Savior, he is said to have "sat and taught his disciples." And how has Buddhism, that great system of idolatry and deception, been propagated in China? It is chiefly by oral instruction. The priest has taken his books and explained them to the people. Hordes of these deceivers have visited every part of the land, and imposed on the credulity of the inhabitants by foolish stories of the incarnations of Budh, and relating marvellous miracles performed by the gods.

In China there is also a class of men devoted exclusively to the work of familiar discourse. In walking through a Chinese city, we may see a congregation of attentive listeners seated around a public declaimer, in a large area or some cool place under a tree, intent on

hearing traditions, or stories handed down from former dynasties. For this he receives money, which is collected at short intervals from the audience. The speaker holds a book in his hand, and is full of action. By his skill and loquacity, he succeeds in detaining his hearers long enough to hear several portions of history,—not unfrequently for hours. This is called *kong ko*, or discoursing about the ancients; and our preaching is designated by the same phrase. If a missionary acquires a good command of the language, and is able to discourse fluently on the Bible, why may he not be equally successful in drawing together and detaining a congregation of willing hearers of the "Word of life?" No method of operations promises fairer in China than stated, formal exhibitions of the gospel at a time and place where the people can sit without molestation, and listen without fear of being called on for contributions to sustain the preacher and the place.

9. *The desire of many of the people to hear foreigners*, is another loud call for preaching missionaries. Besides the novelty of a foreigner speaking Chinese, there is the style of delivery, the manner of speaking, which attracts notice. There is the warm heart, the earnest expression, the striking allusion, the appropriate figure. There is very little feeling in a native speaker. It is not unfrequently the case, that an audience will retire under his speaking, but fill up when the missionary speaks. This has been noticed often at all the places where there are native converts employed as evangelists. We are known and acknowledged of the common people as men far superior to themselves; our words have weight, and often, as we speak, the response seems to fall involuntarily from the lips of many, "reasonable," "correct," "right." We are also soon known every where as those who "declare unto them Jesus and the resurrection." At times, as we pass all along the streets may be heard such appellations applied to us as "discoursers on Jesus," "sages," "warners of the age," "exhorters to good," "street preachers," &c. Not unfrequently we are asked to preach, and when we stop, are begged to say more. The people see that we are in solemn earnest, that our object is not mercenary; that we "seek *them*, not theirs." Hence it is that they are willing to sit and hear us through, and some even come repeatedly for religious instruction. This leads me to state finally, as the most gratifying evidence of the honor God is putting on preaching, and the call for more persevering effort in this important and necessary work,—

10. *The willingness of many to assemble for worship.* Perhaps there is no other missionary field in which attentive audiences can so easily be obtained. At all the stations where public worship is maintained, respectable congregations attend. At present, Shanghai is the only one of the five ports where a house of worship has been erected, and this is crowded. A letter from the Rev. John Stronach, our delegate to the Bible convention now in session at Shanghai, says: "What splendid congregations in Dr. Medhurst's church! About 200 Chinese attend in the forenoon; 400 or 500 in the afternoon, and as many at night,—besides about 150 at the hospital at the same hour in the evening." At the other ports, Chinese houses have been converted into chapels, and are well attended. As soon as suitable churches are erected, we may expect to see more interest manifested by the better classes, and the demand for clear, faithful preaching proportionably increased. At present, the principal hearers in this city are the lower classes; but as a site is selected and secured for a church, which it is designed to build at once, we hope thus to draw together the middle and higher classes of society, and especially the female portion of the community. Women will attend, no doubt, in great numbers, when they can occupy seats separate and specially reserved for their accommodation. Here there are no bars to society. In India the system of caste shuts out one portion of the people from another, and excludes all from coming under Christian influence. But in China, all ranks and classes of men associate together; the officer and his attendants, the master and his menials, the highest and the lowest may with propriety come and sit together in our houses of worship to hear the gospel. From day to day, in these populous cities, there is a large floating population, whose home seems to be in the streets, and who are ready to drop in any where, to while away a little time. Others leave their homes on purpose to attend, and this day after day. The truth is, that all who are any way interested in the matter would rather any time "come and hear" at our chapels, than sit down at home to try to derive profit from our books. The Chinese are emphatically a talking, hearing, congre-

gating people. As such, our duty to them as ambassadors for Christ is plain; we must do as the angel of the Lord commanded "Peter and the other apostles;" "Go, stand and speak in the temple to the people all the words of this life."

Thus the providence of God is uniting with his word in urging a specific duty on the church—that of, at once supplying oral instructors to the millions of China. Is it asked, how many are needed? The reply is, "Lift up your eyes and look on the fields; for they are white already to harvest." Until this great harvest field is as well supplied as America, you cannot send too many. We want men of piety, of zeal, of sound practical judgment, of vigorous activity of mind and body. Let none be frightened on account of the language. All who can read distinctly and with proper emphasis in English—all who can enunciate clearly—all who can appreciate good speaking in others and can preach acceptably at home, will be able to do the same here. If a person has in addition a good ear for music, so much the better; but let no one think that it is necessary for him to be a singer before he can preach in Chinese. A fluency in his mother tongue is far more important. As a general thing, a missionary will be in a foreign tongue what he is in his own. Is he clear and distinct in the one, so he will be in the other. If he pronounces badly, reads poorly, speaks indifferently in English, he will be apt to do the same in Chinese. Let then the number of men be swelled at once to three times the present; and let all who come be determined on stopping short of nothing less than ability to communicate fully and freely with the people. God, in his sovereignty, employs whatever organs he pleases to bring men to a knowledge of the truth; but it is not saying too much when we assert that in China, our chief reliance is on the *ear*, and not on the *eye*. He who made man, knows what is in man, and has hence shut us up to a simple line of duty, denominated "foolishness of preaching," which, in its very nature, is remarkably calculated to arrest the attention and affect the heart. Even in Christian lands, in the midst of books and knowledge, it is speaking into the ear which arouses the emotions of the soul. Hence lectures, speeches and addresses are employed to diffuse information and excite the mind to thought and investigation. Can we expect to succeed on any other plan among a heathen people? No. God himself has sealed this ordinance of his own appointment, with a seal of rich mercy to thousands of poor, degraded idolaters. The success of a mission will be in proportion to the time and labor and pains bestowed upon public, faithful expositions of Bible truth. The experience of all devoted missionaries is uniform on that point; and some have regretted when too late, that they did not make public speaking and oral instruction the great business of their lives. Dr. Milne says: "I record with regret, that even to the present hour, the circumstances of the mission have never been such as to admit of devoting that portion of time and attention to oral instruction, which the extreme ignorance of the heathen requires." This was said after years of the most self-denying labor in writing, preparing matter for the press, and other useful employments at Malacca. Would we avoid unavailing regrets hereafter, let us now fulfil our high calling. It is an easy matter to declare in general terms that preaching the gospel is the great aim of a mission to China; but we must feel and daily act on this belief. Many a missionary finds it easy also to quiet his conscience with the comforting salvo, that he is fulfilling his high commission, when he is making books, or printing in English, or devoting his energies to healing the sick, or teaching a few boys the elements of his own language. But is this what we designate by the term "preaching" at home? Is this the meaning of the "great commission," "Go ye into all the world, and preach the gospel to every creature?" Some we know there are who would thus explain it; but all those explanations of the last command of Christ which tend to weaken the full and obvious meaning of the words, are deeply to be deprecated. To state, for example, that the term used by our Savior for "preach," means merely "to exhibit the gospel in any way," is wrong. And yet it is often asserted, that by holy living and teaching, by the practice of medicine and book-making, and other operations, the command of Christ is as really obeyed, as by the stated and formal declaration of the glad tidings of great joy. The tendency of such an exposition is, to make missionaries satisfied with any thing and every thing they do on heathen ground, without coming up to the plain and clear duty of "making Christians of all nations," by "heralding

forth" or "announcing publicly," by "proclaiming to every creature," by preaching to every man, woman and child, the glorious gospel of the grace of God. How pleasant, on a dying bed, to look back and know that in this respect, we have done our duty; that we have not ceased to warn every man, night and day, with tears; that we "have taught publicly, and from house to house;" that with Paul, we can say, "I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God;" that we have taken "heed to all the flock over which the Holy Ghost has made us overseers, to feed the church of God, which he hath purchased with his own blood;" and that we can now "finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God."

JOURNAL OF MR. PEET.

Mr Peet, formerly of the Chinese department of the Siam mission, arrived at Amoy, March 19, on his way to his permanent station at Fuh Chau. The following passages are from his journal at Amoy.

A Sabbath at Amoy.

March 22. Yesterday morning attended brother Pohlman's service in Chinese at his chapel. Was interested in hearing him preach, and in seeing so goodly a number present, amounting to some twenty-five or thirty. Soon after, heard brother Alexander Stronach, of the London Missionary Society, at the dispensary chapel of Dr. Cumming, which is the lower room of the house we now occupy. About the same number, and for the most part, the same individuals, attended at both places. At half past 11 o'clock, A. M., attended English service at brother John Stronach's, of the London Missionary Society, who gave us an interesting sermon from Psalm l. 21. One American and two Englishmen, not connected with our missionary company, were also present. At 3 o'clock, P. M., heard the same brother preach in Chinese at brother Pohlman's chapel, while the latter was preaching for him at his chapel. Afterwards proceeded to brother Lloyd's chapel, where I again heard brother A. Stronach, and after him attempted to make some remarks to the people, but found myself embarrassed somewhat from a want of previous preparation for speaking, and from a difference in the Amoy dialect from the one I was accustomed to use in Siam; though this difference is much less than I have heretofore supposed. The preaching places of the brethren here are simply large rooms, which were previously occupied by merchants, and are cheaply fitted up with bamboo benches, which answer for the present very well. The congregations, or rather the number who came in and listened for a longer or shorter time and then went out, was probably twice as large in the afternoon as in the forenoon. At 7 o'clock in the evening, assembled at brother A. Stronach's, listened to a lecture of Dr. Chalmers's on the Romans, and engaged in other devotional exercises. Thus sped our first Sabbath in Amoy.

Meeting for Females.

30. This afternoon, attended the meeting for native females. Some thirty adults, with half as many children, were present from among the heathen. It was an interesting sight to see so many heathen mothers assembled, and in so orderly a manner seated and attentive to the preaching of the gospel. May the Lord soon appear for their salvation, and for the salvation of great numbers more of these daughters of heathen superstitions!

The Lord's Supper—Native Communicants.

April 4. (Sabbath eve.) Had a pleasant, and I hope profitable season this afternoon, in distributing the emblems of Christ's broken body and shed blood to his servants here, at the house of brother A. Stronach. Four Chinese, the two old men introduced into the church by brother Pohlman, being the first fruits of Amoy unto God; another, formerly a teacher and baptized by brother J. Stronach at Singapore, and another teacher, baptized by brother Johnson at Bangkok, and now employed here as a native assistant, also ate and drank with us at the Lord's table; while some thirty or forty of their countrymen were present and witnessed the solemnities of the occasion.

Festival of the Tombs.

5. I took a short walk upon the hills back of our house, which are covered

with the graves of former generations as far as the eye can reach. These graves are generally little elevated mounds, about the length and width of the coffins of the persons interred in them, covered with a cement, which becomes as hard as the granite rocks among which they are so thickly and promiscuously strewed. To-day is the annual festival of the tombs throughout China, called in this dialect, Ch'heng beng, "to cleanse the tombs." The Chinese do this by repairing to the tombs of their fathers, mothers, or uncles, sometime during the day, to weep and repair them, and to offer sacrifices of various eatables, incense, oblations of wine, &c., to the souls of their deceased ancestors; which sacrifices are immediately removed to the houses of the worshipers, and there consumed by themselves and their friends, after they have first covered the tombs with strips of white, yellow, crimson or other colored paper, fastened down by placing little stones upon them or otherwise, and which at first view gives the appearance of flowers in full bloom scattered over this immense field of the dead. The presence of these papers upon a grave indicates, that relatives to the deceased still live to watch over his ashes, and to present offerings to his departed spirit. Individuals of both sexes, and of all ages, were seen here and there in all directions, to a great distance round, lingering among these most significant mementos of human mortality. It was a moving spectacle to behold. Here was a dutiful son newly plastering the tomb of his father, while surrounded by a company of noisy boys, whistling, singing, and making themselves merry with their own childish sports. There, at a little distance, I saw another man (a son perhaps) leading an aged woman away from a recently repaired tomb, while her doleful wail deeply pierced my heart, and still trembles upon my nerves. And yonder, others, singly, and in companies, having completed their filial ceremonies, were seen leaving these abodes of the dead, and returning to the city.

O what a day has this been throughout the whole extent of the many, many millioned empire of China! How melancholy and painful the thought, that so large a portion of the human family should thus be engaged in seeking for the living among the dead! O it is enough to move and to melt a heart of stone, to witness the agony and to hear the wailings of those who mourn without hope and without God in the world! Here, at the tombs of their deceased relatives, gather the widow and the orphan, to pour forth their tears, to pluck their hair from their heads, to rend their garments, calling aloud and by name upon their departed friends, and describing to them their pains and sorrows, as though they were present and heard their doleful lamentations. Deluded mortals! May you soon see your wretched condition, receive and obey the gospel, which brings life and immortality to light.

My presence soon attracted the attention of the boys, who came up to me and pleasantly addressed me as a "sün sē," "religious teacher," and said that they would accompany me wherever I wished to go. But as it was near dark, I stopped and talked to them, and to others who gathered round, about Jesus and his salvation, the depravity of human nature, the state of the dead, the happiness of heaven, and the necessity of worshiping the true God, in order to go there and to enjoy its happiness. They seemed to understand me, and to be attentive to what was said. Some of them remarked that they had heard of Jesus before, and with others of them, promised that they would hereafter worship the true God. I asked them how many of the people here use opium. Some said one half of the men, others said that as many as eight out of ten used it. At length one of the larger boys suggested that it was getting dark, "amlò," and that they would accompany me home, which they did in a very friendly manner. May the good Lord bless them, and all of the inhabitants of this great city, who are most emphatically sitting in the region and shadow of death.

Excursion to Tong-an.

16. Left early this morning, in company with brothers J. Stronach, Lloyd, and Pohlman, for Tong-an, a city on the main land, and some twenty-five miles west, or rather to the north-west of the city of Amoy. We reached a small village near the shore about half past one o'clock in the afternoon, from which we were to pass over land about three miles to the above named city. The villagers were all excitement, men, women, and children, yet manifestly influenced by no other than feelings of kindness and curiosity. We passed on with a rapid step directly through their village, the principal street of which may be half a mile long, each having a bundle of tracts under his arm, from

which he gave now and then one to the more intelligent looking among the villagers. We soon found ourselves free from the crowd, and in an extensive plain, laid out in plats of different shapes and sizes, and the whole under cultivation like a garden. Small ridges of earth or sods served the purposes of fences between the different fields. Rice, wheat, beans, potatoes, garlics, and in one instance poppies, were the principal productions of this extensive flat, without green-sward, fruit-trees, or dwelling-houses. Our road was a narrow foot-path, meandering among these numerous little fields, as best suits the interest or convenience of the cultivator.

Our direction was south-west; in which direction, at a long distance, was seen a pagoda, near the foot of a mountain, surrounded by massy shade-trees, beneath which lies embowered the ancient and venerable city of Tong-an. While the burning sun urged us on, the cooling shade, with its lovely green, beckoned us to its delights. The transition from the former to the latter was exciting, both to us and to the inhabitants of the city. No European, or foreigner from beyond the great western ocean, had ever before entered these retreats, and surprise on their part at seeing us, and delight on our part at such a reception and in such circumstances, continually agitated the bosoms of both citizens and strangers. With brother Stronach's teacher for our guide, we hastened our way through various narrow streets thronged before and behind with an eager crowd of all ages, sexes, and conditions, till at length we came opposite to the mayor's house, where we entered; but finding that he was absent at Amoy, we left our cards, and were very politely and hospitably entertained by his under officers and servants, of whom there were probably thirty or forty. Having invited us into a more private audience hall, and being separated from the throng without, they treated us with tea and sweetmeats, received our books, listened attentively to our account of ourselves and of the doctrines we teach, and when we left, followed us to the outer gate with much affability and apparently good feeling.

Our next object was to visit a celebrated temple, and gain the high ground in the rear of the city. The temple was on our way, without the city, and part way up the hill we had to ascend. It is celebrated for its antiquity; for having in it three enormous idols of Budha,—the Past, the Present, and the Future,—and upon opposite sides of these, ten other idols of Budha's first disciples, each being the size of a full grown man; and also for having near it another temple, where the famous commentator of the four books of Confucius, Choo-foo-tsze, is said to have lived and studied about six hundred and seventy-five years ago. This temple was closed, so that we did not see the inside of it; but externally it manifestly bears the marks of great age. After reaching the ascent, we found ourselves upon a high elevation of granite rocks, for the most part destitute of soil and vegetation, overlooking the city, and commanding a fine view of the country for many miles around.

The city of Tong-an was judged by our company to contain about one third of the population of Amoy, which would be from sixty to eighty thousand. On every side of the city, except in its rear, are scattered over the immense plain smaller villages, from one to three and four miles apart, enlivened with shade trees, and containing from fifty to several hundreds of inhabitants. Probably not less than one hundred of these villages were visible from our post of observation. As the sun began to sink in the west, we directed our way back through the city and gardens, and reached our boat about seven in the evening, much fatigued and exhausted through the heat and travels of the day.

Siam.

JOURNAL OF MR. HEMENWAY.

In a letter dated Bangkok, June 1, 1847, Mr. Hemenway thus describes one of his missionary excursions:

January 28, 1847. Spent the whole of this day on an excursion into the country with books. Left home as early as convenient, and went directly up the river some four or five miles, with the purpose of spending the principal part of the day in a canal, which leads westward from the river, till it meets a smaller river, at the mouth of which, where it empties into Meinan, is Bangkok Noi, or Bangkok the Less. A month since, I spent a day along the western shore of the river, and at that time supposed that I proceeded nearly as far up as the mouth of the said canal. But on returning to that quarter to-day, I found there were five wats or temples which I did not then visit. Two of them, how-

ever, were Peguan, and of course it was of little use to visit them. The other three were small, and had but a few inmates. These seemed pleased that I called to give them books, and I hope that they will make such a use of them as to get great good from them. Along the banks of the river, in front of these wats, I met with large floats of round timber, moored, which I was told were the property of the king. On these floats were little huts made of a bamboo frame and covered with thatch, the temporary residences of the poor Laos, who, being the captives of the king, are set to take care of this timber, and to do all sorts of drudgery. I halted my boat several times, as I passed along, to speak to one company and another, of the true God and the Savior of sinners, and to give them some of my books. But I found them exceedingly ignorant, as might be expected from their position in society here. A few seemed to understand what I said, and could read a little; but the greater number did not appear to know why I had come, or what I wished to communicate to them. Still, I could not help hoping that by means of the books I left among them in the hands of the more intelligent, they might hereafter learn something of the true God and their duty toward him.

I did not reach the said canal till near noon. On offering my books for distribution, I was much surprised to hear the people on either side of the canal say, "Go elsewhere and give them." It did not at first occur to me that the families along the banks of this canal might be still under the influence of the old book panic, which we encountered here some four or five years since. As soon as it was suggested to my mind, I halted and moored my boat before a house, and requested the man of the house to come down to my boat. On conversing with him, I learned that my fears were correct. I therefore labored to convince him that no prohibition had been laid upon my books, either by the king, or any one else. My boatmen also, being from Bangkok, and knowing the state of the case, assisted in removing his fears, till he consented to receive some books. In the meantime, his neighbors on either side of the canal were watching with much interest to see the result of the conversation, and on seeing him receive the books, were instant in requesting me to come and supply them also; which I did with great pleasure. I had, by this delay, gained the end I desired, and I was enabled to make use of the fact of their receiving the books with good effect, whenever I met any others as I proceeded along who refused to take books for a similar reason.

During the remainder of the time spent in the canal, gave books to most of the houses, and had many opportunities to speak directly upon the great concerns of the soul. I also visited the two or three old dilapidated temples, and supplied their inmates with books, so far as they desired. At the farther end of the canal, where it joins the branch of the Meinan, I halted, to get refreshment for myself and men, at the sālā of a wat, situated on the left hand side of its mouth. While taking our dinner, the priests and boys of the wat discovered us and came out to ask for books, apparently very glad to have the privilege of getting some new books. After dinner, I brought out my books; and as I gave each of them one, I explained their contents, and endeavored to lead them to feel the importance of reading them carefully, and of following the instructions they contained, if they would be benefited by them.

Leaving this wat, I followed the branch of the Meinan on my return homewards; but as it was wide, I could not attempt to distribute books on both sides of it. I confined myself, therefore, to the left hand side, and found many opportunities, both at houses and wats, and to boats ascending the river, to give away many books. I was particularly interested in the case of three females, whom I met at their boat landing-place. I should judge, from their appearance, that they were a mother, daughter, and granddaughter; and they seemed unusually intelligent for Siamese females living in the country. When I proposed giving them books, the middle aged woman immediately said, that she wished for the continuation of the book she had received some time since. I asked her to tell me some things in it, when she proceeded to relate some portions of Genesis. I gave her Exodus, and the other two each a book, with the hope that the interest which they now take in perusing the Scriptures may result eventually in the conversion of the whole family to the truth as it is in Jesus.

Frequently, while passing down the river, individuals from the opposite side would anticipate my approach, and come out in their little boats to beg books. This showed that some, at least, had a desire after books, strong enough to lead them to make some efforts to obtain

them. I arrived at the station just as the sun was setting, very weary with the labors of the day, but truly happy in having had the privilege of calling the attention of many again to the truths of Christianity. May the Lord add his blessing to these feeble efforts. May the truth this day sown, being watered by the prayers both of the sower and the friends of missions in America, spring up and bear fruit abundantly, to the praise of the riches of God's grace in Christ Jesus.

February 12. Mr. Hemenway notices the departure of Dr. Bradley for America, after nearly twelve years of missionary labor. By his departure, the mission was reduced to two families.

March 22. He records the arrival, two days before, of Doct. House and Rev. Mr. Mattoon and wife, missionaries of the Presbyterian Board. They came last from Singapore, in the barque Lion, belonging to the prince Chou Fah Noi. Doct. House was immediately called into medical practice; and as he was ignorant of the language, it was necessary for Mr. Hemenway to accompany him as an interpreter. During such visits, he found opportunity to perform some interesting missionary labor.

April 29. He mentions the publication of three new narrative tracts for children. Those previously published had been so generally read, that there seemed to be a call for new matter. During the month, he adds, he had been out to his preaching places as usual, and had some very pleasant seasons there.

Encouraging Facts.

Mr. Hemenway concludes by stating some things which encourage him "to hope that the truths of revelation are spreading" in Siam.

1. The demand for books, which those who have been into the country within the last few months, have witnessed. Brother Chandler, of the Baptist mission, went up to the north some time in February or March, intending to reach Phrabat, the sacred place of the Budhists of this kingdom. But he was able to go no farther than the landing place on the bank of the river, where the visitors to said place moor their boats, to proceed by land the rest of the way. While remaining at that place one or two days, he saw many companies of those going to and coming from that place, as well as others who were passing up and down the river, and had an opportunity to dispose of some 1,300 or 1,400 tracts and portions of the Scriptures to very good advantage, and might have given away many more to other applicants, if he had had them. He returned from his trip much encouraged by the disposition of the people to seek after books. During the first two months after Doct. Bradley left us, brother Caswell made two trips into the country, one to Mahaichai and Tachin, and the other to Meklong and Ban Chang. Every where he found a ready market for his books, which were exhausted at an earlier date than he had set for returning home. His impression is, that there is, on the part of the people, an increasing desire to get hold of religious books. We hope that this is the fact also in other places not visited of late by any of our number; and we have reason to believe it is, from the calls which we often have from companies of persons living in places at a considerable distance from Bangkok.

2. The fact that so many call at the station for books, is certainly an encouraging feature in reference to the progress of the truth in this kingdom. For many months past, there has scarcely been any intermission in these calls for books. Formerly, there were many days together when there were no such applications made to us. But during this last hot season, a time when the natives, as well as ourselves, experience great languor of body, there has scarcely been a day when some have not called to get books. Perhaps we have not a better test of the true state of feeling among the people than this; for our station is not situated on a public street in the city, but on the opposite side of the river from it, and has only a foot-path passing along the shore in front of it, while on the one hand is a large settlement of Indo Portuguese Catholics, and on the other the English mercantile houses.

3. Another encouraging feature is, the disposition of many of the youth at the wats near the station and elsewhere, to pursue a course of reading such as we may mark out for them. I have had my mind much interested in this during the last few months. Many of the boys and youth have been induced to commence reading and reciting small books, with the promise of a large book when they shall have read and recited the number specified. In several instances, they have gone through the course and obtained the prize; and it is truly pleasing to see with how much minuteness they are able to relate the stories they read. Others have gone only a part way and have fallen off; while others have become discouraged after reading one or

two books. Sometimes I have heard them recite their books at the sālā, but generally they have come to my house to recite, and have done so without any urging on my part. That so few pursue the course of reading prescribed, is not to be wondered at, when we remember that Siamese are trained, so to speak, to habits of idleness and dissipation. The improvement of their minds and the storing of them with useful knowledge, are things of which they and their teachers think little. Nor should this be a matter of discouragement; but rather, for every book which a boy reads thoroughly and recites, though it be but a single volume, and that a small one, the Christian teacher here should rejoice, for that will undoubtedly leave upon his mind a favorable impression, and prepare him to get farther benefit, either from books, or the instructions of the living teacher. Those youth who are early induced to read, and pursue it from year to year, will become, ere long, the most intelligent class of hearers among the Siamese, and the most hopeful subjects of renewing grace.

4. Of late, I have been somewhat encouraged by the apparent solemnity and seriousness among those natives who reside with us and labor in the office. I might say that they appear unusually attentive to instruction, both at family prayers and at the Sabbath services of the chapel. I cannot help thinking that some of them are more impressed with the truths of Christianity than formerly; but I do not yet see in any the signs of a sense of their sinfulness and their consequent exposedness to the penalty of God's holy law, as I wish to see; but my prayer is, that what is now witnessed may be the forerunner of a thorough work of grace in their hearts, by which they shall be renovated and sanctified and prepared for usefulness among their countrymen.

During the period now reported, I have prosecuted my labors in the vicinity of the station as formerly, and have had much encouragement in them. Sometimes I have been to the sālā of the wat, to call the passers by to stop a few moments and hear the words of eternal life. At other times I have visited in families, and called the attention of both parents and children to consider their relation to the true God, and their obligations to serve him. Sometimes I have been to the carpenters' sheds, who were preparing timber for the building and repairing of the heathen temples, and have supplied them with books to carry home to their families living in different directions and at some distance from Bangkok. And I have stood by the wayside in the morning, to seize the opportunity of giving books to companies of priests returning from their morning walk, to gather their food for the day, the voluntary offerings of the people, of rice, curry and fruits. In order to get the truth before the minds of this people, every feasible means must be tried; not depending, of course, on the means merely, but on them, accompanied by the divine blessing. Persevering efforts to accomplish this object will sooner or later produce a great moral revolution here, which will cheer and gladden all the friends of missions here and in our native land.

Madura.

DOCT. SCUDDER'S JOURNAL.

Human Sacrifices—Suttees.

August 6. By a recent number of the Journal of Commerce of Bombay, we learn that four persons were lately offered up as sacrifices by the Khonds of Goonsoor.

Suttees, or the burning of widows, is practised in the following states: I will mention their names in connection with their areas: Meywar, 11,784 square miles; Votah, 6,500; Marwar, 34,132; Beekaneir, 18,060; Kishengur, 720; Ulwar, 3,235; and Boondee, 2,500. These states embrace a larger portion of country than the whole of New England.

British Influence in India.

September 30. Of late years the beneficial influence of the British power in this country has been developing itself with more and more marked features. Crimes of the more horrid nature, namely, infanticide, child stealing and burning of widows, are becoming less frequent. When I reached India in 1819, no order had been issued against suttees by the British Government. Now some of the native kings are issuing their orders against them, as I have previously mentioned, and as will further appear from what I shall presently say. In all those districts of country taken possession of by the British, if suttees are practised, they are immediately abolished. You will not therefore be surprised to hear that in the Punjaub, these cruelties

are at an end. The number and the barbarity of the suttees which have been perpetrated in that country during the last five years, on the death of successive chiefs, since the death of Runjeet Sing, have filled the civilized world with horror. How much soever we may deplore the carnage which not long since took place on the Sutlej, we cannot but be thankful that the British successes there have led to the completion, in an extensive degree, of the work of humanity in that part of India. Great are the efforts now made to induce the rajahs or kings in whose dominions suttees are still practised, to abolish them, and quite a number have given their assent, doubtless from *fear* of the English government. This rite is deeply rooted in the affections of the people, and nothing but fear would induce them to give it up. That it is thus rooted in their affections, appears from the letters of some of them. An extract or two from them will prove this. The Rajah of Sumpther says: "The practice of suttee is so very old, and has been considered by the wise men of so many generations, that I have never thought myself justified in interposing to prevent it; but my anxieties to meet the wishes of the Governor General in this and in all other things is so great, that I have waived all other considerations, and forbidden suttees." The Rajah of Oorcha declares that no subject of his state shall in future be permitted to become a suttee, though, "according to the Shasters, it is no doubt very meritorious for a widow to die of grief from the death of her husband." The Rajah of Churcarie states, "That for a long time it had been his wish that suttee should be abolished; but some of his people, from bigotry, would not acquiesce in his opinion;* however, now that the government have communicated their desire for its suppression, he will make arrangements for the prevention of it and brahminee." Were the British to lose their hold of India, doubtless this rite would soon again become general. Many of the native kings afar from the Punjaub, we have reason to suppose, deeply sympathized with the native army on the Sutlej, from more causes than one. This will appear from the following quotation. "There is reason to believe, that when the report of the battles on the Sutlej reached this part of the country, and the fate of India seemed to tremble in the balance, and the dim prospect of restoration of a Hindoo dynasty floated before the eyes of the native community, one chief motive of the sympathy which was felt with the Punjaub cause arose from the prospect of its being eventually associated with the revival of this rite. But matters have taken a different turn, and their hopes have been blasted forever. Instead of the Punjaub armies restoring suttees in British India, the success of our armies has extinguished suttees in Punjaub. Thus, while the success of the Lahore armies would have given a new lease of life to those barbarous rites which we have suppressed, humanity and civilization follow in the train of our triumphs, and establish their reign in countries which our arms have subjugated. It must be a source of the most genuine satisfaction to the wise and good in all countries, that the establishment of our uncontrolled authority throughout the empire of the Great Mogul has been immediately followed by the abolition of inhuman and revolting rites, and that the British rule in India is intimately identified with the reign of humanity."

I made the remark, that suttees are rooted in the affections of the people. We have had renewed evidence of this. Not long since, within the present year, the Rajah of Ihallawar, Muddun Sing, issued a proclamation to his subjects, denouncing any person who should in any way assist in the perpetration of suttee. In July, that king was gathered to his forefathers, and the first victim after his proclamation was his own widow. I cannot but hope that this will be the last suttee in the Ihallawar territory. The British authority will not stand still and tamely witness such repetitions for any length of time.

* Probably there is not an atom of truth in what this Rajah says about his wishes to abolish suttees.

Ahmednuggur.

LETTER FROM MR. BURGESS, OCTOBER 29, 1847.

A Native Convert's Experience.

MR. BURGESS has transmitted the following, which has also been printed in the Mahratta paper of the mission:—

On the 15th of August, a young man named Daood, a Mussulman, was received into the American Mission Church at Ahmednuggur, on the profession of his faith in Christ. He is a very intelligent young man, and has a good knowl-

edge of English, having been employed as teacher in the Boys' Seminary at Ahmednuggur, with some interruptions, for three or four years past. On the occasion of his baptism, quite a number of Mussulmans were present and heard him declare his belief in the crucified Jesus as the only Savior, and his determination to walk according to the precepts of the Christian religion. On his becoming a Christian he was forsaken by his widowed mother and his young wife, and by all his friends. Every exertion was made to induce him to forsake Christianity, or at least to return to his own people and conceal the fact that he was a Christian; but against all these attempts he was enabled to maintain a firm stand, and to say, whatever be the consequence, he could not deny the Savior or conceal his attachment to him. He has had frequent discussions with the Mussulmans of Ahmednuggur since his conversion, on the subject of Christianity, and it is believed that many have thus been led to hear the glorious truths of the gospel, who before held themselves aloof from all intercourse with Christians. May those who have long loved darkness, now at length be made willing to receive the light and to believe in Him who is the light of the world.

The following account, which Daood has given of himself, showing the views he formerly held in regard to Christianity, and how he was led to believe that the Christian religion is true, will, we think, be perused with interest by our readers. This account was prepared both in Mahratta and English by himself.

My former views respecting the Christian Religion.

Soon after I was employed in the missionary school as a teacher, I began to obtain some knowledge of the Christian religion. I did not believe the Bible to be of divine origin, as it declared Jesus Christ to be the Son of God. According to the belief of the Mohammedans, I believed that there was but one God, that he had no father, mother, or son, and that there was none who shared in his Godhead or was equal to him; and as the doctrines of Christianity did not seem to accord with this view, I concluded that this religion was false.

Secondly. The account of Christ's death given in the Bible, tended to increase my doubts. I thought that if he was the Son of God and equal to the Father, how could the Jews kill him? Was not God able to preserve him from the hands of his enemies? I thought too that Christ's suffering the punishment due to sinners was inconsistent with God's attribute of justice, and that instead of making an innocent man suffer for the guilty, it would have been more proper for God to have pardoned sinners without exacting punishment.

Thirdly. I thought that if Christ came to suffer the punishment due to sinners and to secure their salvation, why did he not suffer patiently, instead of crying out, "My God, my God, why hast thou forsaken me?" This appeared to me inconsistent with the name given to him, Immanuel. I therefore concluded that he was unable to save men by suffering in their stead.

Fourthly. The due punishment of sin is hell;—how then could sinners escape it merely by the death of Christ? This was another difficulty which I had in regard to Christianity.

While I had these objections against the Christian religion, I used my endeavors to prove the truth of the religion I professed. A society was established for the discussion of religious subjects, which was composed of Hindoos, Mohammedans, and Christians. I and my younger brother were the only Mussulmans who attended it. The Hindoos were soon obliged to withdraw, as they were not able to prove the truth of their religion. In order to prove that the Christian religion was false, I brought forward the above mentioned objections. They were satisfactorily answered by the Christians. Every time before coming to the meeting, I prayed to God that he would suggest to me sufficient proofs for establishing the truth of Mohammedanism. I was always afraid lest something wrong or improper should be pointed out in the Koran, and in consequence Mohammedanism be proved false. This society was soon broken up, and I then thought myself safe; but from that time I dared not dispute with Christians on religious subjects.

The manner in which my objections against Christianity were removed.

It was a very painful thought to me, that I could not find sufficient proofs to establish the truth of my religion. I soon became better acquainted with Christianity. Still I retained zealous regard for my own religion, because a learned Mussulman, with whom I was

acquainted, often spoke to me of miracles performed by pious Mohammedans; and I thought that inasmuch as those who believe in the Koran can work miracles, it must be of divine origin; and this often soothed me when doubts concerning my own religion preyed upon my mind. But as I became more and more acquainted with Christianity, my doubts increased. Whenever I read in the Koran or other religious books any thing unworthy of God, I felt so uneasy that I thought it would have been much better for me if I had never had any intercourse with Christians, and had never become acquainted with their religion; and more than this, I sometimes thought it would have been much better to have been created an irrational animal. I however silenced my conscience by the thought that God was merciful and would not punish me forever. I also prayed in the name of Mohammed, as Christians do in the name of Jesus Christ, and knowing that I was a sinner, I depended on God alone for my salvation. But my sole design in praying to God and in endeavoring as far as I was able to keep his commandments, was to regain his favor, which I had forfeited on account of my sins, because I knew that while I neglected God, I could not expect his protection in this world, and was indeed utterly helpless. As to obtaining happiness in the world to come, I had no hope, nor was I much concerned about it. However, I thought that as I tried to keep God's commandments, he would have mercy on me. The principal arguments which convinced me of the truth of Christianity, were the two following.

First. The Mohammedans acknowledge that the Jews and the first Christians had the word of God, but they say that the latter lost it or were deprived of it, and that the former had erased from their Bible the prophecies concerning Mohammed's coming, before his birth. To every reflecting mind this objection will appear groundless. The Mohammedans admit that Jesus came into the world, preached the word of God, and that some men believed on him. They believe that the word of God was communicated to him in the same manner as it was to Mohammed; but because many men called him the Son of God, and others sought to take his life, therefore, on account of their wickedness, the word of God was taken from them, and Jesus was taken up to heaven, and another person, to whom God gave the form and appearance of Jesus, was crucified by the Jews in his stead. But this story is all a fiction, for God would never take away his word which he has given to men, because some men do not believe in it. Besides, the story of Jesus' ascending to heaven before his death, is recorded in no book except those written by Mohammedans, and therefore cannot be credited.

Secondly. The Jews, who had the Old Testament, had no reason to erase any prophecy concerning Mohammed, before he was born. They had no enmity against him before his birth. Besides this, from the time of Jesus Christ, that is, from about 600 years before Mohammed, up to the present day, the Christians have had in their hands the Scriptures of the Jews, and if the Jews had made any alteration in them, Christians would have immediately made it known, inasmuch as their opinions are opposed to each other. Besides, if the Jews corrupted the Bible at that time, Mohammed should have produced one that was pure, for he could easily have done this by means of those Jews who became Mussulmans. This is, therefore, only a supposition, and Mohammed is guilty of falsely accusing the Jews. Consequently there is no doubt that the Scriptures which the Jews now have, are genuine.

Such being the case, the promise of God concerning the coming of a Savior into the world, must be fulfilled at the appointed time. "For God is not a man, that he should lie." Mohammed did not come at the time prescribed for the coming of the Savior, and the prophecies concerning the Savior are not at all applicable to Mohammed. The Savior was to be born in the family of David, but Mohammed was not of that family. The Savior was to be born of a virgin, but Mohammed was not the son of a virgin. The Savior was to give his life a ransom for sinners, but Mohammed did not suffer death for the sins of men. These prophecies were to be fulfilled, and in whom were they fulfilled but in Christ? All this shows that Jesus Christ is the promised Savior, and in view of these things I believed the Christian religion to be true.

When I was thus convinced of the truth of Christianity, all the doubts I entertained before were removed. I saw that there was nothing wrong in calling Jesus the Son of God, for by this appellation is meant the most beloved of God. And besides this, he had no earthly father, but was born by the power of the

Holy Ghost, and therefore it is proper to say that God was his Father. Besides, in the Jewish Scriptures it is said of Christ by the Father, "Thou art my Son, this day have I begotten thee." Psalm ii. 7. And it is proved from the same authority, that he is equal to God. David in his Psalms says, "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." Ps. cx. 1. There are many other proofs to show that he is God.

When I objected that Christ, who was called the Son of God, should have been crucified without being protected by God, I never thought of the justice of God; because I believed, as all Mussulmans do, that as God is merciful, he will not inflict on us the punishment due to sin. But when I became acquainted with the Christian religion, I learned that God, being just, will certainly inflict punishment on sinners. How great was the punishment inflicted upon Adam for breaking one commandment! Consequently God, who hates sin so much, will surely execute his judgments upon us sinners. In order to save us from this punishment, some one who is free from sin, must suffer it in our stead, otherwise it cannot be omitted. But he who thus bears our punishment in our stead, must be one whom our Judge shall accept as our substitute. And who is this accepted Savior, but Jesus Christ? This is plain from the Jewish Scriptures, which are already proved to be true.

I now saw my error in objecting to Christ's ability to be a Savior because he cried out on the cross. I never thought how great was the punishment which he suffered for all sinners. How painful it was to him to suffer such an ignominious death, especially when he was perfectly innocent and holy. Besides this, he was both human and divine; for how could punishment be inflicted upon him, if he were only divine? So that when he is said to have cried out, his human nature is spoken of. Christ left his glory which he had in heaven, came into the world, took upon himself a human body and soul, lived free from sin, and died for our sins. Therefore, on account of his greatness and worthiness, the atonement which he has made, is sufficient for sinners. Moreover, his atonement was accepted by God, and sinners are forgiven on account of it. How shall we then question the sufficiency of Christ's atonement? Our only business is, to inquire whether God is ready to save us on account of him or not.

On the 30th of May last, I heard a sermon on the 17th verse of the 7th chapter of the Gospel of John: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." I then asked myself whether I was willing "to do his will;" and as I found I was not, I at once formed a resolution to do what God requires of me, whatever difficulties I might meet with. It was often painful to me to think of the disgrace to which I should be exposed from my friends and others, and of being forsaken by my relatives and by those whom I loved dearly. One day I sat down on my way to the church, and the thought of being reviled and ridiculed by my friends and others who now paid me respect, and of being cast off by all, bore so heavy on me that nothing could afford me relief. Taking my Bible in my hand I opened it, when my eye fell upon the following passage in John xii. 27: "Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name." This at once turned my grief into joy. I compared my pain with that of Jesus Christ, and found it to be very trifling. If Christ, who was so glorious and holy, loved sinners so much that he suffered for them, how gladly should I suffer a little for His name in order to obtain my own salvation! Who can describe the joy which this thought inspired in my mind! After I had publicly owned my Savior, I wondered what could have freed me from the love of the world, and induced me to forsake those whom I loved so dearly, that before I had resolved to become a Christian I thought it quite impossible for me to make up my mind to take up my cross and follow Christ; but I now find that it is the mighty hand of the Lord that has saved a sinner who was on the verge of destruction.

A painful Disappointment.

After the preceding account had been put in type, another letter was received from Mr. Burgess, dated November 11, giving the following account of a severe trial to the faith and patience of the mission:—

I wrote you briefly by the last mail, enclosing an account of Daood, the Mussulman convert. Little did we think that before that account should have left the shores of India, we should be called upon to mourn over the apostacy of the

writer. But so it was. The mail had not left Bombay, when we were informed that Daood had openly abjured his Savior, and returned to his former ways. The reason he gave was, not that Christianity appeared less or Mohammedanism more true than before, but, to use his own words, "He loved something else more than Christ." "He was not able to suffer so much for Christ." Such was his deliberate and frank confession. You will recollect that, in a former letter respecting him, I mentioned the fact that his wife had refused to come to live with him. It appears that this constituted the great trial which he could not endure.

We regard this distressing event as a heavy rebuke upon us. Yet God doubtless designs to teach us by it some important lessons. May it have upon us all the effect that God designs it to have. We thought Daood a young man of much promise. He appeared very well. His account of himself and his deportment indicated a deep and genuine experience. His conversion had produced no small excitement among the Mussulman population of the city, and his discussions with them promised important results. But our hopes in this respect are suddenly dashed. We were doubtless placing too much dependence on an arm of flesh. O that we could learn to put our trust in him alone who will never disappoint our hopes!

In a postscript, Mr. Burgess adds :—"We are not without hopes that Daood may be brought back."

Constantinople.

LETTER FROM MR. DWIGHT.

UNDER date of December 4, Mr. Dwight gives the following interesting account of the ordination at Nicomedia, and additions to the church at that place, and at Ada-bazar.

Ordination at Nicomedia.

You will be gratified to hear that a native pastor has, at length, been ordained over the Evangelical Armenian church in Nicomedia. The individual set apart to this office is Mr. Minasian Harootun, one of our licentiates, who has been for several years in connection with our missionaries, in Erzeroom, Smyrna, and at this place. He is a native of Constantinople, and is among the early fruits of missionary labor here. He has a good knowledge of the English language, and knows also the Italian to some extent, besides being well versed in his own tongue, having received his Armenian education in the famous school of Peshtimaljian. Above all else, he seems to know experimentally the power of the Gospel, being taught, as we trust, by the Holy Spirit, and we hope he will prove to be a faithful and successful preacher of the word.

By the unanimous vote of the churches in Nicomedia and Adabazar, he was invited to become the pastor of both (to spend one-fourth of his time in the latter place) and we were invited, in connection with the Rev. Hachadoorian Simon, pastor of the Evangelical Armenian church in this city, to come down to Nicomedia, for the purpose of ordaining him. Accordingly, on Saturday last, Mr. Wood and myself, on the part of the missionaries of this place, accompanied by the pastor elect, and Mr. Tateos, a delegate from the Evangelical Armenian church in Constantinople, proceeded by steamer to Nicomedia. Mr. Simon had gone down the week previous, and we found there also a delegate from the church in Adabazar. It would have done your heart good to see the joy depicted on the faces of our brethren in Nicomedia, on our arrival. I have often remarked on previous visits, the peculiar cheerfulness of the Nicomedia and Adabazar Christians; but on this occasion, it exceeded any thing I had before noticed. Before, their joy was somewhat tempered by the sufferings which they were called to endure for Christ's sake; whereas, now they are permitted to live in all quietness, and worship God, publicly, according to the dictates of their own consciences. And in addition to this, the earnest desire of their hearts was now about to be gratified, and God in his good providence was furnishing them with a pastor after his own heart, who should go in and out before them, and break unto them the bread of life. One old man among them, verging on towards seventy, with a beard white as snow, and of a very venerable appearance, remarked to me after the ordination,—"The day when this church was organized was a joyful day to me; but I have been longing for the time to come when we should have our own pastor. The Lord has permitted me to live to see this day, and now I am ready to depart in peace." I thought at once of the aged Simeon, whose living representative seemed to be standing before me. On Saturday evening the ordaining council was organ-

ized, and we proceeded to the examination of the candidate, in the presence of the church and congregation, in the chapel. This chapel has been fitted up for the purpose, in a private dwelling house, and here the Sabbath and other services of the Evangelical Armenians are publicly held. Its location is convenient, and the building, though small, answers well for the present purposes; and it may be enlarged when occasion requires. The examination was well sustained, and the council unhesitatingly and unanimously voted to proceed to the ordination on the following day.

We found that similar arrangements had been made for the accommodation of the members of the council, as are made on like occasions in America. Mr. Wood and myself were assigned to the house of the aged pilgrim to whom I have already referred; and it was truly edifying to listen to his story of himself and the way in which God had led him. It is only from two and a half to three years, since he found peace and joy in believing in Jesus. He referred to the visit of Mr. Hamlin and myself to Nicomedia, more than seven years ago, when we had a stolen interview with him in a retired spot in a garden, without the city; and he remarked that although he had been very worldly and very careless much of the time since, yet "a thorn was planted in his conscience at that time, which he could never get rid of." If you have any interest in knowing any thing more of that interview, you will find a very brief account of it on page 57 of the 37th volume (1841) of the Missionary Herald.

A brother of this old man is one of the earliest converts in Nicomedia, and is mentioned on pages 55 and 58 of the same volume of the Herald, as one in whose garden and house we had some of our meetings with the brethren. He is now one of the leading men in the church. He is somewhat younger than the other, though still advanced in life. When the persecution of 1846 was raging, the older brother at first faltered, while the younger remained firm. The latter was terribly anathematized, and of course the former was forbid all intercourse with him. They met, stealthily, to take leave of each other, as they supposed, for the last time. Both wept profusely, and could hardly speak to each other, and were able to do little more than take a mournful adieu. God gave grace and strength, however, to the old man of feeble faith, and he was enabled to take his stand firmly with his persecuted brethren, and bear with them the fury of the storm; and both he and they have escaped unhurt. When relating the incidents of his life, he would exclaim, "O how great a sinner have I been;" and the tear would start in his eye, as he spoke of the all-sufficiency of Christ to cleanse from the deepest stains.

At the early morning service on Sunday, in the Armenian church, the presiding vartabed gave notice to the people that a Protestant *bishop* was to be ordained in Nicomedia that day, and, taking this for his text, he made some remarks of such a kind as we might anticipate from such a source. He then declared, that if any of his people should be present to witness that Protestant ceremony, on the following Sabbath, he would cause the great curtain to be drawn before the altar, and anathematize all such with terrible anathema, *and also inflict temporal penalties.* This last was necessary to give force to the first; for the people have by this time learned that the simple anathema of their ecclesiastical rulers is not near so dreadful a thing as they had once supposed. From present appearances, they will also soon learn that, under the existing government of Turkey, they have nothing to fear from the threat of temporal inflictions, for it seems more and more clear that the present Sultan's government will not allow persecution for religious opinions, in any case.

The ordination service was attended by about one hundred people, nearly one third of whom were females. All present belonged to the Protestant community, except one individual of the Armenian church, who came slyly to the place of meeting early in the morning, and did not leave it until night, for fear of being noticed by some of his own people. Others of the Armenians were intending to be present, but the threat of their Vartabed intimidated them. Mr. Simon of Constantinople preached the ordination sermon, and made the consecrating prayer; Mr. Wood gave the charge to the pastor; and it fell to me to address the church and congregation. The most fixed attention was given throughout, and all seemed to feel that the great Head of the church was himself present in a peculiar manner. The hearts of the brethren were full to overflowing, and several of them afterwards exclaimed that they did not expect to live to see such a day in Nicomedia; to have an evangelical pastor ordained over them in the most

public manner, in the midst of a town where violence and terror so lately reigned. It was interesting to hear these brethren and sisters sing the same hymns (translated) and the same tunes which are sung in America. I was surprised at the progress they had made in this department, since I was last there. All of them joined in the singing, and it was to me deeply affecting to hear, in this distant city of Asia, so many voices, male and female, united in spiritedly singing "Rock of Ages," and "Not all the blood of beasts," to tunes that have long been rendered familiar by use, in similar assemblies in America.

In the course of the services, the scribe of the Armenian community in Nicomedia came and took his stand in the door, and there remained surveying the assembly, for fifteen or twenty minutes. He was undoubtedly sent by higher authorities, to see if there were any Armenians present. It is to be hoped that no evil will accrue to him at least, from what he saw and heard, and possibly he may be spiritually benefitted. Sometime after he had gone, one of the beadles of the Armenian church came with a police guard, and after looking about a little, went away. Some of the Protestant brethren afterwards made complaint to the Governor that their place of worship had been violated by a police officer, and the Governor endeavored to find the offender, but in vain. He was sent without the Governor's knowledge, and undoubtedly with the intent, on the part of the Armenians, to frighten any of their own people who might be found there. The thing will not probably occur again. The Governor expressed the most decided displeasure at the thing, and charged the captain of the guard to see that the Protestants were not molested in their worship.

In the afternoon the communion was administered by the newly ordained pastor, assisted by Mr. Simon. It was interesting to see two native pastors thus conduct the communion services of a native church, here in this dark corner of a dark land, as it was only a few years ago. I thought of the change which such a scene as that before me implied, since the time of my first visit to this place with Mr. Smith in 1830, when, so far as I know, not a soul could be found in this whole town, who was not sunk in the very depths of superstition and idolatry, and ignorant of even the first principles of Christianity; and I felt that the Holy Spirit of God alone has effected this wonderful transformation. God has been at work here, warring against Satan and his forces,—and here are the trophies. Surely none but the bigot and the infidel could doubt that these evangelical Christians in Nicomedia have been made what they are by the grace of God. Every motive which this world can present, has been most powerfully urged upon their minds, to induce them to remain in their former ecclesiastical connection; but they have uniformly shown that they "esteemed the reproach of Christ greater riches than the treasures of Egypt;" and they have cheerfully endured the spoiling of their goods, not with the hope of any temporal advantage, but with the sole assurance that "in heaven they have an enduring substance." And we must acknowledge that God has done wonders for them within this short space of time. He has not only wrought by his Spirit, but simultaneously also, by his providence,—procuring for these his afflicted ones, the liberty of worshipping him according to their own consciences;—of having their own ministry and their own ordinances, in spite of the unmitigated wrath of their former spiritual rulers. Long may they enjoy this privilege; and may the church of Christ which has here been replanted, never again cease to be, but grow and flourish, until all the different races around shall be gathered into its bosom. In the early ages of Christianity, Christ had his faithful followers in this very town, many of whom were cruelly put to death for their religious belief. The emperor Diocletian once had his court here; and history records, that one of the first acts of violence in the memorable persecution under his reign, was to demolish the church of the Christians in this town and to burn their sacred books. Who can tell how much of the work of God here, in this present age, is owing to the faithful and fervent prayers of those early martyrs who loved their Savior even unto death!

The present Christians of Nicomedia seem to me to possess eminently the primitive Christian character. In simple and childlike faith and confidence; in faithfulness and constancy under trials; in the full possession and enjoyment of an assured hope in Christ; and in brotherly love and harmony, they would put many older churches to the blush.

Two were added to the church, by profession, on this occasion, one of whom was an elderly woman, who is the wife of the aged and venerable pilgrim to whom reference has already been

made. He has been greatly blessed in his family, two of his children and a son-in-law, besides his wife, having made a profession of their faith, in the evangelical church, and another child being nearly ready to join the same church.

At least ninety persons were present at the communion service, most of them of course as listeners. Mr. Simon administered the communion to the church in Adabazar on the preceding Sabbath, when four new members were added by profession, all of them females. Both the church in Nicomedia and that in Adabazar are poor, and unable to do much towards supporting their pastor; but it is supposed they will, for the present, contribute nearly one-third of his salary.

The ordination of a native pastor over those two churches, you will regard, with us, as an important step in advance; and you will not fail to unite with us in blessing God for his grace, in carrying the work on thus far, and entreating him to complete that which he has begun, and speedily bring the whole Armenian race back to the purity and life-giving power of the gospel of Christ.

LETTERS FROM MESSRS. HOMES AND DWIGHT.

Recognition of Protestantism in Turkey.

UNDER date of December 15, 1847, Mr. Homes writes as follows:—

The supporters of the mission to the Armenians of Turkey will rejoice to learn, that the Sultan has now, by a written official act, recognized Protestants as constituting a separate and independent community in Turkey. He has given to the brethren who compose the Evangelical Armenian church, all the rights and privileges possessed by the most favored of the Christian denominations in Turkey.

Rarely have the calculations of enemies been so singularly disappointed, as have those of the individuals who prophesied that our native brethren would be crushed in their avowal of the truth as it is in the Gospel. And indeed, unless the Lord had been on their side, they would have been swallowed up. After two years of patient endurance of the persecutions of their countrymen, especially of the ecclesiastics: after four petitions to the Sultan himself that they might be freed from their embarrassments, their faith is rewarded by a comparatively speedy civil emancipation, and a complete freedom from the persecuting tyranny of their Patriarch.

In the title given to the translation of this document, you will see that it is said to have been obtained by Lord Cowley, the British Ambassador. God turneth the hearts of men as he pleaseth. There have been times when the British Government has utterly refused to concern itself in the persecutions sustained by Evangelical men in Turkey. But at this juncture, more critical than ever, God raised up the British government as their most effectual friends; and in Lord Cowley they found one who not only moved in the same magnanimous course as Sir Stratford Canning, but who also, with the warmest personal zeal, exerted himself to put them on the footing of a separate community. For this act, coming generations shall hold him in honor. His name will always be associated with the first recognition by the Government, of the Protestant church in Turkey.

Translation of an Order, obtained from the Sublime Porte by the Right Honorable Lord Cowley, in favor of the Sultan's Protestant subjects.

"To His Excellency, the Pasha Comptroller of the City Revenue.

"Whereas the Christian subjects of the Ottoman Government professing Protestantism, have experienced difficulty and embarrassment from not being hitherto under a special and separate jurisdiction, and naturally the Patriarch and the heads of the sects from which they have separated not being able to superintend their affairs; and

"Whereas it is in contravention to the supreme will of his Imperial Majesty our Gracious Lord and Benefactor, (may God increase him in years and power!) animated as he is with feelings of deep interest and clemency towards all classes of his subjects, that any of them should be subjected to grievance; and

"Whereas the aforesaid Protestants, in conformity with the creed professed by them, do form a separate community:

"It is his Imperial Majesty's supreme will and command that for the sole purpose of facilitating their affairs, and of securing the welfare of said Protestants, the administration thereof should be henceforward confided to Your Excellency, together with the allotment of the taxes to which they are subjected by law: that you do keep a separate register of their births and deaths in the Bureau of your Department, according to the system observed with regard to the Latin subjects: that you do issue passports and permits of marriage: and that any person of established character and good conduct chosen by them to appear as their agent at the

Porte for the transaction and settlement of their current affairs, be duly appointed for that purpose.

"Such are the Imperial Commands, which you are to obey to the letter.

"But although passports and the allotment of taxes are placed under special regulations which cannot be infringed upon, you will be careful that, in pursuance of His Majesty's desire, no taxes be exacted from the Protestants for permits of marriage and registration; that any necessary assistance and facility be afforded to them in their current affairs: that no interference whatever be permitted in their temporal or spiritual concerns on the part of the Patriarch, Monks or Priests of other Sects; but that they be enabled to exercise the profession of their creed in security and that they be not molested one iota, either in that respect, or in any other way whatever."

(Signed) "RESHID, *Grand Vezir*."
November 15, 1847.

After granting this Order, the Porte still further graciously ordered, at the benevolent suggestion of the same noble friend of the Protestants as before, that letters should be sent to five different Pashalics, where there are Protestants, requiring them to act on the same principles as in the firman which we send you.

I would be glad to make many reflections on these important documents, but must refrain for the present. Our brethren held a special season of prayer, both for thanksgiving at thus obtaining something like chartered rights, and to supplicate the guidance and the blessing of God upon themselves in the new and important position in which they are placed.

Mr. Dwight, writing the same day, adds the following remarks:—

It is noticeable that throughout the two documents that have issued from the Porte on this subject, nothing is said of the Protestant *Armenians*,—but simply of the Protestant *rayahs*, or *subjects*; and of course, whoever of the Greeks, Jews, or any other class, shall become a Protestant, he is entitled to the protection which this new arrangement gives. To us who live in Turkey, and who know something of the mighty influences that are always at work here against the spread of Protestantism, and the difficulties in the way of its formal recognition by the Turkish government, it appears but little less than a miracle, that this thing has been effected in so short a time. To God be all the praise.

We desire ever to remember, however, that external prosperity, instead of securing the true spiritual growth of the church, often acts as a canker-worm, gnawing at its roots, and destroying its vital energy. I confess that my anxieties for the churches of Christ in this land, are now just commencing. I pray God that he may interpose his effective grace, to prevent these churches from being ruined by worldly ease and enlargement, as he has not permitted them to be injured by affliction and persecution.

I wish you not to infer that I see any thing in the actual dispositions of the native brethren that is calculated to excite alarm. On the contrary, I am greatly encouraged by what I observe of their temper and spirit under the trial of prosperity, thus far. But, looking at human nature, and at the history of the church in all ages, we certainly have grounds for serious apprehensions of evils that may result from sudden external prosperity. There is no fear, however, as to the final result, and I see it written in broad and legible characters on every providence of God in regard to these people, that the triumph of the Gospel in this land shall be complete and glorious. Let us have your unceasing prayers.

Greece.

LETTER FROM DR. KING.

AT the latest dates, January 3, Dr. King was at Malta, the state of affairs in Greece being still such as to forbid his return. Under date of December 27, he gives the following account of the formation of

The Italian Church.

It is an interesting fact that there are now assembled in Malta, seven priests, who have left the church of Rome, and who profess to take no guide in religion but the Bible, and to acknowledge no head of the church but Christ. Five of these priests are from Rome, and the states belonging to the Roman Pontiff. Two of them are doctors in theology, and held, as I am informed, high stations at Rome. The name of the one is Achilles, and of the other Desanctis. The latter was formerly the pupil of the other at Rome, and has found means to escape the Inquisition, of which he was for some time an officer, and in which the former was once lodged for some months.

Last Friday evening, the evening before Christmas, Dr. Achilles and his brethren opened, or rather formed, a new

church, which has assumed the title of the "*Italian Church.*" I was present and heard Dr. Achilles' sermon on the occasion. Soon after I entered the place where the church was formed, a printed copy of the liturgy, or religious service, was given me, and I was delighted to find that it was very simple, and altogether free from papacy, prelacy, and Puseyism. The service begins with a short address of the minister to the people, and a short response on their part. Then a psalm or hymn is read by the minister and sung by the congregation. After the singing, a portion of the Old Testament is read, and after this, another psalm or hymn is given out, and sung as before. Then follows the reading of the Ten Commandments, as recorded in the 20th chapter of Exodus, and the summary of the law, as recorded in Matthew xxii. 35. After the reading of the Ten Commandments, another psalm or hymn is sung, and while singing, "the Ancient, or Bishop," (they use the two names, I understand, indiscriminately,) enters the pulpit, and after a short silent prayer, he addresses a few words to the people, and then repeats a humble confession of sin, and the people, kneeling, repeat aloud the same with him. Then they rise and sit down, and he, standing, reads a portion of the New Testament. Then all arise and stand, while he offers an extemporaneous prayer, imploring of God, "the understanding and the spirit of his holy word, to the edification and profit of the faithful." Then follows a sermon, and after the sermon, singing again. Then all standing, the "Ancient, or Bishop" reads a short prayer, consisting of thanksgiving, and of petitions for Christians everywhere, bishops and pastors, for this church in particular, and for their country, (Italy,) for those who govern here, and throughout the kingdom; and the whole is offered through the mediation of Jesus Christ, our Mediator, and closes with the Lord's Prayer, which all repeat aloud, and also, after the Lord's Prayer, the creed commonly called the Apostle's Creed; in which, however, they do not say, "*he descended into hell,*" but he descended "*sterra,*" *under the earth.* The whole closes with the benediction, to which the people respond, "*Amen.*"

There is no kneeling, except while repeating the confession. No absolution is pronounced, and the Lord's Prayer is said only *once.* The whole is performed in the Italian language.

On Christmas, the day after the formation of this church, Dr. Descantis preached an admirable and truly Christian sermon. His whole soul seemed to be in what he said, and what he said was excellent. He proclaimed most fully, salvation through Christ alone, and not of works.

While listening to his sermon, I could not help feeling, that his leaving Rome is a full indemnification for many who have gone over to Rome from the English church—that Dr. Descantis is worth fifty of Dr. Pusey and his associates.

It is a little remarkable, that so many should be assembled here at this time, who have been driven away from different places, or who have fled hither for safety. Among these is Dr. Kalley, with his family, who was so persecuted last year at Madeira, and who very narrowly escaped with his life. The Misses Rutherfords, also, who suffered, at the same time, in that place, for having permitted native converts to assemble in their house for religious worship. The Armenian Roman Catholic priest is here also, whom Mr. Riggs saved in Smyrna from being carried to Italy, and probably from the horrors of the Inquisition. Fares-esh-Shidiak is also here, and teaches Arabic in what is called the Maltese University.

But to return to the new "Italian Church,"—I cannot but wish it success with all my heart.

South Africa.

JOURNAL OF MR. BRYANT.

Sabbath Scenes.

Amanzimtote, Jan. 30, 1847. (Sabbath) We removed to this place last week. Consequently this is the first Sabbath which we have spent on this station by ourselves; and it has been on some accounts an interesting day. For several weeks past, a school has been kept here by Ira, a native teacher, who has awakened among the children considerable enthusiasm in learning to read. The weather was exceedingly pleasant, and about 8 o'clock in the morning the people began to assemble for instruction. We suspended several cards, containing the alphabet, on the walls of our house, and besides teaching the people ourselves, we employed such as knew the alphabet to teach it to others. The numbers gradually increased till about eleven o'clock, when the house was surrounded by schol-

ars, most of whom were humming over their A, B, C's, though a few had made such progress as to read in words of two syllables. As the weather was warm, the people, after the Sabbath school, retired a little distance to a shady grove, and there, under tall branching trees, we sung our hymns and offered our prayers to the God of heaven. A congregation of several hundreds had assembled, and it was pleasant to point these benighted sons of Africa, as I did, to the Good Shepherd, who giveth his life for the sheep. At the close of the afternoon service, many of the people, instead of returning home, came again to our house for the purpose of reading. We taught them till we were exhausted; but they still lingered, repeating over and over again such letters as they knew, and asking of each other and of us the names of such letters as they had forgotten. It was not till after 5 o'clock that the last of them turned his face homewards, and left us in the enjoyment of that stillness which seems so appropriate to the Sabbath, and which we were now very willing to enjoy.

But we had, even to-day, sad proof that the minds of this people are more deeply affected by the things of this world, than by the truths of the gospel. As we were coming away from the place of meeting, several persons gathered around us, wishing to trade; one proposing to bring us pumpkins, another, chickens, a third, water-melons, and a fourth green corn. When we told them it was wicked to trade on the Sabbath, they replied, "We will bring the things to-morrow, if you would like them;" and when we told them it was sinful even to talk about worldly matters on the Sabbath, they retired in silence, evidently disappointed at such an unexpected repulse. Our intercourse with this people shows us more and more clearly, that they are supremely devoted to the things of time and sense. The voluntary slaves of appetite and lust, they have no relish for those truths, which lay a stern prohibition on their darling sins. Whatever be the motive that draws them together in such numbers to hear the gospel, it is very evident that they have no love for the truth as it is in Jesus.

Funeral Ceremonies.

March 14. This morning, about 3 o'clock, we heard a peculiar wail from a kraal about a mile distant; and on questioning some natives who stood by, as to the occasion of it, we were informed that a person had just died there, and that this was the wailing for the dead. It continued from one to two hours. After the wailing, a hole is dug in or near the kraal and the body is placed in a sitting posture, with the face turned towards the house where the deceased formerly lived, and his mats, blankets, and other implements are buried with him. Formerly, it was the custom of this people to cast out their dead to be devoured by vultures and wolves. But since missionaries came among them, they have learned to bury the remains of their departed friends; and this fact shows that the gospel has had a little influence on the mass, though they have not been converted by it. Still the people have many superstitions with regard to the dead. One is that they should be buried in a sitting posture. Another is, that they should be buried with their face towards their former residence. It is supposed that any other position would be offensive to the departed spirit, who might avenge the insult by inflicting sickness, death, or some other calamity, on the surviving relatives.

The Monthly Concert.

June 7. This being the first Monday of the month, we held the monthly concert at this place for the first time. Dr. Adams and Mrs. Adams and some others were present from Umlazi. The whole number in attendance was between twenty and thirty. We endeavored to explain to the natives present, the objects of the meeting; to inform them what had been done and what yet remained to be done, and how each one could do something to promote the kingdom of Christ. The stillness that pervaded the room, and the eager look of several present, seemed to indicate that the meeting was one of more than ordinary interest to them. Two young natives were present who took part in the devotional services, praising God for their own conversion, and interceding for that of their benighted countrymen. At the close of the meeting a collection was taken up, at which about eighty cents was contributed entirely by the natives. This collection we regarded as an encouraging beginning, taking into view the number and the resources of the contributors.

A Native Helper.

June 27, Sabbath. Not being able to

Pacific School of Religion Berkeley, Calif.

preach all day, on account of inflammation in my lungs, Ira conducted the morning service. He gave the people a bold and pointed rebuke for their intemperance, and especially for the sin of going away from meeting to spend the remainder of the Sabbath in drinking and carousing. He well knew how strongly they are attached to their customs, and how fond they are of beer; and I was pleased to see with what unsparing plainness he dealt with one of their darling sins.

July 4. I have noticed with regard to all our stations, that the number of married women who attend meeting is very small, compared with the whole congregation. Men and boys of all ages assemble in goodly numbers, and a fair proportion of unmarried females; but at this place, married females do not usually compose more than one fortieth part of the assembly. Why married females so generally absent themselves from meeting, I have not been able to ascertain; as they assign a variety of reasons, some of which may be true and some may not. One thing is certain; the married women of this country are in a state of very deep degradation. They are compelled by the customs of the country, (customs which here exert a powerful influence over the minds of the people,) to perform a principal part of the labor of planting and harvesting; and after laboring in the open field during the week, they probably feel more inclined to sleep away the Sabbath at home, than to go, as most of them must, a long distance to attend meeting. Added to this, the men regard their wives more as menials than as companions, and probably feel indifferent whether they attend meeting or not.

Recent Intelligence.

GREECE.—Up to January 3, 1848, Dr. King was still at Malta, and would probably remain there for some time longer. Intelligence from Athens, of the most authentic character, showed that he could not yet return with safety. The government appeared to be far from relaxing its opposition to Protestant missions.

CONSTANTINOPLE.—Letters have been received to December 15. The Porte had published its formal recognition of the Protestant Communion in Turkey. The Sultan's firman, or order to that effect, will be found on page 98 of this number of the Herald.

Baron Mugurdich, formerly known as "Mugurdich the lime-seller," who has for some time been a member of the seminary at Bebek, has been licensed as a preacher of the gospel. He had already been invited by the church at Trebizond, to preach as a candidate for ordination as their pastor. He had accepted the invitation and gone to Trebizond accordingly.

The native brethren were raising funds, of their own accord, to send one of their number into the interior as a missionary.

The Asiatic cholera had been in the city for more than a month; but, though on the increase, it was, for such a disease, comparatively mild. The government had stationed a physician at every apothecary's shop, to remain there night and day, except when visiting patients; both the medicines and medical attendance being at public expense. It had not appeared at the seminary at Bebek; but for a few weeks there had been frequent instances of typhus fever and inflammation of the bowels, which physicians regarded as "connected with the cholera state of the atmosphere." No new case, however, had occurred for some days, and all the sick, except one, were convalescent.

ARMENIANS AT TOCAT.—Doct. Smith was at Tocat, November 2. On his way there from Samsoon, he was detained three or four days by an attack of the cholera. He thinks very favorably of the prospects of Tocat as a missionary station.

ERZEROOM.—Intelligence has been received to November 20. No new case of the cholera had appeared for the last week; but the small pox was prevalent.

The first instance of the baptism of a child of an Armenian Protestant at Erzeroom had excited no little interest, and drawn together an unusually large congregation on the Sabbath.

The first funeral among them had also just occurred. Strong fears had been entertained of outrages, such as had attended Protestant funerals at Trebizond and other places; and at first the Armenian bishop refused permission to bury the child in their grave-yard. But he afterwards earnestly protested that he had given permission for the burial; and it was performed, solemnly, and without interruption.

NESTORIANS.—Doct. Wright, Mr. Stoddard and Miss Rice left Erzeroom, November 8, for Oroomiah. Mr. and Mrs. Cochran remained there to spend the winter. For a few days previous to November 20, Mrs. Cochran's health and strength seemed to have greatly improved.

SYRIA.—Letters from 'Abeih to December 7 contain some interesting details, which may be published hereafter; but they announce no important change.

SOUTH EASTERN AFRICA.—The last letters from this mission, dated November 5, are written

in a peculiarly encouraging strain. At the Umvoti station, two or three of the boys employed by the mission appeared to be truly converted, and there was a general and hopeful seriousness. The natives, of their own accord, had requested the privilege of contributing for the support of the mission. Their first contribution, which was at the monthly concert in November, amounted to about two dollars. They urge the appointment of eight additional missionaries for that field, with arguments which it is not easy to resist.

CEYLON.—Up to November 8, the missionaries were in usual health.

MADURA MISSION.—Letters have been received to October 22. They mention some twenty or thirty applications for admission to the churches at the several stations. Some of these applicants would probably soon be admitted. Some of the native converts had betrayed feelings in respect to caste, which it was thought wrong to indulge; but this discovery, and the discussions and proceedings which it occasioned, were exerting a salutary influence. Some additional villages had put themselves under the care of the mission; while others, to which the mission was not strong enough to extend the necessary care, had fallen off. The state of the native mind in that region is evidently such, that the mission may have as many villages under its care as its strength permits.

SANDWICH ISLANDS.—Mr. Johnson writes from Waioli, Kauai, May 4. There were "some tokens for good." During the year, fourteen had been added to the church by profession, and nineteen by letter, and seventeen stood propounded for admission; and there were about a hundred inquirers, some of whom, he could not doubt, were "true and humble seekers after the way of life."

Mr. Bond writes from Kohala, Hawaii, July 7. As the result of an awakening which commenced in October previous, about fifty had been added to the church; and five hundred might have been received, had not great caution and longer delay been thought advisable. The Sabbath School contained seven hundred children and youth, some of whom came twelve miles to attend. The attendance is as regular as Mr. Bond ever saw in New England. Several of the pupils had united with the church. Common schools have greatly revived since the king has appointed Mr. Richards Minister of Public Instruction. Those in Kohala district contain more than a thousand pupils. Contributions for benevolent purposes, since the commencement of the year, had amounted to about two hundred dollars, estimating the articles given at their cash value. In some important respects, there was a decided advance in the habits of civilized life.

Mr. Lyons, writing from Waimea, Hawaii, March 26, reports that in his extensive parish there are 21 common schools, with about a thousand pupils. The greater part of the children are in Sabbath Schools. The advance in civilization is evident. All the girls had cloth dresses, instead of bits of native kapa, as formerly; and all the large boys, and most of the small ones, had shirts and pantaloons. This change in apparel leads them to feel the want of seats, so as not to sit on the ground; of tables to eat at; and these and other like improvements are becoming more common in their houses. A law school has been opened; not for the purpose of educating lawyers, but of imparting information to the common people, concerning the statutes of the realm. The sixteen churches under the care of Mr. Lyons contain about two thousand members. But few have been added during the year. Their contributions towards his support may be worth about one hundred and forty dollars in cash. Contributions at the Monthly Concert have been about forty dollars; a large part in cash.

Mr. Paris writes from Waiokinu, district of Kau, Hawaii, April 20:—The failure of the kalo and potato crop for two successive years, has produced a distressing scarcity of food, with the difficulty of raising money to pay taxes in a region so far from any market, has caused a large emigration to other parts of the kingdom. The population of Kau has thus been reduced from five thousand to three thousand, or thereabouts. Yet, on the preceding Sabbath, the Lord's Supper was administered to about eight hundred communicants. The season was exceedingly interesting, and a salutary impression appeared to be made. The schools, though reduced in the number of pupils by emigration, had decidedly improved in their character.

The Report of William Richards, Minister of Public Instruction, "to the Nobles and Representatives of the Hawaiian Islands," dated April 29, 1847, contains some interesting particulars.

The department was organized September 10, 1846. The next day, General Superintendents of Schools were appointed for the several parts of the kingdom. They appointed sub-agents, who have organized schools under newly licensed teachers. The Head of the Department has felt himself authorized to take charge of children who wander away from their parents, or live at a distance from them without legal guardians. In some instances parents or guardians have refused to send their children to school. The names of such will be published, if they persist, that the bounties which they have forfeited may be withheld. The number of pupils in these schools, so far as reported, was 18,644. When the present system was organized, there was $8,907 due to teachers for past services; about half of which has been already paid. Besides these schools,

there were the Royal School at Honolulu, supported by the Government at an expense of about $4,000 a year, and containing 14 children of chiefs; the Protestant Seminary at Lahainaluna, which graduated 18 pupils the past year; the Protestant Female Seminary at Wailuku, with about 40 pupils; and the Catholic Seminary at Koolau. The expense of the school system was about $40,000 a year.

Of ordained clergymen on the Islands, there were 26 Protestants and 17 Catholics. There were also, connected with the Protestant mission, 10 American laymen, assistant missionaries, and 7 native licensed preachers.

A census of the Islands was in progress. It is taken by the school masters, who had been furnished with suitable blanks. Returns have been received, including about one-half of the population; among whom the deaths had been 735, and the births 743, showing an increase of eight. On two small Islands, where the returns were most accurate, the increase was sixteen. It appeared, judging from these returns, that the population of the kingdom had diminished during the last ten years, but had slightly increased during the last year. The greatest mortality is in the cities where foreign commerce concentrates, Honolulu and Lahaina.

It appears from the annual report of Keone Ana, Minister of the Interior, that the traffic in ardent spirits is confined to eleven wholesale dealers in Oahu and two in Maui, who may not sell in less quantities than five gallons, and seven retailers who sell by the glass, and five who sell by the bottle in Oahu. At Honolulu, in Oahu, the price of brandy was seven dollars, and of rum, six dollars per gallon; and the sale had greatly diminished.

BORNEO MISSION.—Mr. Steele was at Karangan, October 4, in the enjoyment of his usual health, and looking anxiously for a reinforcement, or for encouragement to expect one. He had a small Sabbath congregation, and other opportunities of imparting divine truth to a few. Mr. Youngblood and wife were at Singapore, November 7, intending to join Mr. Steele by the first favorable opportunity. Mr. Thomson was at Berne in Switzerland, December 30, on his way home. His health was, in his own opinion, "decidedly, though very slowly," improving.

OREGON.—Letters from Waiilatpu to October 15, say nothing about health. Mr. Spaulding had seen something in a newspaper, which implied that the native converts had been accused of polygamy. In reply, he states that "there is no person now in the church, and never has been, who has had two wives;" though some of them had been polygamists previously. The Roman Catholic mission was receiving strong reinforcements.

DONATIONS,

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Auburn, Cong. ch.	8 00	
Portland, High-st. ch. m. c. 30,29; 2d cong. ch. m. c. 71,70; a friend 80c.	102 79	
Scarborough, Cong. ch.	34 82	
Standish, m. c.	10 00	—155 61
Kennebec co. Conf. of chs. B. Nason, Tr.		
Hallowell, Mr. Thurston's ch. and cong. (of wh. fr. Mrs. Sophia Bond, to cons. Rev. GEORGE W. FIELD of Belfast, an H. M. 50;)	100 00	
Waterville, Cong. ch. m. c.	10 11	—110 11
Lincoln co. Aux. So. Rev. E. Seabury, Tr.		
Bath, Winter-st. cong. so. m. c. 60; Rev. J. W. Ellingwood to cons. NATHANIEL DIKE of Steubenville, O. an H. M. 100; coll. 5,50;	165 50	
New Castle, 2d cong. so.	50 00	
Woolwich, Cong. ch. and so. m. c.	10 00	—225 50
Penobscot co. Aux. So. J. S. Wheelwright, Agt.		
Bangor, Hammond-st ch. 152,91; s. s. for sem. at Babek, 53,63; 1st par. ch. 85,73; W. S. 9; Central ch. 24;	325 27	
Brownville, Ch.	13 75	
East Brewer, 1st ch. 34,60; ch. 20,25;	54 85	
Foxcroft and Dover, Ch.	5 73	
Monson, Ch. 18; a friend, 1;	19 00	
Orono, Young la. miss. so.	10 00	
Arrington, Ch. m. c.	16 00	—444 60
Somerset co. Aux. So. C. Selden, Tr.		
Norridgewock, Mr. Peet's ch. and so.		30 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.		
Buckston, Cong. ch.	13 00	
Kennebunk, Union cong. ch. and so. 40; m. c. in do. 40; a sister in do. 20; wh. cons. Mrs. CAROLINE M. CRESSEY an H. M.	100 00	
Kittery Point, 1st do.	5 00	
Newfield, Cong. ch. and so.	30 04	
Saco, P. Eastman and wife,	10 00	
Sanford, Cong ch. and so.	17 00	—175 04
		1,140 86
Bucksport, A. W. Tinkham, 10; Calais, Centre s. s. for *Jane Darling*, Ceylon, 20;		30 00
Legacies—W. Brooksville, John Wasson, by Rev. M. Ellis, Ex'r,		15 00
		1,185 86

NEW HAMPSHIRE.

Cheshire co. Aux. so. W. Lamson, Tr.		
Gilsum, Juv. so. for Dr. Scudder,	5 00	
Keene, Boys,	4 50	
Rindge, Ch. and so. 68; m. c. 53,10;	121 10	
Troy, do. to cons. Rev. LUTHER TOWNSEND an H. M.	50 00	—180 60
Hillsboro' co. Aux. so. J. A. Wheat, Tr.		
Amherst, Gent. 76,03; la. 62,17; m. c. 81,30;	219 50	
Hillsboro' Bridge, Indiv. 14,24; m. c. 5,34;	19 58	
Nashua, Olive-st. cong. ch. and so.	90 90	
New Ipswich, Mrs. D. Everett,	10 00	
Wilton, 2d cong. ch. 16; la. 20;	36 00	—375 98
Merrimack co. Aux. So. G. Hutchins, Tr.		
Concord, S. cong. ch. and so. to cons NATHANIEL EVANS and ASA M'FARLAND H. M.	200 74	
Pembroke, Rev. J. Lane,	15 00	—215 74
Rockingham co. Conf. of chs. J. Boardman, Tr.		
Auburn, Cong ch. and so.	25 16	
Candia, do. 58; m. c. 42; wh. cons. JACOB BUSWELL an H. M.	100 00	
New Castle, s. s. chil. for Ind. miss.	3 00	
Northwood, Cong. ch.	20 00	—148 16

Strafford co. Conf of chs. E. J. Lane, Tr.
Moultonboro', Mrs. M. Dodge, 5 00
Rochester, Mrs. Woodman, 1 00——6 00
Sullivan co. Aux. So. D. S. Dutton, Tr.
Newport, Gent. 5,07; la. 15,45; 20 52
947 00
West Stewartstown, Canaan and vic. 1st cong. ch. and so. 10 00
Legacies—Warner, Joseph B. Hoyt, by Stephen K. Hoyt, Ex'r, 335 38
1,292 38

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Mrs. L. Matthews, 1,50; juv. miss. so. for *Jedediah Bushnell*, Ceylon, 10; 11 50
Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, Indiv. 2 00
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1,057 29

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Conway, Gent. 172,68; la. 112,37; m. c. 19; 304 05—328 75
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Longmeadow, Gent. 3; la. 1; m. c. 25,50; 29 50
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3,889 47

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6,163 09

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Hudson, 40,75; Wes. Res. coll. 8,30; Rev. H. Coe, 10; 59 05
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Warren, 70,55; J. Perkins and wife,

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Youngstown, 53 56

564 49
Ded. worthless note, 5 00—559 49

869 49

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928 49

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Naperville, do.	15 25	
Oswego, do.	4 20	
St. Charles, do.	9 25	
	112 96	
Ded. disc.	68	—112 28

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376 52

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Adrian, cong. ch. 24,16; A. B. 5; Blissfield, pres. ch. 9,29; Brooklyn, do. 10,62; Birmingham, do. 32,63; Detroit, do. (of wh. fr. juv. indus. so. 32; S. M. W. 6,66;) 384,60; Franklin, cong. ch. 14,92; Green Oak, pres. ch. 1; Hanover, cong. ch. 4,37; Hillsdale, do. 10; s. s. 1,50; G. W. Underwood, for *George W. Underwood* and *Mary M. Dickinson*, Ceylon, 25; Howell pres. ch. 4,85; Kensington, HEMAN SMITH, wh. and prev. dona. cons. him an H. M. 69,17; C. W. and fam. 7; Macon, P. S. 5; Manchester, pres. ch. 7,67; New Hudson, do. 2,13; Pinckey, pres. ch. 3, 78; Pontiac, cong. ch. 41,01; av. of map, 2; juv. miss so. in Miss P.'s sch. for testaments for the Nestorians, 6; Port Huron, cong ch. 8,50; Raisin, do. 13,23; Royal Oak, cong ch. 4,20; Southfield, L. T. 2; G. W. H. 25c.; St. Clair, cong. ch. 5,20; Tecumseh, pres. ch. 43; s. s. 3,21; Troy, A. S. W. and fam. 5; Unadilla, pres. ch. and av. of map, 14,58; Whiteford, pres. ch. 3,19; ded. disc. 12,65; 761 41

856 99

Adrian, D. K. UNDERWOOD, wh. cons. him an H. M. 100; Detroit, s. s. of cong. ch. 13; Monroe, pres. ch. 12,34; Niles, pres. ch. m. c. 57; Salina, A. Dixon, dec'd, 6,82; 189 16

1,046 15

WISCONSIN.

Beaver Dam, An orphan girl, av. of gold pencil, 3; Lisbon, LEVI RUSSELL, wh. cons. him an H. M. 100; Summit, m. c. 22,25; 125 05

IOWA.

De Witt, s. s. chil. for s. s. in Mr. Lyon's cong. Waimea, Sandw. Isl. 2; Dubuque, cong. ch. m. c. 22,43; 24 43

KENTUCKY.

Lebanon, Pres. ch. and cong., wh. cons. Rev. THOMAS H. CLELAND an H. M. 77,50; Mt. Vernon, Pres. ch. and cong. 18; New Providence, A bal. 14; Paris, do. 2,50; ded. disc. 61c. 111 39

TENNESSEE.

Beaver Creek, camp meeting, 49,56; Blountville, S. Rhea, 35,44; Columbia, pres. ch. 3; ded. disc. 3; 85 00

Legacies—Shelbyville, James McCarver, by J. P. Steele, 44 30

129 30

LOUISIANA.

New Orleans, Prytanic-st. pres. ch. 10 00

In foreign lands and at missionary stations.

Alleghany, miss. fam. 15; Miss S. Mudgett, 5; C. T. C. 6;	26 00	
Little Valley, Miss C. N. Hall,	1 00	
Tuscarora, m. c.	8 45	
Doaksville, Choc. na. m. c.	30 87	
Fort Towson, do. m. c. 23,25; T. Owens, 12;	35 25	
Fort Gibson, do. G. Loomis, U. S. A. 10; m. c. 6,31;	16 31	
Good Water, do. ch.	63 42	
Kohala, Sandw. Isl. ch. for China, 50; for W. Africa, 25; for Armenians in Turkey, 25; (of wh. to cons. Rev. WILLIAM W. RAND, of Bethel, Me. an H. M. 50;)	100 00	
Canada, Eaton, cong. ch. and so. 20; St. Catharines, Mr. Baynes's ch. and so. 20; Southwold, Mrs. E. D. Johnston, 24;	64 00	—345 30

Amount of donations received in January, $23,797 89; legacies, $2,526 56. Total from August 1st to January 31st, $116,598 07.

Donations in Clothing, &c.

Andover, Ms. A box, for Mr. Willey, Dwight.
East Boston, Ms. Medicines, fr. D. V. Folts, 5 00
Good Water, Choc. na. A cow and calf, fr. ch.
Mootville, Ct. A barrel, fr. Mr. Dolbear's fam for Mr. Wright, Wheelock.
Newbury, Ms. A box, fr. la. for Dwight miss. 20 52
Norwich, Ct. do. for D. Breed, Jr., Choc. miss.; a barrel, for Mr Wright, Wheelock.
Sheffield and Elyria, O. A box, rec'd at Dwight.
South Hadley, Ms. A box for fem. boarding sch. Oodooville, Ceylon, 20 00
South Windsor, Ct. A bundle, fr. la. for indigent Jewish females and chil. in Constantinople.
Springfield, Ms. 5 Webster's Quarto Dictionary, fr. G. and C. Merriam, for indiv. missionaries. 30 00
Stockbridge, Choc. na. Beef, fr. N. Wilson, 5 00
West Medway, Ms. Two bundles, fr. friends, for Jewish chil. in Turkey.
Unknown, 2¾ y'ds broad cloth.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

South Africa.

LETTER FROM MR. M'KINNEY.

WRITING from Umvoti, October 9, Mr. McKinney gives the following general view of the country and its inhabitants.

The Country—Its Soil and Productions.

Since my arrival in this country, I have travelled from the Amanzimtote river to the Umvoti, a distance of nearly ninety miles, and have ridden considerably about this location. So far as I have seen, I have been greatly pleased with the country. The soil is rich, and generally well wooded and watered, though there is but little timber of a suitable size for boards. We came to this place at an unfavorable season of the year. It was nearly the close of winter. The grounds were dry, the grass in many places burned over, or still remaining, giving to the country about, a blackened or parched appearance. In other parts, where the new grass had already sprung up after the fires, the fields bore a striking resemblance to the rich meadows along the fertile valley of the Connecticut. It was particularly pleasant, in riding, as we approached now and then the top of a hill, to look over a wide prospect of valleys and hills, here dotted with clusters of trees, and there spreading out in broad grass-covered fields, clothed in the richest green, and needing but the addition of pleasant villas and comfortable farm houses to satisfy the eye of the spectator. The summer is now rapidly approaching, and the country is daily improving in appearance. The fields have in a great measure been burned over, the grass is springing up green and fresh, and flowers of a thousand brilliant and delicate colors are daily developing new beauties at every turn. The fertility of the soil is every where apparent, and under skilful cultivation would become one vast garden. Even under the rude culture bestowed upon it by these people, it produces large crops of Indian corn and all kinds of native grain. Vegetables generally flourish well when cultivated, and many kinds of fruit, if properly treated, would doubtless come to perfection. The land assigned to the native population is not inferior in quality to any, but so far as I can see, is good and well chosen for their purpose. About this station, and along the valley of this river, there is some as fine land as can be found any where in the country.

The People—Their Number and Locations.

The people have not yet all removed upon their locations, but are now doing so, and at the close of the planting and harvest season will doubtless generally remove. The number of people accessible to missionary labor from this station

is said to be not far from two thousand, and will soon probably be nearly if not quite double that number. On the northwest corner of the location, distant about a day on horseback, is a body of people about as large; and in several other places, large numbers, almost beyond the influence of the missionary at this station, except as it may be exerted through others. The other locations, where brother Lindley and brother Lewis Grout are situated, are or soon will be, no doubt, equally populous; while the large location of Umlazi contains already a population much larger in proportion. To occupy these stations alone in a suitable manner, would require the services of all now in the field, and of those soon expected, if not one or two additional laborers. Beyond the Umkomazi river and extending to the Umzimkulu, the southern boundary of this colony, a distance of some fifty or sixty miles along the coast, is a rich and fertile country, not inferior to the land farther north, inhabited already by a large population. This land generally, it is thought, will be assigned to the natives, and it is proposed that myself and the brethren next expected proceed to occupy it as early as we may consistently do so.

The present Crisis—Number of Missionaries needed.

It is important that the gospel be given to this people speedily. They are now in a state perhaps more favorable than at any previous time, to be operated upon by right influences. They are in a kind of transition state, breaking away from the Zulu nation, and dissolving into little bodies, and coming together again in new forms, and thus placing themselves in positions most happy for the successful introduction of the gospel. If the gospel is not brought to bear upon them now, they will be brought more under pernicious influences, I fear, and the good that might have been done, be longer delayed. I think that to occupy this field properly, so as to bring this whole population under missionary influences, giving yet to each individual enough to occupy all his energies, would require, at the very lowest calculation, twenty missionaries with their wives; and that I think is too small. The field, as it is to-day, demands at least six, in addition to the two soon expected. But the number of people really here to-day, scarcely affords a basis for a correct estimate of the population soon to be here. These lands have been selected for the natives, and are of a quality and extent adapted to their wants, and measures are being taken to effect their removal upon them. There is now an apparent cessation; but at the close of the planting season, and when the harvests have been gathered in, there will be a fresh immigration, and their numbers will be greatly increased. It would not be safe, under such circumstances, to talk of their wants to-day. The people will soon be in upon us and around us. What provision shall be made for their necessities?

The Converts — Their Character — An Aged Woman.

Even here that wonderful power has been exerted for the salvation of some souls. It is truly gratifying to see the difference between these and those about them. They are clothed, in the midst of general nakedness; and in their walk and conversation, are living witnesses of the grace of God to elevate and purify even the most degraded. They have forsaken the evil customs to which before they were addicted in common with others of their people; and in efforts for the salvation of their friends and countrymen, set an example of Christian fidelity which might well be imitated by many professors of religion even in America. I have been particularly pleased, while at the Umlazi, in witnessing the example of an old woman, the first convert in the mission. Often, before the exercises on the Sabbath, and during the intermission, I have seen her, clad in neat apparel, seated on a mat amid a group of native females, and addressing them in an animated manner, while, from the solemnity of her looks and their appearance, I judged that she was telling them of something relating to the gospel. And I have been pleased to observe that those were generally around her who paid most attention to the preaching in the house of God. This female has long been in the habit of taking other females away into the bush with her for prayer, and often conversing with those about her concerning their souls. Thus does the influence of the gospel increase; and as I see new ones from time to time coming out from their sins and uniting their efforts for good on the side of Christ, I look for increased good to result from the labors of all to the blessed cause. One light after another is kindled in the midst of the

darkness; and though but a few are yet seen, I look forward to the day when multitudes of others shall blaze forth, and the clear beams of the Sun of righteousness shall burst on this land, and all be merged in his glorious light.

JOURNAL OF MR. LEWIS GROUT.

THE following extracts will show, for three months, the ordinary course of missionary labors and incidents at two stations.

Umvoti.

May 2, 1847. (Sabbath.) During intermission, brother A. Grout and myself spent an hour in examining the boys, eight in number, living with him, respecting their thoughts and feelings as to the salvation of their souls. They acknowledged themselves sinners, and most of them expressed a desire to become the children of God; said they were in the habit of daily prayer; asked God for a new heart, took delight in worshipping him, but often found their thoughts wandering in time of devotion, and their hearts were exceeding hard. But they said they would not cease the worship of God, though their people should oppose and despise them for it; they were determined to pursue the right course. It is evident that they have more than ordinary feeling on the subject of duty and salvation.

3. For several days the native girls in our families have been heard singing and at prayer, at early dawn, and when they retire at night. One of them prayed this morning that she might have a new heart, a right heart, a heart to do the will of God. May the Lord appear for their deliverance from sin, and the regeneration of their hearts, that they may become his children.

6. Last evening, a religious meeting was held with brother A. Grout's school —fifteen scholars being present. He commenced with singing, had prayer, and then read the second chapter of Acts, concerning the descent of the Holy Ghost, and then made some remarks concerning the influence, prerogatives and operations of the Spirit. After some other exercises, the meeting was closed with prayer by Untaba the teacher, a hopeful subject of renewing grace. The meeting was one of solemnity and deep interest.

10. This evening, went into the boys' house, or hut, and found them reading, one a hymn, another the Scriptures, by the dim light of a wood fire. Spent an hour with them very pleasantly, in trying to teach them to write, a branch of study to which they are now giving their attention.

11. Went again to visit the boys who remain at home, while a part of them are on a journey with brother Grout. I found one of them keeping a light, with a small reed, or kind of large grass, burning one straw at a time, while two other boys were trying to write with slate and pencil. The fourth boy was reading the crucifixion of Christ. As I entered, one of them ran to the schoolroom to get me a stool; and after all were arranged again, they resumed and prosecuted for an hour the studies in which they are taking so much interest.

23. (Sabbath.) After instructing the children and young men this evening as usual, brother Grout questioned them concerning the sermons. He then put to Untaba some questions as to what the colored people worship, and what they pray to. He said they pray to the *izinyoko* (snakes), and to the *ihlozi* (the spirits of the departed.) These, and principally the snakes, he said, are the only objects to which the African prays. Their ihlozi, or spirit of a departed one, is a vague, indefinite thing, they hardly know what. They seem to have some idea of a future existence, and think the souls of those who die sometimes go into snakes, and sometimes exist in other ways, and have some influence for good or evil on the living. Hence their prayers to them. But their ideas of sin, if ideas they can be called, are very indefinite and erroneous.

When anything befals them, when they are sick, or their friends die, they believe something is wrong, and resort to some method to appease the offended spirit. Perhaps they slaughter an animal, an ox or a cow, drink the gall, or pour it over their bodies, and leave the flesh where the spirit can have access to it. They call on the spirit to see what they have done; to see the blood which has been shed, and the feast which has been prepared to appease his anger; and call on him to come, eat and drink, and abate or remove the evils which they are suffering.

When any of their friends are sick, or other evils befall them, they sometimes call in a doctor or doctoress to discover the evil and prescribe the remedy. He comes, and by his inquiries and rehearsals or enchantments, at the close of

each strain of which they all cry "hear," it is supposed that he learns the difficulty and is prepared to prescribe the remedy. A doctoress of this sort was at meeting to-day. She is a Bassuta, but lives now not far distant.

30. Untaba, the teacher, has gone out this (Sabbath) evening, to visit the people at their homes, to ask them concerning the sermons of the day, and to converse with them respecting the interests of their souls. This is the more encouraging, as he has taken up the work of his own accord, and it helps to confirm the hope for some time cherished of him, that he has felt the influences of the gospel to a sanctifying degree in his own heart.

June 3. Last evening brother Grout and myself attended meeting with the natives in the chapel. Prayer was the subject of conference. After our remarks, Untaba gave some account of his feelings and desires, which was truly interesting. Untaba finds solid satisfaction in the labors and duties of the Christian, and seems to have very correct ideas of their nature and importance. He engages in prayer as one long accustomed to pray. To-day a native, a man some thirty years of age, came to see brother Grout respecting the interests of his soul. His attention was called to the subject by a sermon a few weeks since on Repentance. He came to say that he is a sinner, and that he wishes to repent of his sins and forsake them; an unprecedented event in the history of this mission, and a token of good that calls for thanksgiving, faith and prayer.

The *Natal Witness* of last week states, that an embassy of eighty men came recently from Kafferland, to get permission for themselves and their tribe—about three hundred families—to reside in this colony, and that they obtained their request.

Umlazi.

12. We left Umvoti on the 8th, and arrived here in our wagon on the 10th.

13. (Sabbath.) The attention to preaching does not diminish at this place. While I have been absent, one of the natives, an interesting young man, has been baptized, and three others stand now as candidates for baptism. Several more manifest more than usual interest in the subject of religion. At the meeting of mothers last week, some fifteen native women were present, and seemed to feel some interest in their own salvation and in that of their families. It can hardly be doubted that the Spirit of God is abroad in this dark land, and that some souls are feeling its power to convince of sin and lead to Christ. O, that it may come down in greater effusions and power, and gather multitudes into his fold.

16. Had a prayer meeting this evening with the natives, at which were present some fifteen, besides the members of the mission. Two of the natives led in prayer. It was truly an interesting and profitable season; and may such be greatly multiplied, and the number of praying souls increase, until the whole land shall become vocal with prayer and praise.

19. Have been to-day with Doct. Adams to visit Umnini and his people, living between this and the Bay, on the bluff towards the sea. The number of his people may be some six or seven hundred, and they live so far from this station, that at this season but few attend service at Umlazi. We proposed to have a meeting with them to-morrow, under a large tree. We found Umnini himself smoking a species of tobacco which is intoxicating, through a large pipe made chiefly of an ox-horn, and nearly filled with water, through which the smoke was made to pass. The people at several of the kraals where we stopped, were engaged in making beer of Indian corn. They sometimes drink large quantities of this beer, thereby getting partially or quite intoxicated, and becoming very noisy.

The weather has been very cool for several days. A fire would not be uncomfortable. The thermometer stood yesterday morning at 51 degrees Fahrenheit.

20. (Sabbath.) I have been enabled this day to enter more fully upon the labors of the missionary than I have before done. It is the first time that I have attempted to conduct all the parts of religious service in the language of the aborigines. About one hundred of the people whom we visited yesterday, assembled according to appointment to-day under a large tree in the open field, for the worship of God. As these labors are continued from Sabbath to Sabbath, may the blessing of heaven rest upon them, and some souls made to see their degraded and perishing condition, and turn to Christ for mercy and salvation.

July 1. Letters from Umvoti inform us, that Untaba expresses a desire to be baptized, and to put himself under the watch of the missionaries, desiring and

hoping that they will admonish him when he deviates from the path of duty. Umciko also, who some weeks since came as an inquirer to the missionary, has renounced the customs of the people, purchased clothes for himself and wife, and come to put himself under the instruction of the teacher and the missionary at that station. This course of his, so open and marked, has led to a development of feeling among the natives which might be expected. They seem to fear that their customs may be broken up, that truth and virtue may take the place of sin and iniquity. But the two individuals above named seemed to have risen above a servile fear of their fellow men, and to be determined to pursue the path of duty and holiness.

6. Last evening was the time for the monthly concert. We had an interesting meeting of about twenty persons, of whom some fifteen were natives. One of these natives led in prayer. At the close of the meeting, opportunity was given for any who were disposed, to contribute their mite for the spread of the gospel, which had but so recently been declared to them. An aged woman came forward first, and cast her sixpence (twelve and a half cents) into the treasury of the Lord. She was followed by a young man, her son, and his wife, who together contributed eighteen pence, (thirty-seven and a half cents.) And when I remembered that, at the rate of wages paid here for native help, this money must have cost the contributors the labor of nearly or quite one week each, I asked myself, how long it would take to give the gospel to all nations, if all professors of the religion of Christ would go and do likewise.

8. The temperature is cool, morning and evening. The thermometer this morning stood at 58 degrees, but at noon the temperature was 80 degrees Fahrenheit, in the shade. They have had frost and ice at Petermaritzburg on several mornings of late. But this is unusual at that place, and not experienced here at all. Forty-five is the lowest degree at which I have seen the thermometer at any time at this place.

11. In consequence of the heavy rain last night, I expected to see but few today at meeting in the open field; but I was disappointed, when, on arriving in sight of the tree under which worship is held, I saw a hundred natives already seated, and several groups standing at a distance. They gave good attention, while I attempted to set forth the truth contained in the declaration of Scripture, that "there is one God, and there is none other but he." But when I came to speak, in conclusion, of the duties which men owe to this one God, methought, from the variety of expression, that there was a variety of feeling in my audience. The expression of some seemed to indicate some sense of responsibility and guilt, and yet a determination to continue in sin, and they would be glad to have the meeting close. Others seemed to say in their countenances, what one has expressed with his lips, "The gospel has come too late for me. I have lived so long in sinful practices, have become so strong in them, and in fact am so fond of them, that it is in vain for me to strive to forsake them." A few seemed interested in the truth, and one remained to converse more upon what he had heard.

31. Much news is brought from home, and the hearts of the mission made glad by the arrival of Rev. S. McKinney. Would that the number had been ten instead of one. All would have found a field ready for the seed, if not for the harvest.

LETTER FROM MR. ALDIN GROUT.

THIS letter, dated Umvoti, November 5, indicates the prospects of the mission at the latest dates.

Untaba, the Teacher—Monthly Concert—Conversions.

I have several times spoken of Untaba, my teacher. His walk and conversation are a great help to me. For some time, but particularly since I baptized him, I have seen nothing in him to object to, and he has repeatedly begged of us to tell him of the least thing we should think improper in him. He is often among the people, talking and praying with them; and so judicious is he in this work, that I hear no complaints of him.

At my evening meeting a few weeks ago, I happened to speak of the manner in which Christ sent out his disciples to preach, directing them to live upon what those should give them to whom they were sent. The next day Untaba came to me, saying that news was but just now heard by him, and wished to know if he understood it aright. When I told him he did, he replied, "Well, *you* have yet eat none of our food, nor slept under any of our blankets, neither have you asked

to do so." I said, "No. While you were heathen, if I had settled down to live upon you, you would have thought so much about getting rid of us, that you would have thought nothing of the gospel. Christians in my country, seeing that, have been sending money to purchase what we wanted, that you might have nothing to think of but the gospel." "Well," he said, "having now learned something more of Christian duty, I wish to do it. How can I help you in your work?" I replied, "If you really wish to do something for our object, next monthly prayer meeting I will receive any thing you or any other one may think best to give." Accordingly at the close of the last concert, I placed my hat near the door, and told them that any who wished to contribute might do so; and as I designed hereafter to take up a collection each month, I wished them to contribute only what they thought they could afford to do each month. Upon counting the money, I found eight shillings and ninepence, which in States money is about two dollars. Among other pieces were two half crowns, which I suppose were put in by Untaba and Umgiko, another of whom I have good hope. If so, the latter gave half his wages for last month,—a good example for such as have been *educated* Christians. This, I hope, is but our beginning. The next day after the meeting, the mother of a little girl now living with us, brought two chickens, saying she wished with them to buy money for Unomalinga to give at the next prayer meeting.

But the money collected was not all. Having made up their minds to give something, just as in all other places, they felt an increased desire to pray; consequently our whole meeting was one of more life and feeling than we have before had. It also numbered about fifty, though the evening was dark. After the meeting, a young man came to me, with tears running down his cheeks, saying, "Teacher, I wish to repent too, and had there been time, I should have stood up in the meeting and expressed my feelings."

The interest among the boys in my employ is, I think, not only increasing, but settling down into good feeling, and I am becoming satisfied that two or three of them are born again. These are the brightest boys and the best scholars we have. As soon as I shall think so well of them as to admit them to the church, I shall wish to employ them as teachers. A few others appear to be anxious inquirers for the truth and the kingdom.

You will see I only speak of my own station, supposing of course that brother Adams, who has similar things to relate, will do so to you.

These may seem small things to such as have been blessed with the sight of greater; but while I am grateful for this little, I see room and material for more and greater things. The Lord has begun his work, having first showed us that we could do nothing. Let the glory all be his.

Madura.

LETTER FROM MR. WEBB.

In a letter dated Sivagunga, September 6, Mr. Webb gives an account of a tour of more than one hundred and fifty miles among the Christian villages attached to his station. Some extracts will show the character of the region and the style of his labors.

Two Heathen Villages.

I started on the morning of Tuesday the 24th of August, taking with me a catechist, and three boys of my preparandi class. After a ride of three or four hours, we arrived at a town of three or four thousand inhabitants. Here is a temple and tower of very large dimension, and of great note in these regions. Immediately after we arrived, I visited this place. I was permitted to enter the tower and the enclosure around the temple, but was prohibited from proceeding further. Taking my stand, therefore, under the broad archway leading to the sacred precincts of the god, I endeavored to declare to the crowd of brahmins, temple officers, and others who assembled, "the way into the holiest by the blood of Jesus." These people listened respectfully, and received eagerly the tracts which we distributed. In the neighborhood of this temple is a sacred tank for the gods and brahmins, around which a number of porches supported by carved stone pillars are erected. Under one of these I sat down, and read and expounded to the people who assembled, the parable of the prodigal. One brahmin asked many questions, and seemed pleased to have an opportunity of learning something of "the religion of the whites," as he called it. I invited them to visit me at the government bungalow. Many followed, and we continued the

conversation. The parable of the rich man and Lazarus gave rise to many questions. Having continued our interview as long as seemed best, I dismissed them with prayer.

In the afternoon, he went about eight miles, to the Roman Catholic village of Saraganè, where he spent the night.

By daylight the next morning, we entered the town of Tiruvakarupatte, containing about two hundred families, almost all of high caste. Here we were fortunate in finding a room erected by Government for the accommodation of travellers. Soon after my arrival, I visited the temple, and entered into conversation, as on the previous day, with those whom I found there. Soon twenty or thirty individuals assembled. These all, with but one or two exceptions, remained for more than an hour, whilst I read and expounded several portions of Scripture. Some began by opposing, but they were all eventually silenced, and listened with respect and apparent interest.

When I became wearied, the catechist read portions of tracts containing quotations from their own poets. To these they listened, as indeed they always do, with delight. They pronounced all we said "very sweet," and begged for some of our books, that they might enjoy it at their leisure. In the course of the morning, we assembled for prayer and reading the Scriptures. During the whole day, persons came to hold conversation and receive books. It was a pleasure to sit and talk to them of the things of Christ.

A deserted English Mission.

From this place, it was about fourteen miles over cultivated fields, to Mootoonardo.

On the way, we passed through quite a number of small villages, whose inhabitants had never seen a white man in this place. Finding some who could read, I distributed some tracts. Many seemed much amused and pleased with the form and appearance of our books. To almost all, a paper book was as great a novelty as a Tamil ola one would be to many of our friends at home. The moon rose brightly while we continued our tiresome way, and it was nearly nine in the evening when we entered the village. We found here, as we had anticipated, a formerly occupied but now deserted station of the Tanjore mission. A school room remained, and a spot of ground now in the hands of a man residing in the place and formerly employed as catechist. Besides this man, two other families remain of those formerly in communion with the church in this place. Whilst food was being prepared, some people assembled, and in the stillness of the night, under a clear, cloudless sky, by the light of the moon, I endeavored to declare to them the words of life.

At daybreak this morning, rose and walked with the old catechist to some of the neighboring villages. In one of them the people assembled in considerable numbers, to whom I read and expounded the Scriptures. Having prayed with them, we returned to the school-house. There I found, quite unexpectedly, some fifteen or twenty of the boys of the village school, with quite a number of their parents. I held a somewhat protracted meeting, through the whole of which the greatest decorum and seriousness of behavior was observed.

In conversation with the catechist afterwards, he expressed his desire that we should come and take charge of the station. He stated that under the general name of Mootoonardo, there were included forty-eight villages, and all of them within an area of twelve miles, containing over 500 houses and 2,000 inhabitants; that a school of thirty or forty boys could easily be collected; and that there was a general disposition among the people of the place to listen to Christian instruction. Of this I have had proof to-day. Though our religious exercises were held in an enclosed place somewhat out of the town, great numbers have attended, and remained attentive hearers through the whole service. Moreover, eight men, the head men and patriarchs of an entire village, have put their signatures to an agreement to renounce all their heathenish forms and practices, to observe the Sabbath, and attend on religious instruction, with their families, whenever there shall be an opportunity, and to assist in the support of the religion which they thus formally adopt.

A Mussulman Village.

The same evening, a little before dark, we reached the large town of Memgalagoode. In this place, nearly all are disdainful, hard-hearted Mussulmen. With some difficulty, a few were assembled. In conversation with these men, I have always endeavored to avoid discussion, and all that would excite their haughty,

irascible temper. Notwithstanding the testimony of their prophet, to most of them the very name of Jesus is hateful; and if it but occur in conversation, they will often turn off in contempt, or tell us that our talk is bitter to them. To one or two portions of the Old Testament which I read, the men of this town listened with good attention; but when I spoke, as soon as they saw to what my remarks were leading, their bitter enmity began to appear; many left; one, who had been a sepoy and learned a little English, turned round with a sneer, and the word "humbug" on his lips. My heart wept for them. Their pride and haughtiness will be their ruin. Can the humbling doctrines of the cross humble and melt such as these?

It became dark; our accommodations were not the best—a narrow dirty verandah—but I made my lap my table and the ground my seat, and enjoyed my supper right well.

About nine o'clock the next morning, we entered the large and flourishing town of Tondi, on the sea-shore. On our way we stopped at a village, the inhabitants of which had several months before applied for Christian instruction. Finding that their worldly ends could not be gained, they had apparently renounced the project. As none of our party had ever seen the village or the people before, though I held their agreement in my hands, they all stoutly denied having ever written or sent one. We, however, made the best of it, and whilst the catechist distributed tracts amongst them, I exhorted them to receive and love the Lord Jesus Christ as the only Savior. The inhabitants of Tondi are mostly Mohammedans, and on this account little could be done for them. On the evening of the same day I left Tondi, and enjoyed exceedingly for several miles the cool fresh air of the sea. At a town eight miles distant, I stopped for about an hour and declared to the people who assembled, the words of life. These people behaved with the utmost decorum. Some employed themselves to prevent the slightest disturbance. They wished much for a school, but did not seem prepared to renounce their idolatry. They appeared, however, much gratified when I promised to visit them again.

Nominally Christian Villages.

It was past eleven at night when I reached a place which had until recently been classed among our "Christian villages." Here I could find neither food nor shelter—therefore lay down supperless in the open air. In the morning early I assembled as many of their people as would come in front of their church and preached to them Christ. Their catechist was present during the service, and when I left, accompanied me for some distance. He said that their gooroo came but twice in the year, and then he did not tell them such good things as I had just been preaching. He expressed a strong desire that we should come and instruct the people.

The next place which I visited was distant about six miles. This is a very large village. The boys of our school, about twenty in number, were assembled. During the examination, the people collected to see and hear the first white man who had visited their village. At one time these simple-hearted, unsophisticated villagers expressed audibly their unfeigned surprise at the absurdity, as it now for the first time appeared to them, of worshipping an idol which with their own hands they had made. Though more than two hundred individuals were present, there was perfect order and the most eager attention. One little act of politeness pleased me. Seeing I was oppressed with the heat, an individual ran of his own accord for a fan, with which he continued to fan me until I left.

I was now five miles from Verdattheckty, our principal station in these parts. On my way thither, individuals from two villages came running out, to beg me to establish a school for their children. Those who came from one of them, expressed a desire to renounce their superstitions and embrace the Christian faith. Shortly after arriving, was refreshed by news from home and particulars of occurrences during my absence. In the afternoon, an aged man, the father of two of my catechists, called to see me. He and his wife were formerly Roman Catholics, but professed to be changed in heart and received baptism. But not meeting with the pecuniary advantages they had anticipated, they had returned to Romanism, and at this time he expressed to me his full resolution to live and die in that faith.

In the evening I walked over to a village about two miles distant, examined the school, and addressed the people, as usual, with reading the Scriptures and prayer. As there is left in this village but one Christian family, I dismissed the teacher and broke up the school. Having

returned, I found the people assembling for an evening meeting; and though extremely fatigued and unwell, felt it to be my duty to attend. Early on the following morning, which was the Sabbath, made an effort and visited a village about a mile distant. Examined the school in Scripture, catechism and other lessons suitable to the day. My heart was pained by the conduct of our people in this village. Of the three or four families who have professedly adopted the Christian faith, not a single individual appears honest in his profession; although two have received baptism and partaken of the Lord's Supper. I learned that not one of them attends religious worship on the Sabbath, but pursue their occupations as on other days. I felt it to be my duty to cut them off from connection with the church and from all the privileges arising from their connection with us. Returned, and at 10 o'clock, A. M., commenced morning service in the building which we have here erected for the purpose. More than 130 were present, including the children of our schools from several of the surrounding villages. In the afternoon, the sacrament of the Lord's Supper was administered to about twenty-five communicants. In the evening I held a third service, in which I endeavored to show to the catechists, teachers and other Christians present, the nature and importance of Christian love.

Notwithstanding the labor of the Sabbath, my fever, which was strong all day, had somewhat abated on the following morning. Before breakfast, visited a village, distant about five miles, examined the school, and had quite a prolonged and pleasant conversation with the people. The school I found in a most unsatisfactory condition, and the teacher, though a member of the church, was evidently unfaithful. On this account, I thought it proper to dismiss him and break up the school. Returning, I visited another of our villages, not very distant. With the school in this place I was well pleased. The boys had evidently been faithfully instructed. But only *two* individuals of those who originally signed our agreement, remained, and these two were the teacher and his mother. One man who formerly connected himself with us, sat there and declared before us all that he had never thought of leaving his old religion.

During the morning, examined the central school. The Sivagunga free schools recite generally far more accurately than these village schools. I think, however, with a little attention, their condition may be greatly improved. The village catechists and teachers assembled in the course of the afternoon, and appeared much interested, and some of them a good deal affected, with the description which was given them of the manner in which the money they received was collected in America. They made promises and resolutions in view of these things, to be more faithful in future.

After another short meeting, which the wives of these men attended, I walked to Suranum, the last of our villages in this immediate vicinity. Returned after dark, and found the people, who were desirous of making the most of my visit, again assembled. Whilst I gave them some parting advice, one of the old catechists wept. These pleasing manifestations of feeling gave me a little encouragement.

The next morning, rose with a lightened heart and proceeded to the large town of Illeangoode. On my way, stopped at two of our villages, examined the schools and preached to the Christians and others who assemhled. The inhabitants of one manifested a hospitality which we seldom witness. As we were leaving, they brought to us all as much milk as we needed, and several accompanied us a long way as a token of respect. Illeangoode is a place of great importance, containing, as I was told, a thousand families. Here we found a small rest house for Europeans and others. Soon after arriving, I sent my catechist into the town, to see if possible the brahmins, or other chief and influential men, to inform them of my arrival, and my wish to consult with them on matters of interest to themselves. A number soon came, when I appointed the hour of meeting, and requested them to bring as many of their friends as possible. It had the desired effect, of drawing a great number to the building, and afforded a good opportunity, during my whole stay, of distributing tracts and conversing with some of the most influential of the people. In the evening, we proceeded to a town of equal size about nine miles distant. While here, I lodged in the only building that could be found, erected in honor of some sannyassi by the Sivagunga Rajah, for the use of travelling devotees or pilgrims. Many visited me. Both the evening and ensuing morning were occupied in conversation with them. Two brahmins, with whom I had a long

interview, stated that they had quite a library of Christian books in their house. One of them had had several conversations in that town with Messrs. Poor, Ward and Lawrence. The young man who had charge of the building, made with much interest some inquiries relating to the sufferings of Christ and their object. These gave rise to one of the most interesting conversations I have yet held during my tour.

Early in the evening of Wednesday, September 1, reached a village in which we have six families. After dark they assembled in a little bungalow built by the mission. Men, women and children attended. After the meeting they could with difficulty be persuaded to return to their houses. For more than an hour they remained. The parents desired me to hear the children repeat their catechism, and the women, too, waited to show what they had learned. It was pleasing too, to hear them freely, from their own good will, consulting about providing for my comfort when I should visit them again. I endeavored to tell them in as plain a manner as I could, the simple plan of salvation by Christ.

Passing through a number of heathen villages, he reached the last of the Christian villages on his route.

In the evening, the people assembled for worship in our commodious and well built bungalow. The services were somewhat protracted. After the sermon, in which I dwelt on sin as a disease of the soul, and as a wound inflicted by the great serpent, administered the sacrament of the Lord's Supper to eleven communicants, and that of baptism to an infant child of one of our catechists. On the following morning the people again assembled. The congregation was large. After the service, all present individually repeated the Lord's prayer, and some of them parts of a Scripture catechism. Whilst the catechist examined the school, I received the reports of all my village helpers for the month, and gave them the necessary directions about their stations. In the evening of this day, returned to Sivagunga.

In this tour I visited, in the eleven days of my absence, twenty-six villages, (including all the Christian villages connected with this station save one,) and conducted about thirty religious services.

LETTER FROM MR. RENDALL.

In a letter dated September 5, Mr. Rendall gives the following account of the

Station at Dindigul.

In looking at the situation of my field in all its departments, I cannot but feel that some little progress has been made in the missionary work during the past four months. The girls' day school, which was commenced last January, has become a very interesting school, and gives promise of usefulness. Twenty-five attend regularly, and under the teaching of a young woman formerly a member of the Oodooville seminary, they have made good progress in learning to read. Mrs. Rendall also has devoted considerable time to the interests of the little girls; and under her care, they are now becoming much interested in learning to sing and to sew.

In the English school for boys, four have recently requested baptism. They have attended the school a number of years, and have been attentive, so far as I have observed, to the religious instruction which they have received, and have learned much about the main truths in connection with the plan of salvation. They are all children of Roman Catholic parents. Although I hope they are sincere, I have thought it advisable to defer complying with their request at present. At Pulney, a large town about forty miles north of Dindigul, three schoolmasters have expressed a desire to unite with our church and receive baptism. As they have been candidates for some time, and give evidence of being Christ's disciples, I expect to receive them to the privileges of the church soon. In that town, much and decided opposition is manifested to the gospel. Owing to a very sacred temple in its vicinity, it is a strong hold of heathenism. From fifteen to twenty thousand persons, many of whom come from a great distance, resort annually to this temple, to celebrate an important festival. But besides the opposition we receive from the heathen, the Romish priests of this vicinity are busy in filling the minds of the people with prejudice. Not long since, the Romish priest of Dindigul went to Pulney and warned his people not to send their children to the schools of the American missionary. In consequence of this, about ten boys were taken from our school; and the parents of these children were in such fear of the curses of the priest, that they did not

come to see me when I was last there. At that time, however, an incident of some interest occurred, showing that the minds of all Roman Catholics are not thus kept in bondage to their priests. A young man, who had been for some time in the employment of the Romish priest as teacher, came to me and told me that having read portions of Scripture and other books given him by the catechist of the place, he had become fully convinced of the errors of Romanism, and wished to forsake it and embrace the gospel. I encouraged him to continue his investigations, and pointed him to Jesus as the only Savior of sinners. May the Lord bless the truth to the salvation of his soul.

During the past four months I have visited the out-villages more than I had been able to do previously, and have taken great pleasure in preaching to these people Jesus. They are generally attentive, and seem anxious for instruction, and freely admit the weakness and folly of their own system of religion. But while they confess this with their mouth, they seem to be fettered by the customs of the country, and through fear of a little persecution, unwilling to break away from their friends and embrace a new religion.

LETTER FROM MR. M'MILLAN.

Mr. McMillan writes from Dindigul, October 12, as follows:

My location, as I suppose you have learned from other sources, is the west station at Dindigul, at first embracing all the southern portion of Dindigul Valley. At our last mission meeting, Periacolum was set apart for a new mission station, and brethren Cherry and Ford designated to that place. This takes off the southern extremity of my field. That field presents a very promising aspect for missionary labor. There are several large Christian villages, which very much need the labor of a missionary in their immediate vicinity, to visit them frequently, and encourage them in the good way of the Lord. Their distance from Dindigul renders it impossible for a missionary residing in that place to devote much of his time to them, as some of those villages are eighty miles distant.

When they were under my care, I had the pleasure of visiting them once in company with brother Muzzy and brother Whittelsey. We were well received every where, and listened to with attention. They, as a people, appeared more willing to come under Christian influence, than any I had seen in India. And I trust as two of our brethren are now going to labor in their midst, much good will be done. At Periacolum we found fourteen or fifteen persons desiring baptism. We examined them as to their knowledge of the plan of salvation and their object in desiring baptism, and most of their answers were satisfactory. We were very much struck with the reply of one poor woman. She said that "she was a poor ignorant woman, and did not know much; but there was one thing which she did know, and that was, Jesus Christ was her swamy, and that she would love and worship no other swamy." We did not at that time baptize those individuals, thinking it best to defer it a little longer. Since then their number has increased considerably. We have received, in addition to the six Christian villages in the Periacolum district, two other villages. One of them is a whole village, embracing near seventy souls of the pariah caste. The other is a large village twenty miles south of Periacolum, situated in a fertile country. Fourteen or fifteen families there have placed themselves under our care. During our visit through that part of the country, we paid them a visit; but as they were absent attending a funeral, we did not see them. When they returned and learned that we had been there, two of their number followed us all the way back to Periacolum. One of them had been a Roman Catholic, the other a worshipper of Sivan. He said, "he had long thought that his religion was not the right one, and lately he had been more convinced of this by reading some of our tracts." He besought me very much for a schoolmaster or a catechist; but as I had none to send, I told him I would send one as soon as I could obtain a suitable person. "The harvest is great, but the laborers are few."

At the station which I now occupy, there were when I took possession of it, twelve villages, which were reckoned as Christian villages; but when I came to examine them, I found that in three of them there were no Christians except the schoolmaster. I therefore abandoned them. And in most of the others I found but one, two, or three families, and some of them only with us because they received pay for some service done, who, if this pay is withheld, return to Roman-

ism or heathenism. Such I fear is the case with too many in our Christian villages; and I suppose that when the matter is fairly sifted and the wheat separated from the chaff, I shall not have more than six Christian villages left. Five have been added since I came here, two of them being low caste villages, of whom I have better hopes for the present than of the high caste villages. Yet notwithstanding things are so lamentable, there is much for encouragement; and I feel more encouraged now than I ever did since being in the mission.

Lately I had the pleasure of opening a preaching bungalow at Silliquireputty, a village sixteen miles distant from this place. There I found a congregation of about forty persons, waiting to hear the truths of God's word. This is a field sufficiently large for a mission station, and should be occupied soon as such.

LETTER FROM MR. MEIGS.

The Pulney Hills.

MR. MEIGS, of the Ceylon mission, who spent several weeks last summer at this health station of the Madura mission, with decided benefit to his health, thus describes their scenery.

The scenery on the mountains is very grand. I was much delighted with it. The elevation is supposed to be about 7,000 feet. I found the difference of climate between that and the plains below to be at least 30 degrees. While I was there, the thermometer ranged from 48° to 66°. Of course, it is much colder in December and January. While sitting by a comfortable fire, with my winter clothing upon me, I could scarcely realize that at the distance of a few miles, my brethren and sisters were suffering from the great heat of the climate. The ascent of the mountains is in some places very steep; and before I reached the mission station bungalow at the top, my weary limbs quite refused to perform their office. After a residence there of a few weeks, I found the descent much less difficult, and walked the whole distance of about ten miles, with very little fatigue.

By walking about a quarter of a mile to the south-east of the mission bungalow, we come to the brow of a mountain which we call Nebo, from which we have a fine view of the Dindigul valley for many miles in extent. I often sat there for hours, admiring the strife between the winds and the clouds. The clouds, rising from the water-falls below, would be driven to the top of the mountain by the wind. There, meeting with a stiff north-west breeze, they would be instantly driven back. Then again they would slowly ascend, and endeavor to get over the brow of the mountain into the valley, but in vain. Our numerous rambles over the hills and valleys, in such an atmosphere, we found very invigorating, both to mind and body. An occasional sight, also, of the wild bison, and elks, wild dogs and jackals, and large black monkeys, leaping from tree to tree with astonishing agility and strength, quite enlivened the scene. There are large tigers also on the mountains, but we did not meet any of them in our rambles, though they have frequently been seen and killed in different parts of the Hills.

Many parts of the mountains are very favorable to the cultivation of all kinds of garden vegetables. Excellent wheat also grows there, and many other kinds of grain. There are now but few inhabitants on the mountains. Still, if they were encouraged to form settlements there, many beautiful and populous villages might easily be formed. We went several times to see the village of Vilpertty, only a few miles from the mission bungalow. This, seen from the top of the hills in the valley below, is exceedingly picturesque and beautiful. The cultivation is all carried on by making terraces on the sides of the hills, which are watered by streams descending from the heights above. Here we saw wheat fields in every stage of cultivation; some just sown, some in the blade, some white to the harvest, and some fields that had just been reaped. I am fully persuaded that the time will come when there will be happy Christian villages in all the favorable localities between these Hills. Then, instead of the stillness and desolation that now reign there, will be heard the sound of the gospel and the voice of joy and singing.

LETTER FROM MR. FLETCHER.

MR. FLETCHER, of the Ceylon mission, who was at the Hills last summer with Mr. Meigs, gives the following description of a

Remarkable Cavern.

We visited a large cave, or rather fissure in the mountains, which must have been the effect of an earthquake, or some

other tremendous convulsion of nature. As we approached it, one side of the mountain appeared as if cut off and thrown into the ravine below. Two huge pillars of granite rise 200 or 300 feet in height, near the perpendicular side of the mountain. On this side, near the top, is the entrance to the fissure, thirty or forty feet wide. With considerable difficulty, I descended to the bottom, and found myself well paid for my trouble. The height, from the top to the bottom of the opening, is perhaps 300 feet. This part of the mountain seems entirely composed of solid granite, which is rent asunder to the depth above stated. I followed the opening thirty or forty rods, until it became as dark as midnight; when, having no light, I returned, fearing I might meet a tiger, or fall into some unseen opening. I saw, however, no traces of man or beast, and presume I was the first adventurer who had visited this rather frightful abyss.

Ceylon.

LETTER FROM MR. MEIGS.

UNDER date of November 8, 1847, Mr. Meigs thus describes his

Labors and Encouragements.

I have a very interesting and attentive congregation on the Sabbath, to whom I steadily proclaim the gospel from Sabbath to Sabbath; and I trust not without saving effect to the souls of some of my hearers. Still we are waiting and praying for the outpouring of God's Spirit, that the word preached may become powerful to the conviction and conversion of a multitude of precious immortal souls. The rains of heaven are now descending upon the earth and covering it with verdure and beauty. O for the rain of the Spirit, to water our own souls and the souls of the dying people! Not only on Sabbath evenings, but during the week, I go out into the villages and publish the gospel.

I find many who have been educated in our schools, who are intelligent and attentive hearers. The difference between them and uneducated heathen is very great. Occasionally, however, we are grieved to find a vile opposer, who has been educated in our schools, who knows well the way to heaven, but will not walk in it, loving darkness rather than light, because his deeds are evil.

Mr. Seth Payson has been removed from this station to assist Mr. Cope at Oodoopitty. As my health is good, I prefer to be the stated preacher at the station. His services are therefore not so much needed here as at the large station of Oodoopitty, where he may be very useful. When I need any assistance in my village preaching, I call upon Jonathan Homer, who is now connected with this station, and is a valuable native assistant.

LETTER FROM MR. FLETCHER.

MR. FLETCHER writes from his station at Manepy, October 9, 1847:—

Christianity and Heathenism, seen in contrast.

The missionary gets a view of the cross, which cannot be obtained in a Christian land. Here is a people, belittled in mind and character, with consciences apparently encased in triple brass, who have been for centuries under the oppressive sway of brahminical superstition, and the degrading, crushing influence of the whole system of Hindooism. The mind is so benighted, so completely filled with superstition and low ideas of God, a future state, the soul, and every thing of this nature, that it seems impossible for one ray of truth to penetrate the awful darkness. The heart is pained and the soul is tried to witness the apathy, the indifference, the lightness and trifling, manifested when the most momentous truths are presented to the mind, and the bitterness and demoniacal opposition manifested to the doctrines of the cross. Their minds being filled with the most gross and sensual ideas of the Deity, their lives and characters are conformed to these erroneous conceptions. When such a people, or any portion of them, turn to the Lord and exhibit the fruits of the Spirit, though in an humble degree, this is what adds peculiar interest to the cross of Christ as viewed from missionary ground. Mere abstract reasoning, however conclusive, would never induce such a people to renounce their time-honored systems of religious faith.

There is, unquestionably, great encouragement to labor among this people. Although the gospel has been preached here for nearly a third of a century, and one generation had passed away, and our elder brethren are growing gray in the

service, and beginning to think about laying aside the sword and the helmet for the crown and the harp, and as yet but few have rallied around the cross, still we look for, and confidently expect, a great ingathering of souls here. God's promises are sure, and it cannot be that the seed thus sown will not spring up, and bear fruit abundantly.

Influence of the Schools — Declining Power of the Brahmins.

One thing has tended much to weaken the influence of the brahmins on those below them. They have almost uniformly refused the education proffered to them by the missionaries; their own systems only fitting them for the services of the temples. The classes next below the brahmins have more generally availed themselves of the education offered to them. The result has been, that the latter, by their superior qualifications, have risen above the former, and occupy offices of trust and profit under government, to which they could not aspire. Thus the brahmins are sinking in influence, while the lower but more enlightened classes are rising above them. This brahminical influence is one of the strong holds of heathenism. Thus you see that a thorough, Christian education is one of the most powerful levers, by which to overthrow the superstitions of India. The system of education here is full of hope to this people. A young man who has passed through our common schools and the seminary, although he may not be a professed Christian, and may mingle with the heathen, still cannot be such a heathen as he otherwise might be. His mind has received such a shape, that it can never, for one moment, admit the truth of the system of idolatry. Thus he never will be a sincere worshipper at its shrines, nor a zealous, conscientious inculcator of its principles. There is also a growing conviction among all classes, that the missionaries are right; that they teach the truth, and are seeking the welfare of the people.

Siam.

LETTER FROM MR. CASWELL, NOVEMBER 15, 1847.

General state of the mission—New Publications.—Books for Children.

Since we last wrote you, nothing of special importance has occurred in connection with our labors among this people. The same system of preaching and tract distribution that has formerly been described, has been followed during the last three months, and the interest manifested by the Siamese has remained about the same as for some months previous. The call for books has been such for the last nine or ten months, that it has been necessary to keep the press going constantly at a moderate rate. During the last three months, we have reprinted our hymn book, which had been out of print, so far as distribution was concerned, for several years. We have also printed a small selection of the most simple and instructive hymns for distribution to children. In addition to these, we have reprinted the tract called "Faith and Practice," and have printed two small tracts prepared by Mr. Caswell under the titles "Story of Kader," and "Counterfeit Money." We have now in press, a "Catechism on Prayer" by Mr. Caswell, and the "History of Elisha" by Mr. Hemenway. We feel a constant pressing necessity for an increased variety of little books for children, and most of the time we have for study is occupied in meeting this want. It is almost the only direct means of access to the rising generation that we have. And the little books which we scatter among the children, are read with as much interest by adults as by the children. We feel that if every other door for the introduction of the gospel among the Siamese was closed, the preparation of interesting and instructive books for children, and the judicious distribution of them, would fill our hands and hearts with a most noble and promising work.

Syria.

LETTER FROM MR. WHITING.

A Native Assistant.

Under date of October 8, and December 7, 1847, Mr. Whiting gives the following specimens of native laborers, of their labors, and of the people of Mount Lebanon:

Asaad el-Maalûf, the writer of the following journal, has been for about two years the teacher of one of our free schools in this vicinity. He is from a small village called Kefr Yukda, high up in the mountains, near the foot of Sunnîn, and about two days' journey north-east of 'Abeih. Some four years ago he came to Beirût and sought our acquaintance.

He had met with our books and read them, and become a thorough Protestant in his views. He was of the papal Greek sect; but his relatives, who are very numerous, are mostly of the "orthodox" or proper Greek church. Soon after becoming acquainted with our books, he separated entirely from his church; and some two years afterwards, finding that he could not live in peace in that part of the country without violating his conscience, he removed to a village in the neighborhood of 'Abeih, where we employed him to teach a school. He is about forty years of age, a man of vigorous mind, though without much education. He is well versed in the Scriptures, and one of the keenest disputants we have met with in the country. From our first acquaintance with him, we have thought that if the truth, which lay so clear in his understanding, should take proper hold of his heart, he would be an efficient helper in the work of the gospel. During the last year, we trust, he has become a new man, and at our last communion season at 'Abeih, he was received as a member of the church. He has within the last six months made several excursions, as a colporteur, into that part of the mountains where he formerly lived. In the last of these tours he kept a brief journal, of which I here give you a translation. He was accompanied on this journey by our warm-hearted Hasbeiya brother, Khalil el-Khoory, who has been for many months an exile from his home on account of his religion, but who, while waiting for divine Providence to open the door for his return, gladly embraces every opportunity to make known the gospel to others. Both of these brethren were much interested and encouraged by what they met with in most of the places they visited. The journal is too brief to do justice to the tour. The more minute details which they give us in conversation, are far more interesting. Khalil especially, though his name is not mentioned in the journal, was every where active in conversing with people on the things of the gospel; and so delighted was he to find, even in the most bigoted papal and Greek districts of Mount Lebanon, people who were ready to hear and read the word of God, that he forgot his own troubles, and those of his brethren at Hasbeiya. He enters into the work with all his heart, and the firmness and patience with which he has borne persecution for the truth's sake, make him an object of special interest, and tend to secure attention to what he has to say.

Journal of Asaad el-Maalûf, on a tour in Mount Lebanon, September, 1847.

We commenced our journey on the 4th of September, and lodged that night at Bhamdûn. The next day, which was the Sabbath, I walked out, after divine service, into the lower part of the village, where were collected a large number of people, talking about a large stone that was lying there, and disputing about who among them could raise it up over his head. I sat down upon the stone, and began speaking to them to this effect: 'Who makes man strong or weak? Is it not God? Who then has any right to boast of his strength, or to ask why this man is strong and that man weak? Shall the thing formed, say to him that formed it, Why hast thou made me thus?' I spoke to them in this strain for some time, all remaining silent, and no one saying a word in reply.

On Monday, September 6, we left Bhamdûn. On arriving at Meronj, we sat down under a tree to rest. Here we found Sheikh Autôn Habeish and a company of men with him. This man, whom I was acquainted with, began to say to me, "If you should wish to return to your former religious faith, I suppose the English would compel you to remain with them." I answered, "They use no compulsion with any body." "Why then do you not return?" he asked. I then explained to him the reasons that prevent my return, which led to a long discussion of about two hours. Even the bystanders got to disputing among themselves. When we were about setting forward on our way, the sheikh said to me privately, "I wish to sell my property to the English; will they buy it?" I replied, "We wish rather to buy precious souls, and save them from the power of Satan by the word of Christ our Lord, who bought us by his blood; but our object is not to buy earthly possessions."

We then went on towards Betugrin, where we arrived about sunset. We stopped at the house of Heikel Abu Butrus, who gave us a welcome reception. A large company of men, women, and children collected together to see us; and after a while one of the company said, "If we do not fast nor make the sign of the cross, how can we be known and distinguished from other people?" (meaning Moslems, Druzes, and Jews.) I said, "The tree is known by its fruit;" and I went on to speak of the fruits of the Spirit, and the work of the Spirit in the heart of man, and what we ought to do to show that we are Christians, and to be accepted of God. We continued talking about three hours, the company listening with attention. When we ceased, they began to ask what we thought of pictures, fasts, distinction of meats, the sacrifice of the mass, the holy light of Jerusalem, and the like, until they had brought up all the current fables. We answered all their questions, one by one; and at last, all except one man acknowledged that this religion of theirs was good for nothing. They all got into an earnest discussion

among themselves, and kept it up until the fifth hour of the night.

On Tuesday, September 7, we proceeded to Kefr Yukda, and stopped at the house of my brother Amâd, where all the friends and relations came together to see us. Among the company was the Greek priest Girgis Saba. I began to converse about the nature of true religion. When I ceased, the priest said, that the new birth was baptism with water and anointing with the *merón*, (holy oil.) I answered, "The new birth consists in the renewing of the heart. It is a change of nature; the work of the Holy Spirit in the heart of man." I presented the proofs of this from the Bible to all the company, showing that baptism by water is a seal or sign of our faith. I stated that many had been baptized with water and yet perished. To this the priest assented. At length was brought up the question of masses and prayers for the dead—whether they benefited the dead or not. I said, "If you say they do, you must hold to purgatory, like the papists."* The priest at last admitted that these things do not profit the dead, but were instituted for the support of the clergy. At this all the people present replied, "Why then do you not teach us the truth, and ask of us money simply in the way of maintenance? Why do you deceive us, and tell us lies, pretending that you can deliver the souls of our departed friends from torment?" This led to a warm dispute between the company and the priest, at the end of which the latter seemed to be convinced. It is plain that these people are a good deal enlightened.†

On Wednesday, we went to Kefr Akâb, and called first on the teacher of the school. We found with him about twenty children, Greeks and Greek Catholics. The children wished to have some of our books, but the teacher forbade them, saying that Bishop Benjamin, (the Greek bishop of Beirût, who was then in that part of the mountains,) had ordered them not to read our books. We asked, "What do you think,—ought we to obey God, or man?" He replied, "We ought rather to obey God; but we are like the deaf adder, that stops her ears, and will not listen to the voice of the charmer." From thence we went to the house of Girgis Jebbour, the papal Greek priest, where the children of the school soon followed us, with their mothers, begging for books, which we gave them. Many of the men also received of our books. I went round to all my relations and friends, and had much conversation with them. I found them somewhat enlightened, and very desirous to receive instruction.

On Thursday, September 9, we went to Beskinta, and talked a little with some of the people, Maronites and Greeks, about spiritual things. As soon as the conversation took the form of religious discussion, the Maronites stopped talking. The Greeks were very desirous to have us establish a school.

On Friday, we went from Kefr Yukda to Akoura, about twelve hours. We lodged with a Maronite of the name of Amâd el-Akoury. Many came together, and one man inquired if we had books. We said, Yes. "Show me a book," said he. We handed him the New Testament. As he opened it, another said to him, "Throw down that book; it is English." He threw it down. We asked, "Why do you throw down the book?" He said, "Our lord the Patriarch has threatened every one who reads the books of the English." I replied, "This is not a book of the English; it is the book of Christ our Lord, and he has commanded us to read it, that we may learn from it what we must do to save our souls." He answered, "We have our spiritual rulers, who take care of our souls; and we leave all these things to them." I said, "Every people and sect, whether Jews, Nusairiyeh, Moslems, Greeks, or others, have their spiritual rulers also; and each sect obeys its own rulers. But suppose now any of them should leave their present teachers, and instead of seeking their own glory, and the glory of their respective sects, should seek after the truth, for the glory of God, where would they find the truth?" "They will find it," he said, "with the church." "And perhaps," said I, "if the children of the church would leave the doctrine of their present teachers, and seek after the truth for the glory of God, they might find it with Christ our Lord, as it is plainly laid down in the holy gospel, and might find their church and their rulers fallen into great and destructive error." When they heard this, they cut short the conversation and went away. They were all Maronites.

On Saturday morning, we rode on to Duma, a distance of five hours, and stopped at the house of my cousin Simon el-Maalûf. That evening the neighbors came in to see us. We spoke with them of the worth of the soul, reminding them that there is nothing in this world worthy to be compared to it, according to our Savior's words, What shall it profit a man, if he gain the world and lose his soul? We also spoke of the duties we owe to God, and continued talking until the fourth hour of the night. On Sabbath morning we went with the people to the church. The passage read was the parable of the talents, Matthew xxv. After returning from church, they came together where we were, and I endeavored to explain to them, in a way of exhortation, the Scripture that had been read in the church. We continued conversing with them from the third hour of the day till the seventh hour. They all seemed to wonder at what they heard, and said they had never heard these things

* These people, it will be noticed, were of the *Greek* church, which does not hold the doctrine of purgatory.

† It will be remembered that this is the village where the writer of the journal formerly resided. There is no doubt that his influence while he lived there had something to do in bringing into their minds what light they have gained.

before, from any bishop or priest, or any body else. In the evening of the same day, a large company came together again, and expressed a wish to hear some profitable conversation. They all listened attentively, while I spoke to them from the Scriptures of the principal events from the creation till the coming of Christ, and from the coming of Christ to the time of the councils, when additions began to be made to the gospel by the commandments of men.

On Monday was their festival of St. Simon. They went to church, and were told by the priests that the bishop had given orders that whoever should read the books of the English, should be excommunicated. This notice was given in both the Greek and the Greek Catholic churches. Some of the people who had received books from us, brought them back, and others came and took them. After this, a large company of men came and began to ask us questions, to which we made answer. They seemed convinced by what was said, and expressed a great desire to have a school established. After this, the Greek priest Girgis, as he was going round to the houses, sprinkling "holy water," came to the place where we were. He had in his hand a large silver cross, weighing a rottol, (about six pounds) The people rose up and began to worship and kiss the cross, which we declined doing. At this the priest was displeased, and the people began to murmur, and say, "Why do you not worship the cross?" I told them that worship was due to God alone, proving the same by quotations from Scripture. . .

On Wednesday we set out on our return, and went from Duma to a Maronite convent called St. Dumat el-Buwâr, where we lodged.

On Thursday, September 10, as we were on our way homewards, we fell in with a Maronite monk from the convent of Kuzheiya, who was going to another convent near Rushmeiya. We travelled in company with him along the seashore for about three hours. He inquired who we were and whither we were going, and we told him. He then asked, "What right have you, and how is it that your religious rulers allow you, to go among the English and read their books?" We replied, "God has given us this right, and has given to all the right to search the Scriptures, to prove all things and hold fast that which is good." He said, "The church curses all that read their books; and how can we transgress the authority of the church?" We replied, "He who opposes the command of God, it is our duty to oppose *him*. Now we have examined this matter well, and have found that the church you speak of opposes the word of God in many things. For instance; God commands us to read and search the holy Scriptures, that we may become wise unto salvation; while the church forbids us from doing this. Again; God commands the marriage of the clergy, (as is mentioned in 1 Timothy iii 2,) to avoid occasions of sin; but the church you mention forbids it, thus putting occasions of sin in the way of men; and then she appoints the payment of a sum of money as the condition of absolving this sin. In many other things like this, the church opposes the command of God, and therefore we ought to oppose her." (Here followed some further conversation on the celibacy of the clergy, which is not translated.) We exhorted the man to seek above all things the purification of the heart. At the end of the conversation, he was so interested that he would gladly have continued in company with us.

The next day, September 17, we reached home, God having guided and prospered us.

Another Excursion.

In a letter dated December 7, Mr. Whiting gives the following account of the labors of the same assistant in another region:—

Asaad subsequently made another tour alone, in a different part of the country. He found much to interest and encourage him in this tour also, as well as some things that were trying. His journal is too long to copy entire at this time, but perhaps a few extracts may interest you.

At Zahleh, a large town on the west side of the Buka'a, he spent several days, one of which was the Sabbath. The journal says:—

"On Sunday I went with them to the Greek Catholic church. The passage read from the gospel was the account of the miraculous draught of fishes, and from the Epistles, the words of Paul to the Galatians, where he says he once persecuted the church of God, but was afterwards called by his grace. After church, I returned to the house of D. M. where a large company collected, so that the house would not hold them. I began to explain the passage of the gospel that had been read that day, how Peter obeyed the word of Christ and let down the net, and what they will gain who obey the word of Christ now. I also spoke of the apostle Paul, what he was, and what he became. As I was speaking thus, priest Tobiah, one of the priests of bishop Basilius, came in and sat silent until I had finished speaking. He had seen me in the church, and supposed I was a Greek Catholic. "You seem to be a teacher," said he to me. "Who was your teacher?" I replied, "God is my teacher, according to the word of James, If any man lack wisdom, let him ask of God, and it shall be given him."

"I wish to ask you a question," said he, "respecting infant children who die without baptism. There are different opinions. What is your opinion?"

This question was answered, and some discussion followed respecting baptism. The journal then proceeds:

"However," said I, "we are not infants

now, that we should be inquiring what becomes of infants. We had better inquire what we ourselves must do to obtain the heavenly inheritance."

The priest said, "Do you know the origin of the Protestants, and what things they deny?"

"What are those things?" I asked. He replied, "The seven sacraments of the church, transubstantiation, the intercession of the saints, &c."

"I think," said I, "they are right in denying these things. The Bible teaches us of two sacraments only, baptism, and the Lord's supper. What are the other sacraments?"

He answered, "marriage, ordination, extreme unction, &c." I inquired, "Must all the children of the church observe all the sacraments?" He replied, "Yes."

"But," said I, "it seems the clergy neglect the sacrament of mariage, and the laity neglect ordination. Each has lost one sacrament, so that there remain only six. Besides, the monks have left out both ordination and marriage, so that they have only five sacraments. What sort of a church is this, that lays down a law, and obliges some to keep one part of it, and others to keep another part? If the seven sacraments are necessary to salvation, all must observe them alike." . . . .

The priest then said, "What do you think of the presence of Christ in the eucharist, and of transubstantiation?"

I replied, "There was a manifest transubstantiation when the water was changed into wine at the marriage in Cana of Galilee. All testified to it, and proved it by the senses of sight, taste and smell. But as to the bread and wine in the Lord's supper, Christ himself called them bread and wine after they were eaten and drunk. The apostles called them bread and wine, and we now find them to be such, by the senses." "But," said the priest, "Christ said, This is my body. Shall we make him a liar?"

I replied, Christ said to the disciple whom he loved, This is thy mother; and to the woman, This is thy son.* Now if the word "this is," changed the disciple into the son of Mary, then did John indeed become Christ?"

"No," said the priest, "Christ spake these words figuratively." "Very good," said I, "and so he spake figuratively of the bread and wine, meaning that they were a type and memorial of his death."

Said the priest, "When you go to a priest and confess such heresy as this, how can he give you absolution?" One of the company said, "This man is English, he does not confess." On hearing this, the priest gazed at me for a little while, and then suddenly rose up and said, "My faith is the faith of the holy church, and is unchangeable." "And my faith," said I, "is the faith of the holy church—i. e. the church of Christ, founded by the holy apostles." "I believe," said the priest, "with the present Catholic church."

"Even if she opposes Christ," I added. "She is infallible," he replied, and went away.

I remained in Zahleh five days, engaged night and day in discussing, disputing and exhorting. Some wished for books, but were afraid to take them. From thence I proceeded to the regions of Baalbek, and visited thirteen villages of that district, in all of which I found no priest, nor guide, nor teacher of the people. They were all scattered like sheep without a shepherd. I taught and exhorted them as well as I could. I also distributed a few books among them, but the majority could not read.

* * * * *

The remainder of the journal, though parts of it are not less interesting than the above, I omit for the present. These tours of our native brethren in different parts of the country, we trust, are doing something to wake up the minds of the people, and to scatter the seed of divine truth far and near. Two of them more recently went southward, as far as Safed, visiting Sidon and the neighboring villages on their way down, and on their return coming through the interior, by Merj Ayûn, and visiting several villages in the neighborhood of Hasbeiya. They disposed of a mule-load of books and tracts, and had many opportunities to declare the truths of the gospel to attentive and interested hearers.

*Ain't ab.

JOURNAL OF MR. JOHNSTON.

In the Herald for January last, page 4, will be found a brief notice of the movement among the Armenians of this region. In the same number, pages 18–23, is Mr. Johnston's Journal at Aleppo, where he had intercourse with some of the brethren from 'Aintab, while preparing the way for visiting that city. It concluded, September 17, by announcing that the way was at last open, and that he intended to depart without delay. The Journal now given, continues the narrative.

Journey to 'Aintab—Quarantine—Pratique.

September 21, 1847. Left Aleppo for 'Aintab, (vulg. Hanteb, properly Aineetab,) in company with Bedros Vartabed, servant and G., the 'Aintab brother who had been to Constantinople for a vizierial letter. A guardian was sent with us from the health office to deliver us into the care of the quarantine guards at

*It is so expressed in the Arabic; not, as in our English bibles, Behold thy mother, &c.

'Aintab, for whom we paid thirty piastres, besides feeding him and his horse by the way. The most important place between Aleppo and 'Aintab is a town called Killis, about midway. Our road passed some distance to the right of it, but near enough to afford us a view of its situation, at the foot of a range of mountains which form the western boundary of the plain which extends from Aleppo to within a few hours of 'Aintab. To the plain we could see no limit on the right. It seems to stretch across the Euphrates into Mesopotamia on the east, and on the south-east into the Arabian desert.

23. Arrived at 'Aintab and went into quarantine. An old building, once called a palace, is used for a lazaretto. It consists of an oblong square surrounded by two suites of rooms, one above the other. The rooms are only ten or twelve feet square, some of those below being used for stables. The court was crowded with bales of goods, camels, horses, mules, donkeys, drivers, straw, chaff, stable sweepings and dust. The last are found to be very annoying, being kept in constant agitation by the wind, and the feet of the animals and men. The dry offal was piled up at the two ends of the court in quantities sufficient to fill a ship. The superintendent told us he would have had it removed, but the governor had given orders for it to remain for the present, as he meant to have it transferred to his fields. I really hoped he would not disturb it during our confinement there; but in this I was disappointed, for a few days before our time was up, all the boys and donkeys which could be collected were sent with bags and baskets to shuffle it away. We passed the time, however, without suffering serious detriment, being allowed the privilege of going out occasionally, accompanied by a guardian. Our friends were also allowed to visit us, and we were seldom without company. Formerly the quarantine regulations here were but partially observed, travellers were detained but one or two days. A new superintendent has just arrived, and now all are required to serve out their twelve days.

October 4. Received pratique, and removed our lodging to the house of one of the brethren, where they are accustomed to meet for worship. It consists of two rooms, the largest being about twelve by fifteen feet. This is the ordinary size of rooms and houses in this place. The houses are built of soft stone, into which holes are bored for nails, just as into wood. The roofs are flat, covered with earth. The floors are also of earth, covered wholly or partially with mats and carpets. The streets are walled and the courts of the houses enclosed with the same kind of stone, roughly hewn and put together with simple earthen mortar. The rain washes both away, and consequently in dry and windy weather there is a great deal of dust.

Visit to the Governor—Eclipse of the Sun.

5. Called in company with Bedros Vartabed upon the Governor, Battal Beg, to whom I had letters from the American and English consuls in Aleppo. He received us politely, though, as I thought, not very cordially. He asked the object of my visit to 'Aintab, and about the number of the Protestants. He said he had received an order to protect them. He also asked about the Catholicos, who is expected. Hearing that I was an American, he alluded to the war with Mexico, and the threat of the Mexicans to burn their capital of which he had read in the Turkish gazette.

9. This forenoon, witnessed an annular eclipse of the sun. The people here, both Turks and Armenians, being ignorant of the cause, are always alarmed when an eclipse takes place. The former go to their mosques to pray. On a minaret near my lodging were a half dozen boys, calling out, "God is great," &c., all the time of the eclipse. The Armenians know from the almanac that it will take place, but they give orders in the church for every man to be found in his house at the time, thinking that perhaps the world is coming to an end.

Religious Exercises—The Catholicos.

Since obtaining pratique, we have a meeting of the brethren at our room every evening. First, I give them a sermon or an exposition, and afterwards we have a Bible class exercise. The first is attended by from thirty to fifty hearers, all males, and most of them married men. The latter is attended by about twenty, who remain after the assembly is dismissed. Some who wish to join us are hanging back, it seems, to see whether our mission will be able to maintain its ground here. We have brought an order for the protection of Protestant subjects, they say, but they are apprehensive that B. V. and myself may yet be ordered away. One of our hearers tried to sound the Governor on the subject, but he answered warily,

saying that the order for the protection of Protestants was good, and that they need not fear, but made no allusion to us. This answer has only increased their apprehensions.

11. Yesterday the Catholicos of Sis arrived here. He left Aleppo one day before us and came to Killis. He chose to arrive on Sunday, to give all an opportunity to witness his arrival.

Had an audience of fourteen women, having with them about as many children. We have arranged to meet them regularly at noon three days in the week during our stay. Some of them seem quite anxious to be instructed.

One evening B. V. undertook to conduct our preaching service, being anxious to learn to preach. But in the midst of the service, one of the head men of the Armenians came into the meeting deeply intoxicated, and made such a disturbance that he was obliged to close in the midst of his discourse. The excessive use of strong drink previous to B. V.'s first visit here was a universal evil among the Armenians. But a great reform has been effected. The Protestants are all total temperance men, and among the Armenians not more than half the wine and spirit is used now that was formerly.

21. To-day the Catholicos and his party obtained pratique. From the lazaretto he retired two miles out of the city, and arrayed himself in dazzling official garments sent from the church, and made a pompous entrance into the city, being attended by the chief men, while the great mass of the community, men, women and children, thronged the streets and the tops of the houses and of the church, to witness the procession.

24. Received a letter from Dr. Smith, dated Pera, September 27th, in which he says that he is coming here by way of Samsoon and Tokat, and desires me to await his arrival.

25. A friend of the Protestants, himself a Catholic, went to pay his respects to the Catholicos. He inquired as to the object of this extraordinary visit, it being the first the Catholicos has made since he came into office. The priest Markar, who accompanied him from Aleppo, and was spokesman on the occasion, replied, that it was on account of the Protestant movement that he had come, but inasmuch as the Protestants had now been recognized and were protected by the Government, it was difficult for him to do any thing. This he said in the presence of a large number of the principal Armenians of the place. (It was this priest M. that imprisoned the three at Aleppo.) The same individual called on the Catholicos while in quarantine. During that visit he observed his secretary writing an official document; and on inquiring, he was informed that it was an order to be sent to Besne, (three or four days north of this,) warning the people against our books, as the Catholicos had been informed that we were about to send a number of boxes there. He had been misinformed, however, for we have no immediate prospect of sending books to that place.

The Protestant School.

26. Kevork Varjabed, the blind teacher, is going on with his school. On his return from Aleppo, the few pupils who had still adhered to him, were nearly all dispersed. I have assisted him to procure supplies for the winter, and have employed a young man to assist him in the school. The present number of pupils is twenty-four. Some of them come from families which still adhere to the Armenian church. Orders have been given in the Armenian church, that the people should not send their children to the Protestant school. One man, in consequence, who was sending a boy of twelve or thirteen years to K. V. told him that he must quit and go to the Armenian school; but the boy did not wish to make the change. The father went to the Catholicos, and told him that he had ordered his son to leave the Protestant school, but that he would not obey him. The Catholicos then called for the boy, and examined him as to his progress. He was surprised to see how well he could read, and said it would be a pity to damp his ardor by taking him away from the teacher of his choice, and gave permission for him to continue at the Protestant school.

The Blind Teacher's Exhortation.

November 1. This evening about forty persons assembled at our room, and we held a monthly concert meeting. Afterwards most of those who were present adjourned to a neighboring house, where some others were found waiting, and K. V. made them an address. He first asked some one to read the 5th chapter of Matthew; and when the reading was finished, he called the attention of the hearers to the words, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be ful-

filled." (v. 18.) These words he understood to mean the same as another declaration of Christ, in which he says, "Heaven and earth shall pass away, but my word shall not pass away." The great truth taught by these words, he said, was this,—that whatever word had proceeded out of the mouth of God, would certainly take effect. Examples: God said, Let there be light, and *there was light.* He said, Let there be a firmament, and *it was so;* Let the earth bring forth grass, &c., and *it was so;* Let there be lights in the firmament, and *it was so;* Let the waters bring forth the moving creature that hath life, and *it was so;* Let the earth bring forth the living creature after his kind, and *it was so.* In like manner, every word which he has spoken respecting us, will certainly take effect. We read the books of Homer, he said, for entertainment. We read the books of Aristotle, to learn the art of reasoning; and in the books of Plato, we find many things written on the subject of government, civilization, &c.; but God's word reveals eternal truths to us, by which we shall be judged. We shall be called to an account for the words that we speak, be it in our families, in the market place, in the coffee shop, or in our assemblies for prayer. Every idle word will condemn us. Consider a few of his promises to the righteous, which will take effect.

1. Come unto me, all ye that labor, &c. and I will give you rest. This is for all who feel the burden of sin. Christ came not to call the righteous, but sinners, to repentance. Those who do not feel their sinfulness, have no part in Christ.

2. They shall have a blessed resurrection. They that have done good, shall come forth unto the resurrection of life.

3. All who have testified their love to him by ministering to the wants of his suffering brethren, will be acknowledged by Christ before his Father and the holy angels, and will be invited to inherit a kingdom.

4. They will shine as the sun in the kingdom of heaven.

5. They will go no more out forever, but shall be ever with the Lord, to behold his glory which he had with the Father before the foundation of the world.

Consider also a few things said respecting the wicked, which will also be fulfilled.

1. They also will have a resurrection; but it will be the resurrection of damnation.

2. Christ will deny them before his Father and the holy angels.

3. They will have their portion in the lake that burneth with fire and brimstone, and shall by no means come out thence till they have paid the uttermost farthing; and as they have not wherewith to pay, of course they can never come out.

These, he said, were momentous declarations, not one of which would fail; and it was with these truths that his own mind was occupied most of the time. He often asked himself, To what class do I belong, and which of these declarations shall I experience in myself? As his hearers well knew, he was not able to turn over the book and show them many proofs; but he entreated them to lay to heart this one declaration, that heaven and earth will pass away, but God's word will not fail.

This is but an outline of his address. He spoke about half an hour with unaffected simplicity, though he had but a few moments' notice to be prepared.

A Hostile Excitement—Opposers apply to the Governor.

11. Hitherto we have met with no interruption in our labors, but within a few days past the Armenian community has become very much excited against us. The immediate cause of the excitement was an unfortunate collision between two individuals, one a young man who is assistant teacher in the Protestant school, and the other his own mother's brother, an Armenian. The father of the young man had requested us to meet one evening at his house. We did so the evening of the 8th inst. and his son stood at the gate to show the way to those who were assembling, as some by mistake had gone into the gate of the next house, whose inhabitants were unfriendly. While he stood there, his uncle came along in company with some others, and uttered reproaches against him, to which he replied in words not as conciliatory as they should have been; in consequence of which his uncle fell to beating him, and the young man left and ran into the house. His mother was uneasy, and remained outside of the house during the service; and before it was finished, called to her husband to come out, and insisted that the exercises should be closed immediately, for she said the people were beginning to assemble about the gate, and she apprehended an attack. It proved to be a false alarm, however, and we retired without molestation. The

next day there was much excitement among the Armenians, and great indignation against the Protestants, and many reports were flying, to the effect that the young man was in prison, and that B. V. and myself were banished, &c. Some of our friends sent to see if we were here.

The day following, the Armenians complained to the Governor, and he told them to go and prepare a petition and present to him. The same day, one of the Armenians friendly to us had an interview with the Governor, in which he says the Governor intimated that he had a mind to send us away from this place, and that he had directed the Armenians to present a petition. The day following, which was yesterday, B. V. went to see the Governor, and related circumstantially what had taken place. He said that we taught our hearers to be patient under insults, and that they had remained quiet a number of times when they had just cause of complaint, and that he should not have mentioned this, but that the Armenians had complained against us, and were preparing a petition seeking to involve the whole Protestant community in an affair which belonged to two individuals. The Governor replied mildly, and said he would see, when they brought in their petition. If they complained of the young man, the case should be investigated, and if against us, he would notify us. He also alluded to the circumstances of B. V.'s ejectment from 'Aintab after Mr. Van Lennep left here, and said he need not fear any thing of that sort. He was not here himself at the time, he said, or it would not have happened so then. From all this, however, B. V. did not infer that he was not manœuvring to get us away, but only that he did not mean to eject us violently, nor to raise all the city to hoot us on our departure. This morning I have understood that the Armenians prepared their petition yesterday, but did not present it, not being able to agree among themselves, as to how many and who of them should carry it to the Governor, some wishing all the twelve Ishkhans (rulers) to go with it together, while some of them did not wish to go. The substance of their complaint is, that the Protestants revile them, and their religion, and their church, &c., so that they cannot walk the streets, and there is no place left for them in the city.

12, 4 P. M. Have just heard that the Armenians have presented their petition to-day, and that the Governor, after perusing it, gave it back to them, with instructions to alter it in certain places; which seems to confirm the above information that the Governor himself is our principal opponent, and that he is getting the Armenians to complain against us as a pretext for our removal. Armenian bishops, when appointed to a new place, always go with a present to the Pasha or Governor of the place; for the good will of Turkish rulers, as a general thing, cannot be otherwise secured. I did not think best to adopt this method of conciliating friendship here, and some surmise that this neglect has not been overlooked.

13. We have understood that the Armenians have committed their petition to two individuals, who have always been regarded as friendly to the Protestants, and one of whom has called on us repeatedly, and took some trouble to aid us in getting a house. One of our brethren sought a private interview with one of them, and he assured the brethren that in fact the petition had never been presented to the Governor; that himself and colleague were keeping it back under one pretext and another, and finally had invented and put forth this story, that the Governor disapproved of it and said it must be altered, hoping that the Armenians would get sick of it and let it drop.

Another of the Protestants has also had an interview with the Governor's most intimate counsellor, who says that the Governor is laughing in the beards of the Armenians. And the intention of driving us away, said to have been expressed by him, I suspect to have been an invention of the man who professed to have heard it; and that his object was, to sound us, and ascertain how much confidence we had in our position here, and what support we meant to lean upon in case the Armenians and the Governor should conspire to drive us away, as some are standing aloof from us through fear that we shall one day be sent away in disgrace.

16. Yesterday and to-day I have had a little respite from labor. For forty days, we have had a meeting every evening in the week, and three meetings each Sabbath; during which time I have been relieved from the labor of preaching only three evenings by Bedros Vartabed; besides three meetings a week for the women, the labor of which we have shared between us. The brethren here were in the habit of assembling together every evening before we came,

and I was anxious to make the best use of the few weeks that I had to spend with them. But finally I have been obliged to take a little rest. And I have also informed the brethren, that when their pastor comes, they must not expect him to meet them every night, as I have done the short time I have been with them. The remaining two weeks that I expect to be with them, I propose to meet them twice during the week, besides the usual meetings on the Sabbath and the meetings for the women.

Boghos Kalfa.

To-day I have had a visit from a man called Boghos Kalfa, the latter being a sort of honorary title which the Armenians give here to those whom they regard as learned. This is a man who has obtained considerable notoriety here as an advocate for the truth, who has been the means of enlightening some of the most advanced among the brethren here, and now has a little congregation of ten to twenty, who go to hear him read and explain the Scriptures; but who himself has never been to any of our meetings, and has never ceased to attend the Armenian church. Though he has not called on me before, he has frequently sent to me for explanations of passages of Scripture. Once he sent for an explanation of Heb. vi. 1, 2. Only a day or two ago, he sent to know the meaning of 1 Cor. iii. 12—15. On this occasion, B. V. sent him word, that he was like the Samaritans, who feared the Lord, and served their own gods. (2 Kings xvii. 33.)

To-day, he sent a list of five passages for explanation, (John xx. 17, and xxi. 22; Matt. xxiv. 31; Col. i. 24; Matt. xxvii. 52, 53.) He also sent word that he had resolved to cease attending the church, but at the same time that he should not come to our meetings for the present. As soon as he received the answers to his questions to-day, he got up and came to see us himself. He asked the meaning of a number of passages, and seemed to be much gratified at receiving satisfactory explanations. This man was one of the first to admit the truth, more than a year ago; and though he has not had courage to profess it openly and consistently, it still seems to be working in his mind, and I hope will yet gain the mastery. But where now are those hundreds, of whom we then heard as professing themselves Protestants, and desiring a missionary to be sent to them? Almost all of them are standing aloof. They were easily convinced of the errors of their own church, but cannot so easily consent to take up the cross and follow Christ. Many of them seem still to be hoping for the time to come when they can pass over from one church to the other without a sacrifice. Some are waiting for the departure of the Catholicos, and some for the permanent establishment of our mission here.

16. I have sent one of the brethren today to Marash, which is eighteen hours northwest from 'Aintab. The object of his mission there is partly to explore, and partly to meet Dr. Smith, if he should come that way; as, in the event of not hearing from me, he thought of lingering some time in that city, but would come on direct if he should have the prospect of reaching this place before my departure.

I wished to employ this man in dispersing the Scriptures in the region around 'Aintab; but as we have understood that the Armenians of Marash are very much on the alert to prevent the sale of our books there, we thought best that he should not take a load of books with him at this time, but go with one New Testament in his bosom, and see what opportunities he can find there for doing good. Some months ago, a man going from Aleppo took a number of our books with him to sell in Marash, but the Armenians there took them from him and gave him a receipt, saying that they would deliver them to whoever should come authorized to receive and take them away.

In like manner, a young man took a small supply to Arfa. There, a priest was ordered to take possession of them; but the young man said they were American property, and that he must have a receipt for them. When the priest heard this, he was frightened and would have nothing to do with them, and they were left in the young man's possession; but we have not heard whether he has sold them or not.

The Governor—The Catholicos.

18. To-day being the Mohammedan Corban Bairam, (Feast of Sacrifice,) I went in company with B. V. to make a complimentary visit to the Governor. His room was full of visitors, but he received us politely, and with a greater appearance of cordiality than at my first call. As it was a public day with him, we made but a short stay. He complained that I had not been to see him

oftener, and asked us to sit longer. We told him that if it was his pleasure, we would call at another time; and he said, "Come after the Bairam."

19. The excitement about the Armenian petition has died away; but whether it was presented and rejected, or forwarded to the Pasha by the Governor, or suppressed by themselves, or what became of it, it is difficult to ascertain, for truth has fallen in the streets, and falsehood is cheap and abundant. But they are devising new expedients to keep up the excitement and deter the timid from coming to us. The Catholicos has just held a great council, and written down the names of those who do not come to church. But what is he going to do with them? That is a profound secret, which their greatest men even do not know.

The Protestant School.

20. Our Protestant school, which we have made free and open to all, has increased to forty pupils, thirteen or fourteen of whom are girls. We need a separate school for females, but have no very suitable teacher. I have thought best to leave them where they are till Doct. Smith comes, as he is expected soon. The children here are interesting in appearance, though all marked with the scars of the tumor which breaks out on their faces generally before they are weaned, as at Aleppo, Diarbekir, Bagdad, and other places in these regions. Strangers who reside at these places a year, and sometimes only a few months, are liable to have it, but are not so apt to have it on their faces as children born here. There is a Protestant boy here about twelve years of age, Andone by name, who is quite anxious to go with me to enter the seminary at Bebek. He wants to become a preacher, he says, that he may go and preach to the Armenians of Zeitun, twelve hours north of Marash, a place where the Armenians enjoy a sort of independence and are notorious for their superstition, ignorance, and savage manners. Another bright little fellow, Sarkis, has just been to me to know if he is yet too small to go. He has selected Giaour Dagh for his missionary field, a mountain district, twelve hours west of 'Aintab, where there are five hundred Armenian houses.

The 'Aintab Brethren—Character of Individuals.

25. I have not thought it expedient to organize a church during my short stay here; but if I were going to remain here, I should not defer it much longer. Having had three or four months' acquaintance with some of the brethren, and two months with nearly all of them, I would now have but little hesitation in admitting some ten or twelve to church fellowship; and besides these there are several others who I think have some claim to be recognized as Christian brethren. There are some fifteen or twenty women who attend on the preaching of the word with much eagerness, and seem to lay to heart what they hear; but they are just emerging out of deep darkness, and have yet only the knowledge of babes. I cannot resist the temptation to introduce a few of these beloved brethren to the lovers of missionary intelligence in the far west. Of Kevork Varjabed I spoke in my communication from Aleppo. I also mentioned the three who were imprisoned there, but not by name.

One of them is called Palat Oghlu Avadis. He is a young, athletic, and hardy stone-mason. He laid down his tools and went seventy miles to Aleppo to spend a few weeks in the study of the Scriptures. His plain, honest appearance was interesting. During the first religious services which we held together there, he strove in vain to suppress the unbidden tear. As mentioned before, the Epistle to the Romans was the subject of our study. He applied himself diligently day and night, and made himself to a good degree master of the argument and outline of doctrine contained in that Epistle. Since his return, he has followed up the study of the New Testament. Every night he has a number of passages to be explained, which he has met with in his studies. He takes hold of the book now with a strong hand, as he does his iron tools among the rough stones, and with as much skill. He remarked to me incidentally, not long ago, that after what he had learned of the Epistle to the Romans, he found but few passages in the other Epistles which he could not explain by the aid of some parallel passage in that. He does not read by chapters, but by books and epistles, and that with his reference Testament, by which he explores the whole region of Scripture for an elucidation of every dark passage. I think he bids fair soon to become a much better theologian than the generality of our masons, carpenters, farmers, &c., who enjoy far superior privileges. He evidently does

not mean to stop till he understands every thing in the Scriptures, at least as far as the missionary who comes to 'Aintab shall be able to explain them. He is active as well as studious. He has taught a fellow-workman to read, and is now teaching others, and exerting a good influence on a wide circle.

Another of them is called Karamanoog Oghlu Sarkis. He was formerly a jeweller, and gained a comfortable subsistence for his family. He is the only one of all the Protestant congregation that wears broadcloth; a distinction which I think he does not calculate to enjoy much longer. Since he has received the truth of Christ, he has felt constrained to quit his former trade and seek a support in some other way, because the jewellers will not allow him to carry on his trade unless he will continue to be a partaker of their sins. They have a custom, that when a customer comes to buy or pay for an article who does not know its value, the jeweller tells him it is worth so much, (perhaps twice its value,) and sends him round to ask the rest; and they, having an understanding to aid each other in cheating the ignorant, all say that it is worth so much; and he who should be honest enough to tell the truth in such a case, would make enemies of all the trade, and they would soon find a way to get rid of him. In this country, people are not free to follow what business they choose, as in America. Every trade has its regulations, and no man can work at any trade without permission from its chief. Since quitting his former trade, he has been trying to learn to weave, hoping that in a year he would be able to earn a meagre subsistence by his new trade. Yet, while thus without money and without a trade, he left all and went to Aleppo to study the Scriptures, not expecting any aid from us beyond the payment of his travelling expenses and his lodging. On learning their circumstances, however, I thought it right to give him about four dollars and a half, and the same to Avadis, to send to their families for one month's support while they were absent. He also has made good progress, and is but little if any thing behind Avadis in scriptural knowledge. He is remarkable for his meekness, humility, and tenderness of conscience. He thinks God does not wish his people to retain the property which they gained by unjust means in the days of their ignorance and unbelief, and seems very happy now with a good conscience and the prospect of living on much scantier and coarser fare than that to which he has been accustomed.

Parmaksis Kirkor is a man who has lived formerly by trading in the villages, selling city manufactures and taking produce in return, principally tobacco. He has accumulated considerable property, but a great deal of it by unrighteous means. He says he also must wind up his business and seek a living in some more quiet and honest way. For many years he has also supported an elder brother with his family; and now that brother has been moved to separate from him on account of his being a Protestant, and to lay claim to half his property. He tried to establish his claim in the Turkish court, but did not succeed; and after his failure, K. sent him word that since he was minded to separate from him, he would give him an equal share of all that he possessed, remarking that if he had felt it to be his duty to take care of his brother even when he knew not God, how much more now, though he has become an enemy for the Gospel's sake! The enemy has been very anxious to gain him back, as being the only man among the Protestants who is worth any property, but he stands like a pillar of marble; and when I see the earnest and attentive look of his large eyes as he sits on the floor with his head erect in the midst of a crowd of listeners, I think of what the Spirit saith to the churches: "Him that overcometh, will I make a pillar in the temple of my God; he shall go no more out." I asked him once, what he now regarded as the great fault of his former life, corrupt worship in the church, or corrupt practice out of the church. The latter, he replied, beyond all question. His great fault had been, that he lived unto himself and not unto God.

Lourchik Oghlu Avadis is a brother that seems always to rejoice in Christ Jesus, having no confidence in the flesh. He seems to know nothing but Christ and him crucified. It is a pleasure to see him at any time, to hear him speak, or to hear him pray. He goes home before night to read and pray with his family, and afterwards goes to the evening meeting. Meekness and gentleness are his distinguishing traits. When reviled, he reviles not again. Some one reviled and abused him recently in the market, and thrust him violently out of the door; in return for all which, he blessed and cursed not, so that the beholders, Turks and Armenians, were astonished at his forbearance.

Barsam Oghlu Kirkor is a very tall, sober looking man, who cannot read, but takes heed how he hears. He has evidently received the word into an honest and good heart, and is bringing forth fruit. He is exemplary in his conduct and guarded in his words. He realizes that he is to live for God, and that He has a claim on a share of his weekly earnings; yet he takes care that his left hand shall not know what his right hand doeth.

These two last named used to be very devout worshippers in the Armenian church, and had the reputation of honest men. They used to go to church morning and evening, and spend hours in kneeling and prostrating themselves, so that corns were formed on their knuckles, which will probably remain as long as they live. I asked these two what they regarded as the great sin of their former lives, and they both replied, their idolatry,* because they gave the glory of God to others, and his praise to graven images. It was for refusing to do this, they said, that the saints had been persecuted in all ages, and for the same reason the blood of all the martyrs had been shed.

Marash—Inquiry and Opposition.

27. Babeek, the brother who went to Marash, returned this morning. He heard nothing of Dr. Smith. He reports about twenty individuals in Marash, who are convinced of the errors of the Armenian church and desire a Protestant preacher. Some of them were ready to sign a paper requesting us to send them an instructor; but others were afraid to commit themselves so far at present, inasmuch as the Catholicos is expected there after he leaves 'Aintab, and the people of Marash are always violent and lawless. Babeek, being known as a Protestant, was closely watched and interrogated by the Armenian Ishkhans; and the day before his departure, he was brought before the Tufeckji Bashy, a Turkish officer, who asked him what he was, and what business he had there. He told him that he was a Protestant Armenian and a Turkish subject, and that he had come there with a regular passport, that he had finished his business, and was ready to depart on the next day. The officer then told him to go, and not to tarry longer in Marash. One of the Ishkhans told him that they did not mean to suffer the introduction of Protestantism into Marash. A tailor came here with some Protestant books, he said, and we took them from him. Fortunately however, a considerable number of our books had been sold there before they took the alarm.

Attempts of opposers defeated.

The Tufeckji Bashy of 'Aintab has also been meddling with the Protestants here within a few days past. The Armenians, having failed in their recent attempt to enlist the Governor against them, have tried to frighten them with the blustering of his inferior officers.

A few evenings ago, a number of our brethren met in one of their own houses for mutual instruction and social prayer. They were not interrupted in their meeting; but before their separation, they saw indications that something was brewing. Soon after they had gone, this officer came in and interrogated the owner of the house as to what kind of meeting he had had there—asked him what business they had to be holding meetings in disobedience to the orders of the Armenian clergy—said he had been on the hunt of them for several nights, and that if he caught them assembling there again, he would demolish the house upon them.

By this proceedure he gave the Protestants just ground for complaint against him to the Governor; but as it was possible that he was not fully aware of the orders the Governor had received for the protection of the Protestants in their religious rights, we thought best to send a committee first to wait on the officer himself. The owner of the house, whom he had threatened, and another of the brethren went to see him. They gave him to understand that they were not frightened by his blustering. On the contrary, they considered that he had violated their rights, and that they had good cause for complaint against him; but presuming that he had acted under misapprehensions, they had concluded to make this statement to himself before complaining to the Governor. He was frightened, and begged them not to mention his conduct to the Governor, and assured them that they might meet when and where they pleased, and he would never interfere with them again. The Armenians, he said, had brought him word that they were holding a riotous assembly and were fighting and killing

* There is another of the brethren, who, in almost every prayer, confesses and asks pardon again and again for their former idolatry.

one another, and urged him to make haste to disperse them.

Last Sabbath at 'Aintab—Excommunication and its Effects.

29. Yesterday was the last Sabbath that I expect to spend in 'Aintab, and I gave the brethren my parting words. It was affecting to take leave of so interesting an audience. There are about thirty individuals who have been very punctual in their attendance on my ministry, and have seldom been absent from any of the almost daily meetings we have held during the eight weeks that I have labored among them; and I trust, most of them have been profited by what they have heard. I have mentioned ten or twelve as being in my judgment fit to be formed into a church. These are the most advanced and the most satisfactory cases; but in regard to nearly all the regular attendants, much of the same may be said that is recorded as distinguishing the members of the first Christian church. They gladly receive the word, and continue steadfastly in the apostle's doctrine and fellowship, and in prayers.

In the Armenian church yesterday, also, very strict orders were given not to salute, nor have any dealings with the Protestants. And they seem to be carrying them into effect. I have seen two of the brethren this morning, who have been thrown out of employ; and men who were employed by some of the other brethren have not come to-day. On some, however, the order has had a good effect. One man went and asked the Catholicos to please to add his name to the list of the excommunicated. Another, who owed a debt of fifty piastres to one of the Protestants, came and paid it before daylight next morning. Boghos Kalfa, mentioned above, resolved no longer to stay away from the Protestant meetings. He attended worship with us yesterday at noon, for the first time. In the evening, he went to declare his purpose to his father, and his friends entreated him to go with them to the church. He went, not to conform, however, but to protest against their errors, and to declare his faith to the Catholicos and the Vartabed. The brethren are much rejoiced at this event, and consider it a great gain, as many are looking to his example. Another individual of learning and influence, who has hitherto concealed his convictions, has also declared his intention to conceal them no longer.

One of our brethren, a poor old gray-headed man, who always carried his New Testament in his bosom, has been lying in prison for a month past for a security debt, which lay unnoticed five years, and is now demanded on account of his becoming a Protestant. He seems to remain unshaken.

Expulsion from 'Aintab, and Return to Aleppo.

December 14. Being fully resolved to leave 'Aintab at the farthest by the first of this month, I made all my preparations, and intended to start on Tuesday, the last day of November; but on that day we could not find horses, and as the delay of only a few days would render it impossible for me to reach Beirût in time to take the December boat for Smyrna, and as I was anxious to see Doct. Smith before my departure, and the brethren were very desirous that I should not leave them till his arrival, I made up my mind to wait two weeks longer, and gave up the hope of getting back to Smyrna in December. But that same evening a kavass came for Bedros Vartabed and myself, from the Tufeckji Bashy. We went to see him without any suspicion of what he wanted with us; and greatly to my surprise, he informed us that it was the Governor's order that we should leave 'Aintab the next day. I asked if I could not see the Governor. He replied, "You are not to see the Governor." We told him that we had made our preparations to depart on that day, but had not been able to find horses. He replied, "I will find horses for you, and they shall be ready early in the morning." Now I understand the course taken by the petition of the Armenians, of which mention is made above. It had doubtless been sent to the Pasha of Aleppo, endorsed by the Governor with misrepresentations, and now an answer had been received, on the strength of which the Governor ventures to order us away; and the natural presumption in this country is, that he had been bribed by the Armenians. His refusing permission for me to see him leads me to suspect that he did not wish to take the responsibility of ordering me away himself, and that perhaps he had in fact received no such authority from the Pasha; for by this management he reserved to himself the power to deny it if called to an account, and to get over it by saying it was a mistake of his under officers, and that he had ordered the expulsion of

Bedros Vartabed alone. Since the Bairam, I had called several times to fulfil my promise made on that occasion; but from his being out, or unwell, or some other reason, I always failed of seeing him.

I came to 'Aintab, thinking it more than likely that I should be ordered away; and as my visit was intended to be only temporary, I had made up my mind from the first to come away at once on receiving such an order; as such an act on the part of the Governor would constitute a good pretext for our demanding from the Porte some special order for the protection of my successor there. And I had the less hesitation, as I had already staid considerably longer than I expected when I came, and had been disappointed in not being able to get away that day.

Next morning, (December 1,) by nine o'clock, our horses came; but the men who were to accompany us were not quite ready. B. V. and myself, leaving our servant to accompany our baggage, set off on foot, accompanied by one of the brethren, to get out of the city before the sight of our preparations should collect the crowd, as the people had already begun to assemble on the tops of the neighboring houses. We proceeded quietly out of the city a little distance, and there waited for our horses, as B. V. being a corpulent man, was not able to walk far. But while we waited, we saw crowds assembled in the street through which we had passed, and many of them, both men and women, came out to the place where we were standing, apparently attracted by nothing more than an innocent curiosity. But presently we saw a gang of men and boys running towards us, who approached us with a very insulting mien. They were the boys of the Armenian school, accompanied by their teachers and others, among whom several persons belonging to the suite of the Catholicos were most conspicuous. A mussulman, who happened to be present, rebuked them, and told them to be ashamed; but one of their leaders cried out, "Let them alone. Let them [the children] do what they wish. Let them [meaning us] be ashamed themselves." Soon they were drawn into a semicircle close around us, and as if instructed and sent for the purpose, they all joined their voices in concert and raised a deafening shout in derision of us, which they repeated several times. Then they ran around us, some of them attempting to strike my hat off with their hands. The secretary of the Catholicos came up behind me and twitched it by the brim. Next, they began to stone us, of which the first indication I had was a blow upon the arm, and the whiz of a stone by my ear. Some of the old men cried out, "Don't throw stones;" but their remonstrance produced but little effect. Fortunately, at this moment our horses came in sight. They had come out of the city by a different way, and appeared in advance of us. We started on, and the mob followed, showering stones upon us, but not so heavy as to do us any real injury. But the brother who accompanied us did not get off so lightly. A ruffian young man made an assault upon him with every appearance of murderous intent, which was seconded by another with a great stone held by both hands, with which he aimed evidently to break his skull. B. V., who was next to him, interposed, and a kavass, accompanying the horses, came to our assistance, and the brother was rescued. The satellites of the Catholicos, who were giving countenance to this attack, said to him, "Come, then, and submit yourself to the most Holy;" (this is the ordinary title of the Catholicos among the Armenians.) So at last we got on to our horses and proceeded on our way. One of the kavasses remained to turn the crowd back to the city, and a man on horseback, carrying arms, accompanied us; being sent, as he said, by the Governor, to see us beyond the bounds of his jurisdiction. A little before we reached the border, he left us to pursue our own way. The hire of our horses was exacted of us before we started, as far as to Killis; but we found that not a para had been given to the owners of the horses. They, poor fellows, had come into 'Aintab that morning from different villages with their loads of wood, coal, &c., and were seized in the streets and impressed to take us away, and were sent off without provision for themselves or their beasts; so that we had to find both by the way, and supply them with money for their expenses home. One of them was a young man, who said he was to have been married that evening. So, while he was going in the opposite direction, the wedding drum was beating, and the assembled guests were waiting his arrival. He bore his lot with very good nature. Such things are of daily occurrence in all parts of Turkey. A part of the road we had to pass is infested by robbers, and only a few days previous a traveller had been robbed by a party of six or eight horse-

men. We took ten men from a village to accompany us over the most dangerous part of the road. From the eminence above Killis, we had a most charming view of its situation and the extensive olive grove by which it is distinguished, diversified with walnut and other fruit trees and beautiful vineyards, and especially of the magnificent plain, to which the eye could discern no limits, either towards the north, east, or south, entirely destitute of trees, and dotted over by villages and mounds, which seem to be the remains of ancient fortifications. At Killis, we met one of the most influential Armenians of 'Aintab, who professes to be friendly to us, and yet, to avoid persecution, goes with his nation in all they do, and is even put forward as a leader in many things. He was the bearer of the petition to the Governor. He says it was forwarded to the Pasha; but he had no idea it would do us any injury, or he would have given us notice. Two Armenians of Killis spent part of the evening with us, making inquiries about things pertaining to the kingdom of God. There are about three hundred Armenian houses in this place, and a number of individuals are said to be somewhat enlightened.

On the 3d we arrived safely at Aleppo, though we were overtaken by rain, wind, and piercing cold, a few hours before our arrival.

Our consul here immediately complained to the Pasha of the treatment I had received at 'Aintab. He appeared surprised, and said that it was Bedros Vartabed that was banished, who was a rayah. When he was assured that there was an American banished with him, he said he would despatch a messenger to 'Aintab to ascertain the facts, and after his return he would reply to the note which the consul sent him. At the appointed time the consul sent for the reply, and was informed that the messenger had not returned.

Doct. Smith at 'Aintab.

In the meanwhile, Doct. Smith has arrived at 'Aintab; and though I advised him, in a letter which I left, to come on immediately to Aleppo, that we might confer together, he thought it expedient to try to hold his ground there; and I am not without the hope that his decision will turn out to have been wise. I do not think the Governor or the Pasha will venture immediately to banish another American without good cause; but time alone will decide. The Armenians raised a mob to frighten him away the day after his arrival; but he did not choose to move at their bidding, and he wrote me, after a stay of three days, that all was quiet, and every evening he had an assembly of upwards of thirty males to hear him preach, notwithstanding the great excitement among the enemies of the truth.

Having now despaired of seeing Doct. S., I have made my arrangements for leaving this place to-morrow, to try to reach Beirût by sea or land, in time for the steamer which leaves there next month for Smyrna.

LETTER FROM DOCT. SMITH.

This letter, dated 'Aintab, December 21, 1847, contains the latest intelligence yet received from that interesting place.

Tocat—Sivas—Giurin.

After writing you from Tocat on the 2d of November, I spent a week in that city, and continued to the last to be interested in the field and in the few brethren (and sisters) that God has there called into his kingdom. There are many things that would make Tocat a delightful place to labor in; but upon this you are fully informed. I saw ten or twelve only of the enlightened, as the Bishop was there at the time, ordered a watch to be kept upon my door, and forbade all (but not in public) from having intercourse with me. I held ten meetings with those friendly disposed, in groups of from five to eight, at three different houses; and at my room in the khan, had informal preaching on the Sabbath, with my visitors, eleven being the most present at any one service.

At Sivas, where I staid a week, my arrival was the occasion of much excitement. The Bishop published me in the church, and hurled terrible excommunications against such as should visit me. Notwithstanding, I had opportunity to talk with twelve Armenians, seven of whom expressed themselves as being friendly to the progress of evangelical truth. Two are men of wealth and influence, and one of these is an open seller of our books, and has been threatened and persecuted in various ways for his Protestant sentiments. He was instructed in the gospel at Erzeroom, but I fear is not pious. The other seemed to be taught of the Spirit; at least, having

never seen a missionary and not being himself a reader, he hung upon my words as if for his life. Such questions of conscience about the keeping of the Sabbath, and in relation to some difficulties that his position suggested, I have rarely heard from any pious native; and as I commended him in a parting prayer to God, I felt that his condition was one calling for our deepest sympathies. A missionary at Tocat would be able to do much to fan into a flame the kindling materials prepared at Sivas.

At Giurin, a city of about 800 Armenian and 1,200 Turkish houses, three days this side of Sivas, and seven from 'Aintab, I remained four days without meeting with any public reprobation. About twenty different persons called upon me, and some of them repeatedly, for conversation, but I can only hope that two of them were joyful hearers of the message I brought them. All had heard much of the Protestants in 'Aintab, with which their city has much intercourse, and their curiosity led them to make a multitude of inquiries. Once, in a company of twelve, who were in my room for some two hours, a man asked, "What say you to the placing of the picture of the Trinity in places of worship?" A priest (one of the two above referred to as affording encouragement,) replied, "You need not put that question to this man. I can reply, from my knowledge of the Scriptures, that it is a sin to make any representation of God." The other one friendly disposed, an old man, who formed so much attachment for us as to rise early and accompany us for a distance on our leaving the city, astonished me with the discriminating views he presented of the want of practical piety and discipline in the Armenian church, and I could not but hope, as he had seen no person taught by us, that he learned his lessons direct from above.

Two Sabbaths passed in villages, on my route from Sivas, afforded me good opportunities for religious conversation, but nothing particularly worthy of record. It is only visits of several days in a place that can accomplish much in the work of evangelizing this dark people.

'Aintab.

And what shall I say of 'Aintab? My observation as yet extends over a period of a fortnight only, and you have the testimony of brother Johnston, who resided here two months, or more. It is certainly a most encouraging field; I think more so *in itself* than Smyrna, Broosa or Erzeroom, and perhaps than any place in the empire except Constantinople. It is destined also, if occupied by missionaries, to be a centre of light for various places which have intercourse with it, and where the fame of the awakening here has already gone. The persecution since brother Johnston left, has diminished the audiences some; but I have preached and lectured twelve times to between twenty and forty persons, the largest congregation being last Sabbath afternoon. When better qualified to give an opinion of the field, my views may be modified. Probably, the formation of a church, excluding some of our now prominent friends, will produce a reverse, in kind like that at Hasbeiya; but with God's blessing it may not be great. One of the non-pious brethren has a child of ten days old, which is yet unbaptized; but as he is not very decidedly Protestant, I fully expect that he will secure its baptism by becoming reconciled to the Armenian bishop. I add the following incidents as of interest.

The expulsion of brother Johnston from the city by the order of the Governor, and the stoning and other insults heaped upon him by an Armenian rabble, on his departure, emboldened the ecclesiastics to take speedy steps to drive me from the place. The next day after my arrival, a crowd of some three hundred men collected about the house of the head of the Protestants, where I was at the time upon an invitation to dinner. The priest who headed them, an intemperate man, (but who was at one time a very prominent man among the brethren) was sent by the Catholicos (of Sis, now here on a visit) to tell me that I must leave the town, for my life was in danger, and he had not the power to control the passions of his people. I replied that I had a firman, and should not go without seeing the Governor. I warned the priest that sad consequences would be visited upon him, if any thing serious should occur to me; and he soon left. Some Mussulman neighbors, who inquired the cause of the mob, upon learning that it grew out of a Frank Protestant physician being a guest in the house, came in to see me, and assuring me of their most cordial friendship, they went out, (I suspect the priest said something on leaving that aided in the result,) and in less than half an hour succeeded in dispersing the multitude without harm to any one, and without the interference of any one in

authority. One of these Mussulmans, (a man of influence) went afterwards with the owner of the house surrounded, to report the case to the Governor, but they were prevented from seeing him by his being out of health. They however informed the head of the police, and mentioned my having a firman; and though, probably through the intrigues of his Armenian physician, I have as yet been unable to see the Governor, nothing has since occurred to render my situation, so far as I can see, at all precarious. On the other hand, my profession is from day to day gaining me friends among the Turks, Catholics and Armenians, and unless some order from the Pasha or the Porte for my removal is obtained, I do not believe I shall be disturbed. The fact that the cholera is approaching us, and is doing its work of destruction in villages within a few hours of 'Aintab, is leading many, just now particularly, to desire my stay; and if God should spare my life and bless my practice, we may, humanly speaking, count upon 'Aintab hereafter as a safe place for a missionary to reside. These things are specified, because, on account of the former maltreatment of our associates here, they have a bearing upon your decision between Aleppo and 'Aintab, as a new station for the Armenian mission.

Brother Johnston, on arriving at Aleppo, made known his expulsion with ignominy from this city, and the Pasha sent a messenger to our Governor to inquire into the affair. The Governor, in his turn, made application for information to the Armenian ecclesiastics; at the same time, giving them to understand that he did not wish to be troubled farther with complaints against the Protestants. The next day after this occurred, the mother of one of our brethren died. Without any application to the Armenians for leave to bury in their cemetery, the brethren assumed that, as part of the nation, they had a right to a portion of the ground; and selecting a proper unoccupied spot, they dug a grave without being disturbed. The next day, upon application to the head of the police, the brethren obtained a soldier to attend the services, and at 10 o'clock, A. M., I preached to twenty-five or thirty persons at the house of the deceased, and afterwards we went together to the grave, where the 90th psalm was read, a hymn was sung, and a prayer was offered—all, with one exception, in the most perfect quiet. During the services at the house, a crowd collected around the door, began to make some noise; but when the soldier showed himself, they fled away much frightened. A single adult was sent on the part of the Armenians to witness our ceremonies at the grave; but he said nothing. He only quietly made the sign of the cross, and left us to enjoy our worship undisturbed.

When the Catholicos came to 'Aintab, it was with the avowed purpose to root out Protestantism. Instead of that, while he is yet here, liberty is extended to our brethren to practice the rites of burial in their own way, and upon territory belonging to the Armenian nation. [The Catholics, after their withdrawal in form from the Armenian church, obtained, after much litigation, a portion of the same ground—it being very extensive.] Such an easy triumph against such an apparent array of power, so far as I now remember, has no where occurred before during the progress of the reformation among the Armenians; and our brethren are greatly encouraged to hope that their days of suffering from ecclesiastical oppression are gone, no more to return. They may be injured in trade, and a thousand other ways; but the mere spoiling of their goods they will take joyfully.

Recent Intelligence.

Sandwich Islands.—Mr. Thurston writes from Kailua, Hawaii, July 12: "There is at present considerable religious interest among the people; more than has been witnessed for a number of years past. It commenced in December last. Many of the suspended members have returned to the church. There are over a hundred now on the list of inquirers. On the first Sabbath in this month, sixty-five were received to the church on profession, and we are expecting to receive more at our next quarterly communion." As in other parts of the Island, the schools were improving under the new system.

It seems that the chief who succeeded Kuakini as Governor of Hawaii has been removed from office, for want of the necessary mental and moral qualifications; and that one of the common people, far better qualified for the office, is now the acting Governor. This is "a new and strange thing under the Hawaiian sun;" and by teaching the people, impressively, the advantages of knowledge and virtue, exercises a very beneficial influence on the cause of education. Kailua is the oldest station, and Mr. Thurston one of the oldest missionaries, on the Islands.

Mr. Bailey, writing from Wailuku, Maui, September 14, 1847, represents the female seminary at that place as prosperous. The number of

pupils was forty-five. At the close of the preceding year, a class of eight had received regular dismissions.

Mr. Cook, November 4, 1847, reports favorably of the school for the children of chiefs near Honolulu. Among the interesting particulars, he mentions the marriage, September 2, of Jane Loeau, one of the pupils, aged 18, to John R. Jasper, Esq., Attorney at Law and Notary Public. Mr. Jasper is a native of Virginia. The marriage had the sanction of the Privy Council. Previous to her marriage, Jane had been giving instructions to other pupils in vocal and instrumental music.

The Polynesian of September 25 gives some encouraging statistics of the Islands. Since January, the Home Office had given out 48 patents for land in fee simple; 17 to white subjects, and 31 to natives. The Hawaiian commercial marine had increased from ten vessels, of 446 tons in all, worth $27,000, in 1843, to 55 vessels, measuring 2,070 tons, worth $103,000 in 1847. Of these, 40 were built on the Islands; 23 were owned by natives, 8 were engaged in foreign voyages, and 47 in the coasting trade. This increase of commerce is sustained by a corresponding demand for and increase of agricultural productions. "The people are making progress in civilization, increasing their property, and acquiring more correct views of their civil rights and duties. We believe that more natives are engaged in permanent and industrial pursuits, than at any previous time. Day labor is rising, which is a good symptom. The women pay better attention to their children than before. These things are apparent to those who have resided here many years." Among the improvements mentioned, are two government wharves of stone, two stone bridges, and an aqueduct of lead pipe from the Nuuanu valley to the wharves, which supplies ships with pure and soft water.

The Samoset, having on board Messrs. Kinney and Dwight, for the Sandwich Islands mission, had arrived near Cape Horn, December 23, all well.

Death of Mr. Richards.—The ship Brutus, which left Honolulu November 9, reports that the Rev. William Richards, Minister of Public Instruction, and formerly a missionary of the Board, died at that place, November 7. His death had been for some time expected.

China.—The Valparaiso, having on board Messrs. Baldwin, Cummings, and Richards, on their way to Fuh-chau, was spoken December 9, Lat. 5 N., Long. 24 W. All well.

Letters have been received from Mr. Johnson, at Fuh-chau, to August 7, and from Mr. Bonney, at Canton, to December 12, reporting usual health and labors. Mr. Bonney's opportunities for intercourse with the people, and his audiences on the Sabbath, seem to be gradually increasing. During the excitement caused early in December, by the murder of six Englishmen at a country village near Canton, he was advised to keep within doors for fear of bodily injury; but he continued his "walks of usefulness" as usual, without obstruction, and had his usual audiences on the Sabbath.

Miss Elizabeth Ball, daughter of Doct. Ball of the Canton mission, was married, November 11, to the Rev. A. P. Happer, missionary of the Presbyterian Board.

Dr. Bridgman wrote from Shanghai, November 18. He was still engaged, with others, in revising the translation of the Bible. He urges the establishment of a strong mission at Shanghai.

Ceylon.—The latest intelligence is a letter dated December 9, from Doct. Green, announcing his arrival early in October. The calls on him for medical assistance were numerous. He thought the affairs of the mission appeared to be "on the eve of a change for the better."

Madras.—Mr. Winslow, writing December 13, strongly pleads for a reinforcement, especially for the sake of enlarging the preaching department of their labors.

Madura.—Mr. Winslow, December 14, writes, "Our last accounts from Madura are, that all were well, though the cholera was much about them."

Ahmednuggur.—December 11, Mr. Munger and Mr Wilder had spent nearly six weeks in an excursion to Shalapoor, a town of 40,000 inhabitants, 130 miles south-east from Ahmednuggur. They traversed an interesting region, visited 119 villages, and every where found excellent opportunities for preaching. The audiences varied from twenty to four hundred. Shalapoor is a permanent military station, a comparatively healthy place, the centre of a rich and populous district, and no missionary efforts had ever been made there. The explorers are very desirous that it should soon be occupied.

Seroor.—Mr. Hazen writes, December 30, 1847, "We are all in usual health. A man, brother of one of our church members, was baptized by brother French last Sabbath. The number of native Christians at this station at present is twelve."

Syria.—Messrs. Wilson and Ford, who sailed in the barque Catalpa, December 29, to reinforce this mission, were at Malta, in health, February 4.

Smyrna.—Mr. Riggs, January 8, 1848, transmits a report of the operations of the press, for the year 1847. Of their Armenian congregation, some six or eight show an interest in divine truth, which they hope will be permanent.

Mr. Johnston, of this mission, has been laboring for some months at Aleppo and 'Aintab, with very interesting results. His Journal at the latter place will be found on a previous page of this number of the Herald.

CONSTANTINOPLE.—Latest date, January 7. Mr. Carr, the American ambassador, had procured a vizirial letter from the Porte, ordering the Pasha of Trebizond to see that the Protestants of that place be permitted to have a burial ground of their own. He had also complained of the expulsion of Mr. Johnston from 'Aintab; and in consequence, a somewhat severe letter has been sent to the Pasha of Aleppo, for the Governor of 'Aintab, which will probably prevent any repetition of the offence. Two members were added to the church on the 6th, making the whole number one hundred.

TREBIZOND.—Mr. Powers writes, January 1, 1848. The Pasha has been ordered to act as civil head of the Protestants at that place, and their emancipation from the rule of the Armenians seems to be complete. Baron Mugurdich, from the theological seminary at Bebek, has accepted the unanimous call of the church at Trebizond, to become their pastor.

OJIBWAS.—Mr. Ayer wrote, November 24, 1847, giving a gloomy account of the then present state of affairs at Red Lake. "For six months past, Satan seems to have been let loose among this people, exciting them to war abroad and mischief at home." A large war party had been to take vengeance on the Sioux of the Plains, who had killed six of their band a year before. They returned unsuccessful, having seen no parties of the Sioux, except such as were too strong for them to attack. The war spirit had produced a general demoralization. At a later date, January 3, 1848, there had been some indications of a special work of grace. The members of the mission had felt a revival in their own hearts, and the truth was evidently taking effect on the minds of some of the Indians.

DONATIONS,

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Freeport, Mrs. E. Holbrook, dec'd, 3 00
- Gorham, Cong. ch. and so. wh. cons. Rev. JOSEPH BARTLETT, of Buxton, and Rev. EDWARD ROBIE, of Gorham, H. M. 133,33; m. c. 18,15; 151 48
- Minot, m. c. 25 00
- N. Gloucester, Cong. ch. 34 50
- N. Yarmouth, 1st par. m. c. 75 00
- Scarborough, Rev. A. W. Fisher, 5 00—293 98

Penobscot co Aux. So. J. S. Wheelwright, Agt.
- Winslow, m. c. 5,50; s. s. con. 2,50; T. Rice, 10; 18 00

311 98

- Bucksport, m. c. 29,60; Norway, cong. ch. and so. wh. and prev. dona. cons. Rev. CHARLES PACKARD an H. M. 34; Whiting, cong. ch. 3,66; by E. C. A. for hea. chil. 1; 68 26

Legacies—Gorham, Charles Hunt, by Josiah Pierce, Ex'r, (prev. rec'd 125;) 62 50

442 74

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
- Keene, Cong ch. and so. gent. to cons. Rev. SILAS WILDER an H. M. 54 25
- Walpole, Ch. 7; indiv. 41,50; m. c. 29,50; la. sew. so. for the Ceylon sch 25; wh. cons. THOMAS SEAVER an H. M. 103 00—157 25

Grafton co. Aux So. W. W. Russell, Tr.
- Campton, La. 42 00
- Lebanon, m. c. 39 00
- Piermont, Cong. ch. and so. 15 00
- Wentworth, I. S. Davis, 9 55—105 55

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Bedford, Gent 78,85; la. 27,46; 106 31
- Bennington, Cong. ch. and so. 18 75
- Francestown, Gent. 79,50; la. 50; chil. of J Woodbury, 1; 130 50
- Lyndeboro', I. Cram, 4, J. H. 3; 7 00
- Manchester, 1st 38,50; united m. c. in 1st and 2d chs. 20,50; 59 00
- New Boston, Pres. ch. and so. 75; la. sew. cir. 5; M. G. Cockran, dec'd, 5; 85 00
- New Ipswich, Gent. 56,11; la. 50,63; m. c. 37,20; 143 94—550 50

Merrimack co. Aux. So. G. Hutchins, Tr.
- Concord, Cong. so. to cons. CALEB PARKER an H. M. 100 00
- Dunbarton, m. c. 7,11; s. s asso. 6.27; 13 38
- Loudon, Chil. for hea. chil. 2,70; Mr. W. 50c; 3 20
- West Boscawen, Cong. so. 34 00
- West Concord, do. 26 92—177 50

Rockingham co. Conf. of chs. J. Boardman, Tr.
- North Hampton, Cong so. 20,75; m. c. 18,57; juv. so. for hea. chil. 6,53; 45,85
- Portsmouth, N. ch. m. c. 90,11; la. special effort, 73,20; gent. 105,75; juv. miss so. for *Rufus W. Clark*, Ceylon, 20; la. miss. so. 43,52; 332 58
- Rye, Mr. Otis's ch. 20 00
- Stratham, Ch. and so. 23; Rev. J. Newman, 17; Mrs. E. A. C. Lane, 10; 50 00—448 43

Strafford co. Conf of chs. E. J. Lane, Tr.
- Durham, Cong. ch. and so. 60 00
- East Gilmanton, do. 14 35
- Moultonboro', do. 16,14; Miss S. Rogers, for Mr. Emerson, Sandw. Isl. 5; 21 14
- Sanbornton, Cong. ch. and so. 8 00—103 49

1,542 72

A widow, 5; Centre Harbor, ch. and so. 18; 23 00

1,565 72

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
- Hardwick, A family, 10; O. Crosby, 1,50; 11 50
- Peacham, Mrs. Jane C. Strong, 100 00
- St. Johnsbury, 2d cong. ch. and so. 56,05; m. c. 22,48; 78 53
- Waterford, Cong. ch. and so. 40 00—230 03

Chittenden co. Aux. So. M. A. Seymour, Tr.
- Burlington, m. c. 3,59; rent of slip in cong ch. 6; 9 59
- Milton, A friend, 1 00
- Underhill, do. 5 00
- Westford, Ch. to cons. Rev. JOHN H. WOODWARD an H. M. 50 00—65 59

Orange co. Aux So. J. Steele, Tr.
- Brookfield, W Wells, 1 00

Orleans co Aux. So. T. Jameson, Tr.
- Glover, J. B. 4 00

Washington co. Aux. So. J. W. Howes, Tr.
- Montpelier, Gent. 23,30; la. 11,25; do. extra effort, 36,07; 70 62

Windham co. Aux. So. A. E. Dwinell, Tr.
Westminster West, Fem. char. so. 21 00
Windsor co. Aux. So. E. P. Nevens, Tr.
Chester, S. M. S. 2; Mrs. W. 1; 3 00
White River, juv. miss. so. to ed. hea. chil. 7 82—10 82

403 06

Legacies—Thetford, Miss Ann Kingsbury, by E. White, Ex'r, (prev. rec'd, 200;) 106 00

509 06

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Chatham, Cong. ch. and so. 84 50
Berkshire co. Aux. So. T. Green, Tr.
Williamstown, D. N. Dewey, 30; s. s. for *Ebenezer Kellogg*, Ceylon, 20; 50 00
Boston, S. A. Danforth, Agent,
(Of wh. fr. La. Jews so. of Boston and vic. for sup. of Mr. Schauffler, 70; a friend, 50; Mrs. D. W. Lord, 10;) 2,340 65
Brookfield Asso. W. Hyde, Tr.
Sturbridge, 8; ded. pd. for printing, 5; 3 00
Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury Mills Village, Cong. ch. 50 00
Newburyport, Mr. Campbell's so. 251,88; m. c. 58,12; wh. cons. ROBERT BAYLEY, Sen. and Mrs. ELIZABETH CAMPBELL H. M. 310 00—360 00
Essex co. South, Aux. So. C. M. Richardson, Tr.
Lynn, by R. Tufts, 25 00
Marblehead, Cong. ch. and so. gent. 50; m. c. 10; 60 00
Salem, Tab. m. c. 11,50; Crombie-st do. 14,32; S. do. 8,53; 34 35
Wenham, Cong. ch. and so. (of wh. to cons. Rev. JEREMIAH TAYLOR an H. M. 50;) 118 70—238 05
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, Gent. 33 39
Bernardston, Gent. and la. 11 10
Buckland. Gent. and la. (of wh. fr. two indiv. for sup. of a hea. chil. 20;) 110 67
Colerain, Cong. so. 6 00
Conway, m. c. 30,37; s. s. 16,31; 46 68
East Charlemont, Cong. so. 4 10
East Hawley, do. 10 25
Greenfield, 1st cong. so. 30; la. 5; 2d do. 61,97; m. c. 28,44; 125 41
Leverett, Cong so. 6 77
Montague, Gent. 32,19; la. 19,40; m. c. 20,93; 72 52
Rowe. Evan. cong. so. 15,80; m. c. 16,06; 31 86
Shelburne, Gent. 129,89; la. 118,04; wh. cons. ABIJAH H. DOLE an H. M. 247 93
Sunderland, Cong. so. 41,50; gent. and la. 104; s. s. 10; 155 50
Warwick, Cong. so. 1 00
W. Charlemont, do. 39 56

902 74

Ded. pd. by aux. so. for printing annual report, 35 00—867 74
Hampshire co. Aux. So. J. D. Whitney, Tr.
Chesterfield, Coll. 20 00
Cummington, Village ch. m. c. 50 60
Goshen, Gent. 21,47; la. 18; 39 47
Granby, m. c. 41 22
Hadley, 1st par. gen. benev. so 100; Russell gen. benev. so. to cons. JACOB SMITH an H. M. 100; 200 00
Northampton, 1st par. m. c 83,82; la. 98,59; s. s. 75; Edwards ch. and so. fem. benev. so. 25,34; gent. 83,50; m. c. 19,03; 385 28
Norwich, Coll. 59 28
Plainfield, Cong. so. s. s. 5 00
Southampton, m. c. 48,31; E. Kingsley, 10; 58 31
South Hadley, 1st par. m. c. 71 25
Whately, 2d par. m. c. 49 00
Worthington, Gent. 109,86; m. c. 18,07; 127 93-1,107 34
Harmony Conf. of chs. W. C. Capron, Tr.
Millbury, 2d cong. ch. and so. 95 00
Whitinsville, Mr. Clark's ch. and so. 136 00—231 00
Middlesex South Conf. of chs.
Holliston, m. c. 21 00
Marlboro', J. Stowe, 8 00—29 00
Norfolk co. Aux. so. Rev. S. Harding, Tr.
Brookline, A friend, 10 00
Roxbury, Eliot ch. and so. gent. 174, 50: la. 28,37; m. c. 22,64; s. s. 34,71; 260 22
W Roxbury, m. c. 25 00—295 22
Taunton and Vic. Aux. so.
Fall River, 1st cong. ch. and so. 53 47
Worcester co. Central Asso. A. D. Foster, Tr.
Northboro', A lady, (of wh. for N. A. Indians, 50;) 100 00
Worcester co. North, Aux. So. B. Hawkes, Tr.
Westminster, Friends, 27 00

5,786 97

A friend, to cons. COLEBY CHEW, of New London, Ct. an H. M. 100; a lady, 2,50; a friend, 7; Andover, Chapel ch. and cong. 113,25; Billerica, m. c. 15; Cambridgeport, 1st evan. cong. ch. and so. to cons. EDWARD W. DAVIS, Mrs. BETSY C. ADAMS and Mrs JANE FISK, H. M. 300; Charlestown, 1st par. 141,38; Chelsea, Winnisimmet ch. and so. m. c. 36,78; East Cambridge, Evan. ch. m. c. 5.51; Malden, Trin. cong. so. m. c. 20; Newton, W. par. a friend, 20; N. Chelsea, 1st cong. ch. 4; 765 42

6,552 39

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.
N. Greenwich, Cong. ch. 4 75
Westport, m. c. 45; coll. 42; 87 00—91 75
Hartford co. Aux. So. H. A. Perkins, Tr.
Avon, a friend, 5; do. 2; 7 00
East Windsor, 1st so. coll. 65 00
Hartford, Centre so. T. Smith, 100; gent. 30; m. c. 4,83; 134 83
Suffield Gent. 41 75
Windsor, Mrs. Eunice Warner, wh. cons. her an H. M. 515 30
Windsor Locks, Coll. 39,08; m. c. 19,12; 58 20—822 08
Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, A friend, 100 00
Newington, A. Camp, 10 00
Worthington, Gent. and la. 5 26—115 26
Litchfield co. Aux. So. C. L. Webb, Tr.
Goshen, N. so. 9 00
New Hartford South, 13 70
Norfolk, Cong. ch. and so. 225; Mrs. R. Roys 50; (of wh. to cons. Mrs. RUTH ROYS an H. M. 100;) 275 00
Plymouth Hollow, A mem. of Mr. Kitchel's ch. 10 00
Salisbury, Cong. ch. 109 00
Wolcottville, Coll. to cons Rev. SAMUEL T. SEELYE an H. M. 56 00—472 70
Middlesex Asso. S. Silliman, Tr.
Killingworth, Mrs. H. Hinckley, 3 00
Lyme, 1st so. gent. and la. 30; m. c. 20; 50 00—53 00
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Amount of donations received in February, $23,259 02; legacies, $937,20. Total from August 1st to February 29th, $140,794 29.

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The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIV. MAY, 1848. No. 5.

American Board of Commissioners for Foreign Missions.

Canton.

ANNUAL LETTER OF THE MISSION.

MUCH of this letter is very properly occupied with the discussion of various matters of business, with the details of which the readers of the Herald would not be interested. The following extracts will show the religious condition and prospects of the mission:

Residences.

We need not write you in detail of all the trouble we have had, and are likely to have, in procuring these to our satisfaction in Canton. There is a very general disposition here among the Chinese, to exclude us from their society, and prevent our obtaining residences among them. The case, however, is assuming a somewhat more favorable aspect; and it is our hope that, before many years at least, these difficulties will entirely disappear.

The Hospital.

The number of patients received at the hospital under the superintendence of Doct. Parker since its commencement, is 25,568; of whom about 3,000 have been admitted during the past year. The divine blessing attending this institution still excites our gratitude and encourages our hopes that its influence is not altogether unimportant, not merely in the alleviation of physical suffering, but in the extension of spiritual and enduring blessings. Patients afflicted with cataracts and every variety of ophthalmic diseases, accidents requiring the amputation of limbs, huge tumors, stone, &c., have, as in former years, been successfully and permanently cured, whilst their moral maladies have not been overlooked or forgotten.

Preaching.

The gospel has been statedly preached at the hospital every Sabbath. The average attendance, during the first eight months, was from seventy-five to one hundred. Since the closing, in April last, of the street on which the hospital is situated, the audience has been very much diminished, averaging from thirty to fifty. But the hearers are more select; and with many this attendance is not accidental, following the crowd as they chance to be passing the door, but they come, in some instances, from a considerable distance for the purpose of hearing the gospel. Doct. Parker has been regularly assisted by the evangelist Leáng Áfáh, and occasionally by other brethren of the mission and of other missions, as they have been present from time to time. During a part of the year, an evening service has been held with the patients resident in the hospital. Latterly, the evangelist has attended on the days for receiving new patients, and briefly addressed the audience of a hun-

dred and upwards, explaining to them the design of the institution, the character and objects of the books presented them, impressing upon them the great truth, that their souls are of far higher importance than their frail, sickly and perishable bodies, and pointing them to the Physician of souls, who alone can heal their maladies.

Doct. Ball has also regularly maintained preaching at his own house, of which he gives the following report: "The Chinese meeting held in Danish Hong, which was commenced in February, 1846, was continued till the twenty-second of March last, when Mr. Ball removed to his present residence. The meeting, although held in a narrow Hong, occupied, with the exception of one or two houses, by foreigners, continued, from the time of the last report, to increase in the number of attendants; the room in which it was held being often more than filled, the hearers also being very attentive, an individual rarely leaving before the exercises were closed. On the thirteenth of last November, a service was commenced in the same room for Hokkein men. The meeting was attended by from ten to twenty, who understood that dialect. Mr. Ball was assisted, after the middle of January, by Tien-tsai, a Chinese convert. The Hokkein service was discontinued when Mr. Ball left his residence in Danish Hong, and was recommenced about the first of July. The services in the Canton dialect were omitted but two Sabbaths on his removal to his present residence. The room is generally well filled, and not unfrequently thronged, the number of hearers averaging from sixty to ninety. It is believed that if a suitable room could be procured, the attendance would be much greater."

A female meeting was also opened at the house of Doct. Ball, in the latter part of July last. The attendance has been better than was anticipated, as many as thirty or forty persons, in some instances, being present. It has been conducted solely by Mrs. Ball and her daughter, the exercises consisting in the reading and explanation of the Scriptures, and in prayer.

Mr. Bonney has lately commenced holding public exercises of religious worship in his own house on the Sabbath, assisted by a native convert. The number of attendants has been about twenty.

Dr. Bridgman has also had preaching regularly at his own house on the Sabbath, having an average of twenty-five or thirty hearers.

The evangelist Afáh, in addition to his services at the hospital, has also, until a few months, had preaching at a small chapel of his own near his residence in Honán. But since the disturbances in April last, as some of the people in the vicinity took offence because some of their ground had been ceded to the British, they prohibited Afáh from continuing those exercises, and he had been obliged to desist, still availing himself of his liberty to preach at the hospital.

The names of the other converts who have assisted in the exercises of public worship are A-che-ung, concerning whom you have been already informed, and Tien-tsai. The latter was converted at Singapore, and was baptized by the Rev. Mr. McBryde, and is deemed a very efficient assistant in the declaration of the gospel.

Distribution of Tracts and Scriptures.

This we deem a very important and useful department of missionary labor. The circulation of books at this period and in time to come among the reading population of China, an empire just opening to foreign intercourse and influence, demands our earnest attention, and is becoming, in the progress of events, more and more important. To make the press efficient in this country, is an object which we should have constantly before our minds, and which it is desirable to attain as speedily and as fully as possible.

Not to speak of prospective evils arising from the diffusion of infidel and licentious notions, there is a present influence which it is important to anticipate and counteract. This can be done in no way better than by the diffusion of knowledge before knowledge is a thing prohibited. How much it is in the power of the decayed and decrepid energies of the Romish church to accomplish, we know not. That much will be attempted by that church in China, there is little doubt. Nothing, therefore, can be more desirable, than by a general diffusion of religious knowledge, to rescue this vast and interesting country from her contaminating and paralyzing influence.

In the distribution of tracts and Scriptures, we have all of us, from time to time, been engaged. The streets, dwellings, shops, boats, city and country, have all been visited, and we have, in almost all instances, been respectfully treated,

and found the people eager to receive our books. The number of books, embracing the gospels and tracts, distributed in the hospital during the year, is not far from 5,200 volumes.

Intercourse with the People.

In the course of our walks for tract distribution or recreation, we have frequent opportunities of addressing the people on the subject of religion. They have frequently, at such times, collected in numbers of thirty or more, and are always eager to hear what the missionary has to say, and are free to make inquiries and comments upon his remarks. We have now, some of us, become generally known as being engaged in this occupation, so that frequently, in the remotest parts of the city, we are hailed with the appellation of "book distributors," and "book speakers." Though they have been so long a time without a knowledge of God, it is interesting to observe how readily they admit the existence of a superintending Power, and their own accountability. In respect to intercourse with the people, circumstances at Canton are not so favorable as at the northern ports. Still, there is some friendliness among the people here.

The Instruction of Youth.

The studies in the school have been much as reported last year. Arithmetic, geography, Chinese classics, Bible history, the Scriptures; and on Sunday, various catechisms have been studied and recited. All the instruction and the books are in Chinese. The boys attend morning and evening prayers, and with others read the Scriptures at these exercises. One boy has been dismissed during the year, for continued bad conduct. The boys cook their own food, make their own clothes, and spend some time daily in folding and stitching Chinese books. They are very studious, and appear much pleased with the foreign mode of instruction. Doct. Parker has, with great pleasure, seen his four pupils again pursuing their studies.

English Preaching.

This has been maintained as usual, at the house of Doct. Parker. The number of foreigners attending upon the Sabbath has been sometimes upwards of ninety, and at an average, during the year, of from sixty to seventy.

Baptism.

One person has been baptized during the year by Dr. Bridgman. His name is Yáng-lo-in. He was formerly a linguist in the employ of Dr. Morrison. His life, so far as can be seen, is exemplary, and he appears to relish the study of the Scriptures and the society of Christians. Several Chinese were present to witness the administration of the ordinance, the nature and meaning of which it was desired to impress upon their minds.

Fuh-chau.

NOTICES OF FUH-CHAU, BY THE REV. S. JOHNSON.

THE following description which Mr. Johnson gives of the scene of his future labors, furnishes a valuable addition to our knowledge of China generally.

The River Min, and its Scenery.

The river Min, on the north bank of which stands the city of Fuh-chau, about thirty miles from its mouth, is a noble stream, navigable for vessels of large size about twenty miles, and for good sized junks, which require much less depth of water than most square rigged vessels of the same tonnage, to the large stone bridge connecting Chung-chow with Nan-tai, of which bridge a description will subsequently be attempted. Its outlet is about 26° north latitude, and 120° east longitude. After having entered fully within the river, the visitor finds himself between two ridges of mountains, whose bases approach often even to the margin of this beautiful stream. The valley between these mountains forms the bed of the Min, even to the city itself, and as is said, for a long distance beyond it. On the river below the city are several small villages; but much of the way the mountains border too closely on the river to allow favorable sites for large settlements. But at these narrow defiles human industry manifests itself in a pleasing and striking manner; for here the sides of the mountains are cultivated nearly to their summits, the ground being laid out in terraces, rising one above another till they reach an elevation difficult to be distinctly traced by the unassisted eye.

Some six or seven miles above the city, the river divides, forming a southern branch, which enters the main stream

about ten miles below it, forming an island perhaps seventeen miles in length, and at some points from two to three in breadth. This island is composed of alluvial land, and under thorough cultivation, is abundantly productive. Not far below the city, the mountains on the north bank of the river diverge from the shore, leaving between it and them the large and fertile plain, on which stands Fuh-chau, with its extensive suburbs. On this plain are several large hills, which afford a wide prospect of the city and its environs, including the neighboring beautifully cultivated plains and distant encircling mountains.

City of Fuh-chau and its Suburbs.

This city, that is, so much of it as lies within the walls, is situated in a large bend of the north and main branch of the Min, having the river on the west, south and south-east, perhaps at no point being less than from one and a half to two miles from its banks. The city walls are about seven miles in circuit, to walk round the city on the same requiring about two and a half hours. A large part of the densely populated suburbs goes under the name of Nan-tai, which is an immense settlement, lying between the city proper and the river, on its south and south-east quarter. In extent of territory and population, it is probably not greatly inferior to that within the walls; and being contiguous to the river, it enjoys superior commercial advantages. Chung-chow is a small, but densely populated island, connected with Nan-tai by the stone bridge; and, by another smaller one, but of similar construction, with a large town on the south bank of the Min, being next to Nan-tai in size and importance. These three places constitute the main suburbs of Fuh-chau. Their united population is probably not less than that within the walls. Little can be said in commendation of the buildings of the city itself or of its suburbs; but there are probably few cities, in whose neighborhood are plains more beautifully cultivated, or in whose surrounding grand and mountainous scenery our Creator has furnished to the eye a prospect more pleasing, or better suited to impress the mind with a sense both of his goodness and of his almighty power. So far as natural scenery is concerned, this place well deserves the name by which it is called—"The Happy Region." Among all the places I have yet visited, there is no one commanding so many advantages in respect to climate, romantic situation, prospect of the city, its adjacent beautiful and fruitful plains, its peaceful, meandering river, and the encircling mountains, as The Black Rock Hill, now the residence of Her Britannic Majesty's Consul, R. B. Jackson, Esq. and family. This hill is in the south-west quarter of the city, just within the walls. It is a commanding eminence in the midst of a vast natural amphitheatre, from which a distinct view of the most interesting objects within its area is enjoyed.

As seen from this hill, with the exception of individual trees here and there lifting their heads above the surrounding dwellings, the city appears like a solid mass of murky habitations, generally one story high; the streets being too narrow to be distinguished from this elevation. With a very few exceptions, the streets, like those at Canton and Amoy, are very narrow, and greatly wanting in cleanliness. The floors of the houses are seldom more than a foot above the level of the adjoining streets, and many have no floor except the ground. Most of the upper apartments, even of the better houses, are nought but garrets, and the roofs being covered with tiles, they must in the summer be excessively hot. The outer walls of many of the better houses are very thick, built of soft brick, or of broken brick and clay commingled, and the inner partitions often consist, the lower half of pine boards well jointed, and the upper of clay on a frame-work of bamboo, overlaid with a coating of lime, which gives them, when new, a neat and rather inviting appearance. Here are no glass windows, which indeed are a rare thing in China, and in most sections of the eastern world. Windows of any description are too few for comfort and for health. This description is equally applicable to the better houses, both within the walls and in the suburbs. But the majority of the people occupy dwellings far less comfortable. The streets universally are paved with granite, but presenting often a very uneven surface. In the dwellings of this people, there is manifest the same want of cleanliness and order which is characteristic of other heathen communities. This city being the capital of the Fok-keen province, and also the seat of government of that of Che-keang, it is naturally the residence of the viceroy and his officers, which, including the local magistrates, amount to some hundreds. But with the exception that the residences of the powerful

mandarins consist of more numerous apartments, and cover a larger extent of ground, than that of the other citizens, they have no strong claim to separate notice. Comfort, as the term is understood in its application to home in enlightened and Christian lands, is unknown among the heathen.

The streets in the suburbs are of the same general character with those within the walls. The longest and most important one is that between Chung-chow and the city, passing through Nan-tai, a distance of three miles, its general course being north-westerly. It is the grand thoroughfare of this place, constantly thronged with passengers, and occupied by most descriptions of traders and mechanics common to China. The streets not allowing the passage of wheel-carriages of any description, there is no alternative but either to go on foot, to ride on horseback, a rare thing here, or be borne by coolies in a sedan chair. The latter is here a very common mode of travelling. The Chinese pay about one and a half cents per English mile, and such is the poverty of these poor chair-bearers, that they are very glad to obtain employment on such conditions. Of foreigners, however, they would expect more.

There are few points at which the city walls can be seen from the river. Unlike the stately, noble edifices, which in New York adorn the banks of the Hudson, the low, miserable dwellings of the suburbs, bordering upon the Min, are suited to give the stranger a very unfavorable impression in respect to the physical condition of the mass of this people. In ascending the river opposite Nan-tai, a distance of nearly two miles, he will meet with few dwellings in which he would feel that he could long reside without much hazard to health and to life.

Probable Population of Fuh-chau and its Suburbs.

The population of this place I regard as a matter of great uncertainty. By different individuals it has been very differently estimated; but the prevailing impression among the few foreign residents here, is, that it cannot be less than 600,000 souls. I have yet seen no government statistics on this subject. That here is an immense congregation of precious souls, is however certain. If, as has been stated, this city and its environs contain 120,000 houses, and to each house we allow only five individuals, the aggregate population would be 600,000 souls, besides a large floating population on the river, amounting to some thousands. Among the five ports, this city must be the second in point of population.

Interesting Objects within and around the City proper.

To myself, one of the most interesting classes of objects here to be seen, viewed in connection with man's accountability and the cardinal doctrine of the resurrection of the dead, are the immense burial grounds in this vicinity, the abode of the earthly remains of forgotten millions. One of these immense repositories of the dead is on the large island, on the south bank of the river, opposite Nan-tai. It is a large hill, extending in the line of the river probably near one and a half miles, and at some points is perhaps three quarters of a mile in width. This eminence is covered with graves; and yet the multitude of its sleeping inmates is daily increasing, and will probably continue to increase, till the coming of that great day when all that are in their graves shall hear the voice of the Son of God, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. How many, in successive generations, have been here interred, it is impossible to calculate; for notwithstanding the veneration of the Chinese for the graves of their deceased kindred and countrymen, it is said to be customary, after the lapse of ten years or upwards from the time of their burial, in case there are no monumental stones to commemorate their names, and no friends to care for their remains, to re-open their graves and inter others above them. As respects the miserably poor, who are here very numerous, their graves, after the lapse of three or four years from the time of their burial are, as I am informed, allowed to be opened, and others are interred above them, one after another, until the uppermost is not above two feet below the surface. The rich, (not, however, until years after their interment,) sometimes re-open the graves of their near kindred, wash their bones, deposit them in urns, and reinter them. The high lands in the suburbs, and the sides of the mountains in the neighborhood of the city are extensively occupied as burial ground.

The temples in Fuh-chau which I have

yet seen, are small, and greatly inferior in splendor to the Buddhist establishments in Siam. The largest temple in Fuh-chau is said to be one near me, on the south side of the river, opposite Nan-tai. But it has no claim to particular description. In Siam, idolatry is munificently patronized by the king and his nobles, and the priesthood are adored by all classes, from the king on his throne to the lowest of his people; but here it is little respected, rather despised, though undoubtedly possessing considerable influence over the minds of the people. Some of the temples are richly endowed through the liberality of individuals. Here the priests do not, as in Siam and Burmah, proudly solicit their daily food from house to house each morning, swarming from their splendid establishments and scattering themselves through the cities and villages, but their support is said to be mainly derived from the products of landed property devoted to their support, reminding one of the monastic establishments of Catholic countries.

Among the works of art here of particular interest, no one is perhaps more worthy of description, both on account of its great antiquity and the massiveness of its construction, than the large stone bridge, crossing the Min between Nan-tai and the small island of Chung-chow, above mentioned. It is said to have been built about eight hundred years since; and, considering the strength of its materials and the manner of its construction, the statement is not improbable. In length it is about 1,698 feet, and 13 feet wide; from the foundation to the top-stone being built of granite. It is built on thirty-five buttresses, pointed like a wedge, the convergence commencing with their projection beyond the railing of the bridge, both on its upper and lower sides. From buttress to buttress extend stones of immense size, falling on the buttresses at right angles; some of these stones being not less than forty-eight feet long, and about three feet square. Extending thus from buttress to buttress, there are in some places four, in others five of these stones, lying in close contiguity one to another. Above these is a thick stone platform, the stones crossing the sleepers at right angles, and being secured to each other in some cases by iron clasps. On each side of the bridge is also a strong stone railing, the rails being mortised into massive stone pillars, situated at unequal distances from each other. The most curious point of inquiry is, how its builders were able to cut out of the solid rock, bring to the spot, and over a rapid stream, raise to so great a height, stones of such magnitude, supposing them no more advanced in their knowledge of the mechanical powers than the Chinese now are. The bridge connecting Chung-chow with the large town on the south bank of the river opposite Nan-tai, is of the same construction, but only about one quarter of the length of that just described. On each of these bridges, stalls are allowed to be erected, occupied by various artizans and small traders, making the space allowed for the constant stream of passengers, quite narrow.

Aside from their magnitude, there is little to make the city walls worthy of particular description. In length they are about seven miles, and in thickness about seventeen feet. Their height differs at different points, in some places being not above fifteen, and in others perhaps forty feet high. They are built of stone. On the top of the wall, at its outer edge, is a brick parapet, with port-holes at considerable distances from each other. At long intervals there are projecting bastions, on each of which are planted two or three long, heavy guns, but badly mounted. These bastions are covered with tiled roofs, and occupied as guard-houses. The gates of the city are shut early in the evening, and not allowed to be opened till morning, except for important personages. The eastern section of the city is allotted to the Tartar population, amounting to perhaps 5,000. For kindness and civility, they have not a good name among the Chinese.

Physical and moral Condition of the People.

The physical condition of this people, considered individually, differs widely, according to their different characters and grades in society. Those occupying official situations, and consequently subsisting on the bounty of the government and the money in various ways derived from the people, though often much straitened for a livelihood, in general appear to be well provided for, and maintain a very respectable appearance. Many of them, however, have probably no income besides the small profits of their official stations; and consequently, if these fail, or they are removed by death, their families are left in a state of penury. In personal appearance, gen-

tlemanly deportment, intelligent expression of countenance, as well as in their apparel, the contrast between them and the mass of the people is very marked. But they are said to be much addicted to opium smoking.

Considering the poverty of this people, school teachers here enjoy a good degree of patronage, education being highly valued; but, judging from my limited information, I conclude their incomes must be small and precarious, and they are also said to be, as a class, much addicted to the prevalent form of intemperance in China, the use of opium. Among those claiming to belong to the literati, none probably bring on themselves and families so much of misery by the use of opium and strong drink, as that numerous class who are employed in the public offices as writers and interpreters.

The profits of the mercantile classes, though their gains ordinarily appear not to be large, yet with temperance and wise economy, must be sufficient to give them a comfortable subsistence. On this subject, however, I am obliged to judge from limited data. A large portion of the more wealthy and respectable merchants are from other districts and provinces. Some say one half of them are opium smokers. Others estimate the proportion to be much smaller.

A large class, in the neighborhood of this city, is devoted to agricultural pursuits. The wages of the laborer being low in proportion to the cost of food and clothing, many of them undoubtedly must struggle hard to obtain a livelihood for themselves and families; but they have the appearance of possessing a good degree of health and vigor. This is particularly the fact with respect to their wives and daughters. So healthy, athletic, and good looking a class of females I have not elsewhere seen in China. Their feet are not cramped, like those of a large portion of the females of the literary and mercantile classes.

A vast multitude are here employed in connection with the different mechanic arts, and no small number in connection with the fine arts, such as painting and sculpture. They are compelled to labor hard for a livelihood, and their appearance is a very unfavorable indication of their physical condition and moral habits.

The next in order below them are the coolies and chair bearers, who are very numerous, and whose appearance and real condition are indeed pitiable and abject; being filthy in their persons, poorly clad, and numbers of them emaciated in person.

But the most pitiable class that meets the public eye is that of the common beggars; which, within this city and its suburbs, may amount to some thousands. The mass of them are exceedingly filthy in their persons, feeble and emaciated, without home or lodging place, and often die in the streets, and by the wayside. Their extreme wretchedness is undoubtedly, in most instances, the consequence of their vices, of which opium smoking is probably a prominent one; but they are not therefore less the objects of our compassion. These beggars, in some cases, by covering themselves with filth, seek to make their presence as loathsome as possible, in the hope of compelling individuals the sooner to dismiss them with a pittance. Sometimes they inflict wounds on themselves, and, with the blood streaming down their faces, call on the public for charity. The beggars have their headmen, consisting of individuals appointed by the local magistrates to manage their concerns. Their authority over them, if I am correctly informed, is very arbitrary, not only extending to flogging in cases of misdemeanor, but even to death itself in one of its most horrid forms, that of being buried alive. Within the ten districts into which this county is divided are fifty of these individuals, five in each district.

The government here makes provision for times of great scarcity, by keeping a large amount of rice on hand in storehouses, to be distributed to the needy in seasons of distress. These granaries are under the control of the government; but my teacher informs me that the money by which, when cheap, the rice is purchased, is contributed by the wealthy among the people. Sometimes it is distributed gratuitously to the poor, but more commonly sold at a reduced price. At present, rice being very dear and multitudes pinched for food, rice is thus sold to the poor from the public stores. None can obtain the rice thus sold, but those whose names are recorded as worthy of aid, with the number dependent on them for food, by the teypoes, the local magistrates of their neighborhoods, who are supposed to be well acquainted with the condition of each family. This is a wise and humane provision. Grain is also stored up by the government for the use of the military; but these granaries are independent of those which are intended for the relief of the poor. For the aged poor and the blind who have no

friends to provide for them, provision is to some extent made by the contributions of the rich, dispensed to them by the teypoes, above mentioned.

Leprous individuals are not allowed to roam at large, but within the city walls four asylums are provided for them, in which they are fed and sustained. My informant estimates the number of this unfortunate class of individuals gathered into these retreats, at nearly a thousand. I am informed that four or five years since, in this vicinity, occurred a case like this. An individual was seized with leprosy, and to rid himself of a miserable existence and save his kindred from contagion, he requested to be buried alive in the burial ground already described. His kindred obeyed his request. In a case of voluntary death of this kind, the government inflicts no penalty. Above this city, a distance of one hundred miles or upwards in the route of the river Min, are, I am informed, one or two counties in which leprous persons are thus treated: A small boat is furnished with a quantity of rice, wood, and some clothing. Into this boat the unfortunate leper is put by his relatives, and it is then allowed to float down the stream. The wretched leper is allowed no communication with any other boat, and probably a few days generally terminates his lonely and miserable existence.

My Chinese teacher, an intelligent and apparently credible individual, informs me that female infanticide is very prevalent. He states that within this city and its suburbs, one-third of the infant female children are destroyed by drowning at their birth. Some parents spare only one out of four or five of their daughters. This inhuman practice prevails more generally among the poor, but is not confined to them, the rich not unfrequently committing the same crime. The civil law seems to take no notice of it. One reason that my informant assigned for this practice is the expense of giving the daughters a respectable marriage outfit. In consequence of the prevalence of infanticide, there being a deficiency of females, great numbers of little girls are purchased as slaves for a small price, from neighboring counties, especially to the south and south-east of this place. Many of these children are subsequently adopted as wives and concubines. The cruel practice of binding the feet of little girls to prevent their growth, prevails here as elsewhere in China, but the agricultural class are a happy exception.

Pirates infest the sea-coast below the mouth of the Min. They are said to be numerous and daring. About two months since, the viceroy left here on a visit to the island of Formosa. In the expectation of his speedy return with a large amount of rice and treasure, these pirates combined to intercept him and obtain the rich booty. The combination reached the ears of the government in time to defeat their purpose. An attack was made upon them by the admiral of this province, sixty of the pirates were made prisoners, and their fleet dispersed. They were brought hither for trial and execution about a week since; and three days since, upwards of forty of them were beheaded. Among them was one lad of sixteen years.

Criminals are beheaded at a single stroke. The bodies of pirates are not allowed a burial. This being the capital of this province, public executions are very numerous. The instrument of execution is a broad sword about two feet long, with a handle of the same length. The executions take place within the walls of the city.

Suicide is very common here. An instance has just occurred, deeply affecting my own feelings. It was the case of a young man, whom, for upwards of five months, I had employed as a cook. His conduct was so subversive of good order in my house, that I felt it to be my duty to dismiss him on the 16th instant, at the same time paying him the small amount due him for work. With a part of that money he purchased the opium by which he terminated his own life. This was the awful end of an unruly and dissolute young man of twenty-two years. The mother of the above-named young man also destroyed her life by swallowing opium when he was about four years old.

Judging of the moral condition of this people from the limited and imperfect inquiries I have yet been able to make, I see no reason to regard it in an unfavorable light in comparison with other heathen communities; but yet have no reason to doubt the strict applicability to them of the apostle's description of the heathen in his day, under the guidance of the Holy Spirit, as recorded in the first of Romans. My own inquiries and observations during a long sojourn in different parts of the heathen world, together with the testimony of others, has led me to feel that there is not one vice there mentioned, that is not among them more or less prevalent in our own day.

Demeanor of the people towards strangers.

Fuh-chau has unhappily, and it is thought also unjustly, been represented abroad as being quarrelsome, uncivil and unkind to strangers. I have now been here upwards of six months, during which time, more generally alone, I have on foot travelled extensively in the suburbs, and to some extent within the walls, but seldom have I met with other than kind and respectful treatment. My ear has seldom or never been assailed with those coarse epithets by which foreigners in Canton are abused. It is true, I have at times found the curiosity of the people troublesome, and occasionally been followed by a group of noisy boys; but this was no more than I had reason to expect in the circumstances of the case. Should a Chinaman in his national costume enter any one of the principal cities of England or America, would he not be surrounded by the curious gazing multitude, and be followed, and perhaps sometimes insulted, by a noisy and unruly rabble? But no one would think it just to judge of the entire community by the conduct of a few unruly individuals. Though a stranger and a foreigner, yet have I everywhere met with a friendly reception; and though the only American in Fuh-chau, and without any one with whom I may speak in my mother tongue under three miles, yet do I feel as safe, both by day and by night, as I should do in any of the large cities of my native land. The people of this city and vicinity are rather timid than otherwise, and careful not to give umbrage to the foreign resident. If any one is peaceable, kind and unassuming in his demeanor towards them, he can have little ground to fear insult or injury. Undoubtedly they are capable of being provoked to acts of hostility; and when aroused, it would be difficult to fix limits to the violence and cupidity of the angry and rapacious multitude. Of this there is not wanting the evidence of facts. My impression is, that there is no one of the five ports where the persons and property of foreign residents, at all times properly treating the people, would be more safe than in Fuh-chau.

Language of Fuh-chau.

The dialect here spoken has usually been represented as peculiarly difficult of acquisition; but Mr. Johnson has not found it so.

Climate of Fuh-chau.

Regarding the climate of Fuh-chau, there is, it is thought, but one opinion among those who have longest resided here, and consequently had the fairest opportunity of testing its excellence; and that is, that it is a very healthy one, probably second to no place in China yet allowed to foreign residents. The winters are sufficiently long and cold to afford an agreeable and invigorating change after the close of the hot season, the thermometer sometimes falling as low as 38°, and frost and ice not being uncommon. The spring months are agreeably cool, woollen clothing, much of the time, with a fire in addition, being comfortable. Up to the 22d of June of this year, the thermometer was seldom above 84°, and generally much below that point. It is now the 20th of July, and I do not recollect to have seen the mercury above 92°; but we have now what we consider warm weather. During the evening and night it is from 84° to 86°. There is usually an abundant fall of rain during the months of April, May, and June, which prevents excessive heat. The hot season has not thus far been very oppressive. August and September are said to be hot months. But though, during a part of the summer and fall, the heat may be severe, yet it is thought, considering its brevity, that in ordinary cases it cannot greatly reduce the general health and strength. In the suburbs, the people use mainly the water of the river for drink and cooking, which is very good; but in the city, they are obliged to depend more on well water, much of which is here brackish. The water used by multitudes of the poor must probably be detrimental to health. The cool breezes from the mountains must contribute much to the salubrity of this climate. On the whole, I can see nothing in the character of this climate, or in the circumstances likely to be attendant on foreigners here, that forbids the hope of their enjoying as good health in Fuh-chau as in any other place in the same latitude; perhaps as good as in any section of China to which they have free access. I myself, in the change from Siam to this place, have derived a benefit to health nearly or quite equivalent to a return to the green hills and refreshing breezes of New England, my native clime.

Productions of Fuh-chau.

The fruitful plains in the neighborhood

of this city and the adjoining country, produce large crops of rice, and wheat is grown on the hills. Indian corn is produced here to some extent, but is little depended upon as an article of subsistence, rice being the main staff of life. Sugar cane does well, but a large amount is not cultivated. The markets are abundantly supplied with a large variety of vegetables, and with oranges, peaches, plums, pears and other excellent fruits in their seasons. An abundance of good fresh fish is to be purchased at most times. Oysters of good flavor are also plenty and cheap in their season. Good pork is abundant, fowls, domestic and wild, and also beef and venison can be obtained at a reasonable price. Very good hams are also plenty, and flour of a fine quality. Nothing, or next to nothing, is here wanting in the article of healthy food, to satisfy a reasonable appetite, provided one has the means of purchasing.

Commercial importance of Fuh-chau.

Regarding the commerce of this place, I am able to say but little. A few remarks, however, may be admissible. At present, its legal commerce is mainly with the neighboring ports, such as Ningpo and Shanghai at the north, Amoy at the south, and the intermediate places, together with the neighboring counties. It has also a small trade with Formosa, on which to some extent it is dependent for rice. Wood and paper, brought hither from the interior, are abundant, and large quantities are exported.

The manufactures of this city and its suburbs must be extensive, judging from the multitudes of mechanics and artizans. Among them are household furniture, including chairs, tables, bedsteads, cupboards, light-stands, trunks of various descriptions, ornamented lamp-shades made of glass, others of silk paper on wooden frames, some of horn, and lamps of various descriptions. Iron and copper ware is here manufactured to a large amount. Clocks and watches are made within the city proper, probably of inferior quality. Indeed, most articles of convenience and luxury used by the Chinese, china ware excepted, appear to be made here in great abundance, probably to a considerable extent for exportation to neighboring counties and provinces. But not even water power is here used.

Chinese artists are here numerous, and some of their drawings exhibit considerable skill in their profession. The low price of wages, however, does not encourage eminence in the ornamental arts.

The vicinity of this city to the Tea Hills gives it great natural advantages for the tea trade; especially considering that it is connected with them by water communication. The cost of transportation being small, and the inland duties light, it is reasonable to suppose it might here be purchased considerably cheaper than at Canton. I am informed that when inland navigation is favorable, tea-boats reach here in four days from Sing-tsan, the place in which the teas are collected prior to their being sent to Canton. At the most unfavorable periods, not above eight or ten days are required for its passage to this city. The cost of transportation is from 43 to 71 cents per picul, being about 133 pounds, according to the state of the navigation. My informant, a tea merchant, also states that black teas of the first quality, when cheapest, are worth per picul, 14 dollars 28 cents, and at their highest point, about four times that amount. This is very indefinite information. Good black tea can be purchased at retail for about 21$\frac{5}{8}$ cents per pound.

With what feelings the arrival of foreign merchants would be greeted by the principal native traders, I cannot say. Probably, individually with different feelings, according as their individual interests might be affected. Difficulty is said to have been met with in the disposal of foreign piece goods, even at or below the price for which they can be purchased by the merchants of this city at the other ports.

Considering the large population of this city, and the populated and fertile country by which it is surrounded, in addition to its being the capital of this province, it would seem that here must be a wide field for the disposal of foreign fabrics. A large amount of foreign piece goods is sold here by the native merchants. Many of their establishments are large, and well furnished with goods, especially some of those within the walls. Russian woollens, I have been told, are also sold to a considerable amount. Whatever may be the difficulties in the way of the sale of foreign goods by the foreign merchant, there is no reason to suppose that they could be otherwise than temporary, provided that persevering and well-directed efforts were employed by him, combined with a kind and conciliating demeanor.

Importance of Fuh-chau as a Missionary Field.

Considering this city and vicinity as a field of philanthropic and Christian effort, it is hardly possible, in my opinion, to form too high an estimate of its importance and its promise.

It is important in view of its great extent. Probably there is no other section of China, yet fully thrown open to the gospel, where more, if as many souls, are so fully accessible to its purifying, saving influence. Canton contains a much larger population; but, excepting its suburbs, it is yet closed against missionaries, as well as other foreigners, and when its gates will be opened seems doubtful, notwithstanding the late engagement to open them in two years. It is otherwise with this place, the entire city and its suburbs being thrown open to the heralds of the glorious gospel of the Son of God. Much greater religious liberty is here enjoyed, than in a large portion of what is called the Christian world. A field is large according to the numbers in it that are actually accessible, not always according to its territorial extent or numerical population. Viewed in this light, this, in comparison with other missionary stations in China, is certainly one of the most extensive and important.

It is also important, viewed in its relation to the tens of millions whom, through the viceroy of this and the Chekeang province, it may in a minor sense be said to govern. It is also the residence of other distinguished officers from different provinces. Should the gospel here triumph over idolatry and false religion, and the mass of this people become real Christians, with their rulers, it is impossible to calculate how happy and powerful a moral influence might go forth from this point, to enlighten and to bless the many millions who now look up to it, next to the throne of the emperor himself, as the residence of their civil and military head and example.

Another consideration that imparts an interest to this field, is the literary character of its inhabitants. Six tenths or more of the adult male population are said to be able both to read and write, and three tenths of the females. This fact must give the Christian missionary a great advantage in the way of making known the gospel through the medium of books. Were I to select a stand as a tract distributor on any one of the great thoroughfares of this city, I should, from morning to night, be constantly pressed by eager applicants for books; and unless I occupied a secure and commanding position, I should be in danger of being trodden under foot. With a safe and favorable location, I might constantly distribute as fast as I could hand them, one by one, to the crowd. As knowledge is power, the acquaintance of this people with books must greatly increase their influence abroad. Perhaps in no portion of the world is education more respected than in China, imperfect as is their literary training compared with that of scholars in the western world. Eminence as a scholar, according to their notions of scholarship, is the chief passport to civil promotion. This city has the reputation of being very fruitful in literary graduates. Should these scholars become real Christians and fervent preachers of the gospel, here and in neighboring counties and provinces, what a blaze of moral light might burst forth upon this benighted empire! May we not expect that the proud disciples of Confucius will yet humbly learn of Jesus, and become the zealous and devoted heralds of his gospel to their dying countrymen? Nothing is impossible with God. China must be evangelized mainly through God's blessing on the labors of a native ministry. Should not the literary class in China be the subjects of special prayer?

Smyrna.

LETTER FROM MR. BENJAMIN, DATED NOV. 19, 1847.

Labors among the Armenians in Syria.

Baron Mugurdich, the excellent young man employed at this station as translator, accompanied Mr. Johnston on his departure for Aleppo last summer, in order to assist him in his labors among the Armenians of that city and its vicinity. After remaining some time with Mr. Johnston, at Aleppo, Baron M. left him, and in company with another pious Armenian, visited a number of small towns and villages along the coast. They found a very considerable population of Armenians, who, with few exceptions, gladly received the word. These brethren were engaged several weeks in this tour, and labored, I trust, faithfully, and not without a blessing.

On his return to Beirût, Baron M. paid a visit to Jerusalem, and while there,

called on the Armenian Patriarch. At my request he has furnished me the accompanying notes of his interview with this dignitary. The answers of our young brother seem to have been discreetly given, and if we may judge from the Patriarch's closing remark, which was made with an impressive and thoughtful air, they were spoken with good effect. The interview continued more than an hour.

The Armenian Patriarch of Jerusalem.

Notes of an interview with the Patriarch of Jerusalem, by Baron * Mugurdich Papayan.

The second day after my arrival at Jerusalem, (26th August,) I paid a visit to the Armenian Patriarch in the monastery. The Patriarch Kiragos, who is an old man, about seventy years of age, received me with a cordial welcome, though thinking at first of me as one of a foreign nation, because I had no letter of introduction, and his friends had refused to introduce me to him. But as I began to speak Armenian, he asked me, "Who are you?" and before getting the answer, he said, "Are you one of the persecuted?" "Yes," said I, "but I am no more persecuted; by the mercy of the Lord, there is no persecution now."

Patriarch. If you are come to remain here for preaching, I beseech you do not cause agitation among the people here.

Baron M. I shall remain here a very short time, but I cannot act against my own conscience. I must speak what I believe, according to my conscience, freely, as you do.

P. There are only thirty or forty wretched men who have renounced the church and followed that sect.

M. You are altogether in mistake. The Evangelical Armenians are much more than that number. We have not renounced the church, but we have renounced the errors of the church. Compared with the great mass of our nation, we are indeed very few; but we know the flock of the true followers of Christ is always small. We have also this promise, that Christ is present in the assemblies of his people, however few they may be. (Here I narrated to him how the present Patriarch of Constantinople ejected us by an anathema from the Armenian church, and how, under Providence, we have been protected, and formed into a separate church.)

P. I know what your church is. You assemble in a place, and now and then you turn your faces to the wall, putting your fingers to your forehead, to offer prayer. You wait till the Spirit inspires some one to rise and preach.

M. No. I do not know of any such thing among the Evangelical Armenians. We have an appointed place and time of divine worship, and in the time of church service no one is allowed to preach but the preacher, who is a regularly ordained minister.

P. Have you ordination? By whom is your minister ordained?

M. We have the ordination of ministers, as the Scriptures teach. As we were under the anathema of the church, and we had no ministers to ordain others, we felt it our duty to have recourse to other churches; therefore our pastor in Constantinople is ordained by the American ministers there.

P. I think *that* ordination is not accepted by the English.

M. Not by all. No matter if it is accepted or not, it is an ordination according to the Scriptures; and it is considered so by all good people, and by those that understand rightly the sense of the Scriptures.

P. But you have no pictures, nor those ceremonies and doctrines that the church teaches.

M. Because we found them contrary to the Bible. Our rule of faith is the gospel of Christ. Whatever we do not find in it, we must reject.

P. What is the gospel? It is but a small pamphlet, considering all that Christ did and taught. Whatever things the church teaches, we believe equally to the gospel, because they were taught by Christ and by the apostles. Do not you read, it it written, "There are also many other things which Jesus did, the which, if they should be written every one, I suppose the world itself could not contain the books that should be written." (John xxi. 25.)

M. But in the last verse of the preceding chapter, it is also written, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name." Then every thing necessary for our having eternal life is contained in the gospel. Would Christ teach any thing contrary to his words in the gospel? Besides, there is an awful threatening against those who add any thing to his word, or take any thing out of it.

P. We are carnal men, and we need those pictures and rites to satisfy our eyes in the time of worship.

M. The Christian religion is not to satisfy the eyes. It is altogether spiritual. God is a spirit; we must worship him in spirit and in truth.

P. Now the head of your church is Luther, and your religion *begins* with him.

M. Our religion begins with Christ, and he is our head; but we follow Luther, Calvin, or any other man, as far as they follow our Redeemer, and speak according to his word.

P. Do you reject the fathers of our church?

M. We do not reject the fathers of our church; but whatsoever things we find in their writings contrary to the Scriptures, we ought to reject. We must listen to the word of God, rather than to man. Whatever things are said by the fathers, or by the pope, or by any others, or even by you, we com-

* "Baron," among the Armenians, is not a title of nobility, but is only equivalent to "Mr." with us.

pare them with the word of God, and see whether they are conformable to it, for it is written, "Prove all things, hold fast that which is good."

P. You despise the holy Virgin as a common woman. You do not give her due honor. You do not call upon her, nor upon the saints.

M. As the Scriptures teach, we believe that she was a Virgin until she begat Christ; that she is blessed among women; that she is now in heaven; but no doubt she was saved by Christ; she calls the Lord her Savior. Also the saints were holy men of God, and we must endeavor to follow their good examples; but they also were saved by Christ. Therefore we cannot call upon the Virgin, or upon the saints. This would be a dishonor to Christ, who is the only Mediator between God and man, the only Redeemer, the only propitiation for our sins.

P. Well, if your words and your works are not hypocritical, and your hearts are in agreement with them, I cannot say that you will be lost.

Constantinople.

LETTER FROM MR. HOMES.

Correspondence with Lord Cowley.

THE two documents which follow, are a correspondence between the missionaries of the Board in Constantinople and the British Minister, the Right Honorable Lord Cowley. We communicate them, not only for their historical value, but for the sake of the noble Christian sentiments so sincerely expressed by Lord Cowley; sentiments which it is always delightful to hear from those to whom God has given it to exercise influence and power in the world, especially when it is accompanied by corresponding action. These letters refer, of course, to the orders obtained from the Porte, organizing native Protestants as a separate community, and which have already been published.

The hints in the letter of Lord Cowley, on the necessity of prudence and mildness on the part of the Protestants in the empire, were very probably occasioned by the attempts of the Armenian Patriarch to convince him that the occasion of all the persecuting mobs was the bitterness and violence of the Protestants. Whereas, on the contrary, for the last two years, they have been like sheep in the midst of wolves, not only not carrying on attack, but not able even to defend themselves from violence; and previously, they have acted with all commendable prudence.

Letter to Her Britannic Majesty's Minister at the Sublime Porte, from the Missionaries of the American Board of Commissioners for Foreign Missions at Constantinople.

Pera, Dec. 21, 1847.

To his Excellency the Right Honorable Lord Cowley, H. B. M. Minister Plenipotentiary at the Sublime Porte, &c. &c. &c.

MY LORD,—We, the undersigned, missionaries of the American Board of Foreign Missions, resident in Constantinople, beg leave to offer to your Lordship our sincere congratulations on the successful termination of your efforts in behalf of the Protestant subjects of the Porte.

In view of the difficulties of the case, we are constrained to regard the happy results obtained by means of your Lordship's persevering and benevolent endeavors, as having been secured only through the special interposition of an overruling Providence; which of itself must afford ground to your Lordship for the most gratifying reflections. The good actually accomplished to the present generation is probably far greater than even the most sanguine among us dares now to hope; while its wide and happy influence on generations to come, of the different races in this land, is known only to Him who sees the end from the beginning.

Through the humane interposition of his Excellency, Sir Stratford Canning, the Protestant subjects of Turkey found substantial relief from the persecutions under which they were then suffering; and since, by the untiring efforts of your Lordship, the very important point has been conceded for them, that in regard to liberty of conscience and the enjoyment of civil rights, they shall be placed on the same footing with all other Christian subjects of the Porte.

The record of this event will be a bright page in the history of this country, redounding to the honor of Her Britannic Majesty's present government, whom God has disposed to adopt so benevolent a line of policy; as well as of your Lordship, its honorable representative, who has been the immediate instrument of so great a blessing.

We take this opportunity of expressing to your Lordship our sincere regret, that, (as we have been informed,) you are likely to be called to leave this capital at no very distant day; and we beg to assure you, that it will be our fervent prayer to God, that his protection and blessing may always accompany your Lordship in whatever part of this world your lot may be cast.

With the renewed assurance of our high respect and esteem,

We subscribe ourselves,

Your Lordship's humble and ob't serv'ts,

(Signed) W. GOODELL,
H. G. O. DWIGHT,
W. G. SCHAUFFLER,
H. A. HOMES,
C. HAMLIN,
G. W. WOOD,
H. J. VAN LENNEP,
J. S. EVERETT.

Letter from Her Britannic Majesty's Minister at Constantinople, the Right Honorable Lord Cowley, to the Missionaries of the American Board in that city.

Therapia, (Constantinople,) Dec. 28, 1847.

REV. WILLIAM GOODELL :

REV. SIR,—I have received the letter which you and your reverend brethren did me the honor to address me on the 21st inst., and I beg to return you my most cordial thanks for the congratulations which it offers on the successful termination of my poor endeavors in behalf of the Protestant subjects of the Sublime Porte. I shall not fail to bring to the knowledge of Her Majesty's Government and of Her Majesty's Ambassador, the sense which you entertain of the efforts which they have made in the same cause.

Permit me also to take this opportunity of publicly stating, how much the Protestants owe to you and to the Society which sent you here. I gladly give my testimony to the zeal, prudence and patience which have characterized all your proceedings in this country, and to which I attribute much of the success that has crowned our joint endeavors.

We, however, are but mere instruments in the hands of a higher Power; though perhaps to you, Reverend Sir, it ill becomes me to make the observation. To that same Power, then, let us recommend the future interests of the emancipated community.

I thank you most sincerely for your good wishes in my behalf, and for your kind expressions of regret at my approaching departure from this country. Be assured that I shall always feel a lively interest in your further progress, and that in whatever part of the world I may be, I shall always endeavor to keep myself informed of your proceedings.

I would fain say one word before parting, on the necessity of you and your reverend brethren continuing to use all your influence to prevent further quarrels between the Protestants and the church from which they are seceders. Let no signs of triumph on their part irritate or offend—persuade them to bear the taunts and jeers, nay, even the insults, to which they may be exposed, with patience and forbearance—urge them to abstain from disturbing the peace and tranquillity of other families by any undue desire of obtaining proselytes—let them respect the religious creed of others, as they desire their own to be respected, and thus they will prosper.

And it may be hoped, that the faith which they have adopted, will, under God's blessing, spread wider and wider, until it shall find a home wherever there is a Christian population in this empire.

I have the honor to be,

Reverend Sir,

Your most obedient, humble servant,

(Signed) COWLEY.

LETTER FROM MR. WOOD.

The Rule of Faith.

MR. WOOD, in a letter dated November 9, 1847, gives the following account of his new work on The Rule of Faith.

Although during the last year large draughts have been made on my time and strength for my family, I have been enabled, for the most part, to perform my assigned amount of duty in the instruction of the seminary and in preaching. The last revision of the translation of the second volume of D'Aubigne I have also carried forward, and also carried through the press the work, of which I previously informed you, on the "Rule of Faith," or the "Bible and the Church." It is a large duodecimo of three hundred and fifty pages, and has cost me much labor —the revision of the translation and conducting through the press being at least half as great as that of the original composition. I may be permitted to say that it is received with much interest, and is likely to prove another illustration of the superiority in usefulness which our own productions, however inferior as intellectual works, have, because of their adaptation to the wants and character of the community for whom we publish, over the best publications made for another state of society, which we can select for translation. This book meets a deeply felt want. There is no subject agitated here with so absorbing an interest as the fundamental one—the decision of which virtually decides all others —Which shall we take for our guide ; the Bible or the Church? No pains have been spared in the preparation of the book, to make its argument so simple as to be level to the meanest capacity, and yet so comprehensive and cogent as to be satisfactory to the highest; and also to make it a thesaurus of facts and arguments, from which the defenders of the truth can draw weapons abundant and best fitted for their use. Besides an introduction, it consists of two Parts,—the first being on the question "What is the Word of God, or of Scripture and Tradition :" and the second entitled "Who shall decide? or the question of the Word of God and the Church." The general argument includes a pretty full exposition of the predicted great apostacy, the characteristics of which are drawn out in detail, and the topic presented in such a light, as to show, beyond contradiction, the *where* of its realization. The

subject of the book will draw more attention to it than is given to others of our publications; and I hope that, with the blessing of God, it may be useful. The fact, unknown to the mass of the Armenians, and as much as possible concealed by the Papists, that the church of the former is anathematized, on the grounds both of heresy and schism, by the Romish and Greek communions, that is, by the great body of the one infallible church which they recognize, is established by abundant evidence, and made much use of in conducting the argument.

LETTER FROM MR. SCHAUFFLER.

UNDER date of January 4, 1848, Mr. Schauffler gives the following account of the experience of

A Jewish Convert.

I have enjoyed repeatedly the privilege of preaching in the Scotch chapel at Galata, on the solemn occasion when Israelites were received into the bosom of the Christian church. This was again the case yesterday, when I preached to a crowded audience of Germans and of Israelites, both baptized and unbaptized. Quite a number of Scotch persons were also present, some of whom understand the German; and during the sermon preceding the baptismal rite, Mr. Dwight came, with Mr. Simon, the Protestant Armenian pastor, and a number of Armenian brethren. You know already that the Armenians take a deep interest in the spiritual welfare of Israel; and had we a mission among the latter, as we certainly ought to have, our connection with the Protestant Armenians would be an advantage which no other Society could boast of. There are no lay helpers for the Jewish mission like them, at present, and I doubt whether any can be trained superior to them, at least for these countries. The peculiar character of the Israelite to be admitted into the Christian church, and the history of his conversion, led me to choose for my text the words, (Romans ix. 15,) "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

As I have had much to do with the individual in question, from the first dawn of spiritual light upon his darkened mind to almost the day of his baptism, and observed him through his struggles out of darkness into the light of gospel truth and gospel liberty, I think I shall not have overstepped the bounds of Christian modesty or missionary courtesy, if I give you an account of this interesting case as far as I can remember it.

The man baptized last Sabbath used to get his livelihood, as many of his unconverted brethren do still, by walking about the streets all the day, and frequenting coffee-shops, wine-houses, and haunts of wickedness, to brush the shoes and boots of people. The fee for this service is ten paras, or a little more than a cent. But of this abject class of men, he was the most abject. There are never wanting among them young men who have seen better days, who appear at once promising in many respects, and who desire, the sooner the better, to quit this degrading and morally dangerous employment. Not so poor Solomon. Ignorance, joined to a most confused, unmanageable mind, and a language consisting of a jumble of Hebrew, German, and Russian words, all of them pronounced corruptly and indistinctly to the very last degree; all this seemed to make an exchange of thought with him, or the conveying of instruction to his mind, an undertaking well nigh hopeless. Withal he was in the habitual practice of vices, such as drunkenness and others; of all the Jews about us, the most uncleanly; and so utterly discouraged about becoming any thing better, that in his estimation shoe-brushing was the calling in which he was to live and to die. In his belief, he was an atheist, or at least tried to be one; and in short, the whole person, as he was then and is now, was to me the most forcible illustration of the great and glorious truth, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

Not long after our return from Vienna, when Mr. Schwartz began to hold meetings for adult Jews, to explain to them the Scriptures from the Hebrew Bible, I not only often accompanied him, but frequently took the responsibility of the exercises, till at last the care of the Scotch mission devolved upon me for about a year.

With some exceptions, when he was drawn away by other infidel Jews, Solomon was always present in the meetings, and never, I believe, failed to bother the person who happened to speak, with his

confused questions and difficulties, to which there seemed to be often no conceivable drift or pith. There was, however, one redeeming quality in his troublesome interpellations, namely, the matter seemed always to interest him deeply; and there was in him an expression of anxiety about what was true in this case, which I liked, and which never permitted me to lose patience with him. At last, he rose to the dignity of a school servant in the Scotch mission school; a responsibility which he considerably hesitated in taking upon himself. This station he occupies now, keeps the school-house clean, brings the smaller children to school, and accompanies them safely home again, and drills them while at school in reading Hebrew syllables and words.

The progress of his mind from darkness to light has been slow, but remarkably steady, and seems to have been marked with a most extraordinary, most scrupulous honesty in estimating his own progress in the truth. I have used some rather emphatic expressions above in speaking of the sunken condition of poor S., but that they are below rather than beyond the truth, any one who has known the man would willingly bear me witness. And I am equally accurate and considerate in the choice of my expressions, if I say, that in my late frequent private seasons of conversation and prayer with him, I have been astonished at the truly wonderful discrimination and judgment of S., in observing and in describing, though in coarse and bungling terms, the various changes of mind through which he has gone for some four or five years past, and which he never, to my knowledge, disclosed to any body until lately. Dates, meetings, texts, sermons, the feelings produced by them, and the changes in life growing out of them, all live in his mind with perfect clearness and distinctness.

"I was an atheist and an idolater at the same time," he once said to me; "a slave of vice, a violater of every commandment of God, and full of self-righteousness besides. A five piaster piece was a little idol, a twenty piaster piece was a greater one, and a hundred piaster piece a great god. But that the true God existed, I did not then believe. At such a meeting, (mentioning it,) when you spoke from such a text, (which he cited,) I was radically cured of atheism. I ever afterwards believed in the existence of God. At the baptism of such an individual, (mentioning him,) at the Scotch chapel, I was convinced of the Messiahship and the divine character of Christ." This was, perhaps, the turning point of his life. Having obtained the conviction that Christ was a divine Savior, he returned home to his room in the school-house, shut his door, thought of his wretched and lost condition, wept, and said, "Lord, if thou art a Savior from sin, save me from such a temptation," (calling it by name.) But let him speak for himself. "When I came home to my room, I wanted to ask the Lord, that if he was a Savior not only from ruin, but also from sin, he would save me from this one sin. But alas, there was nothing in my Hebrew prayers that met the case. Then I thought, Does the Lord know Hebrew only? Does he not know also Jewish-German? So I spoke in German, which I had never done before in prayer. Since that, I pray in my own language." Referring to the petition mentioned above, he added, "And I will not say that it lasted a day, or a night, till my petition was answered. Immediately, on the spot, I felt that I was delivered, and needed no more yield to this temptation." "But," I asked, "have you never had any temptations afterwards to the sin from which you were then delivered, as you think?" "Oh, yes! Very many times, indeed. But when temptation came, I immediately repaired to the Lord in prayer, and he as regularly and as faithfully defended and delivered me." "When I was delivered from one temptation," he said again, "I thought, let me try it in another particular. I said, Lord Jesus, art thou a Savior only from this sin? And art thou not also a Savior from that other one? (drunkenness.) Certainly thou art. Save me from this vice also! And he saved me in the same wonderful manner, and so on. But, oh! what did I then? When I restrained prayer, then I fell into temptation again; and then I said, 'Shall there be evil in a city and the Lord hath not done it?' And when I again resorted to prayer, and the Lord saved me from the snares of vice, then I felt that I had done him service, and not he me. Thus I became the thief of that glory which was due unto the Lord, and imputed my own sins to him. And thus I sank deeper into sin. Whether I overcame sin, or was overcome by it, it was all one."

The result of these and many like exercises of mind, was deep distress, how to get out of this twofold ruin, a thorough conviction that he could do absolutely

nothing but sin, and a clear, practical confidence that the Lord, and he alone, could save him from all his sins. His sins were the great burden, the all-absorbing concern of his anxious mind. Death and eternal ruin came next to be dreaded and deprecated. But S. never separated sin and damnation following so as not to strive and pray first for deliverance from sin, and then next to expect that salvation would come without fail. The conviction he had gathered from his experience, of the desperate wickedness of the human heart, of the utter impotence of man to lay aside, truly and really, even one single sin, and of the unavoidable necessity of his either falling into the snares of sin in its coarser outbreakings, or his being entangled hopelessly in the more specious, but also more fatal evils of self-righteousness; that conviction was so deep, and the dread he felt of taking again credit to himself so great, that that again almost proved a fresh temptation to him. When, during the course of his last and keen conviction, he frequently visited me, and I urged him to repent of all his sins, and especially also to believe, as a hundred years' repentance would do him no good without faith, he anxiously protested that he could do neither, but that the Lord must do it for him. At last I was almost obliged to scold him, in order to pluck him away from this ditch, into which he seemed ready to settle down. "God does not repent nor believe; you must," I told him. "You, Solomon, must exercise repentance toward God, and faith toward our Lord Jesus Christ, or you must be damned. I know you cannot do that of yourself. I know also where you must get it, and you know it too. But this is not my concern, but yours. You must have repentance and faith, or you must perish forever; and you may get them where you can, I care not where. I cannot give them to you. We are all, alike, beggars. Neither of us has any thing. And if all beggars on earth were brought together, they would be just as poor, jointly, as they were before, individually. But there is One who is no beggar. He has, and he can give. If you get it from him, well and good. If not, then you are undone." But S. is equally afraid to make Christ a servant and cloak of sin. When, at the baptism, Mr. Allan asked him, Do you confess yourself to be a sinner? he, anxious lest this should imply that he was to continue in sin, overstepped the set bounds of his regular replies, and said, "Yes, but in Christ I am free from sin."

It would be impossible, and it would lead too far, were I to attempt to embody in this letter all that through which S. passed, to my own knowledge, before he felt it his duty and privilege to profess Christ before men. Let me only add this, that his case was brought to maturity under the influence of a season of heart-searching seriousness among the church members and in the congregation connected with the Scotch mission. From about the beginning of November last, as I can remember, there was manifested a deeper seriousness in the divine services at the Scotch chapel. Mr. Allan, being left alone in charge of the German services and meetings by the absence of his German fellow-laborer, needed help, and I was naturally led more frequently to take the charge of the German service than I should otherwise have done, and was thus drawn into the work. At the same time Satan seemed to be exceedingly active among the inexperienced church members from Israel, stirring up strife between them about trifles, and creating much bad feeling, not only against one another, but in part even against their worthy pastor, Mr. Allan. It was then that the propriety of having a day of fasting and prayer for his people was suggested to Mr. Allan's mind, and the church members entered into the measure with an encouraging degree of readiness and solemnity. At Mr. A.'s invitation, I preached in the forenoon of that day, from Isaiah xxxii. 15—18. The season was solemn. In the after part of the day, the church members, and probably some other serious persons with them, had meetings for prayer. The Sabbath after was their regular communion season, in which I took part. And a most solemn and melting season it was. Several inquirers were present. S. wandered about the premises like a lost sheep. Between the day of fasting and the communion day, all difficulties between the church members had ceased. Each had enough to do with his own feelings. At the Lord's table they melted all, as it were, into one soul at the feet of Jesus. As you might expect, this gracious visitation had the most happy effect upon the inquirers, and among them, especially upon poor Solomon, whose time of love had now come. From that time he visited Mr. A. and myself often; we often prayed with him, at which seasons he always poured out his soul at the feet

of Christ in his peculiar dialect and his characteristic bluntness and quaintness. But I do not remember ever to have joined in prayers more earnest and pressing, more simple and childlike, than the effusions of this soul panting after God.

Some time before his baptism, he described the change which took place in him when he passed from the mere admission of the truth, into what I should call "the faith of the operation of God," in the following manner. He said, "Formerly, I had got hold of faith. Now, faith has got hold of me. Formerly, I could keep hold of faith, or let it go, as I pleased. Now, faith keeps hold of me, and I *must* believe." Shortly before his public profession, he stated the change of his affections thus: "Heretofore the Friend of my soul was behind me, and the enemy before. I heard the voice of the Friend, but the enemy I followed. Now, it is all different, and all the contrary of what it used to be with me. Now, the enemy is behind, and the Friend before me. I hear the voice of the enemy, but have strength and grace to follow the Friend." At such times he would, without a warning, sink upon his knees, and pour out his soul in confession of sin, giving of thanks, and protestations of his trust that the Lord could and would save, as I have seldom heard.

I had been for some time fully satisfied as to the reality of his change of heart by the sovereign grace and power of God, while he himself could not yet admit a fact so glorious, so wonderful. At last, however, he was obliged to confess what he could no longer deny without sinning against the grace of God and the love of Christ; and, pressed as he himself stated, by the weight of Christ's declaration, "Whosoever shall confess me before men, him will I confess before my Father in heaven," he applied for baptism. When Mr. A. sent him to his fellow-laborers, now living in Hass Koy, to be examined by them also, and when they pressed upon him the necessity of getting, first, a connected knowledge of the doctrines of grace, &c., he came back to Mr. A., exclaiming, "I get a knowledge of the grace in Christ upon a sinner! Why, this subject is as high as from earth up to the highest heaven; and when it has reached there, the heavens are not yet high enough for it! I believe it, without knowing." And, upon that faith, he was baptized. Rejoice with us. Pray for us!

Trebizond.

SEMI-ANNUAL REPORT.

MR. POWERS gives the following history of the mission and of the church, during the six months previous to January 1, 1848.

In reviewing the last half of the year just closed, it becomes us to make special acknowledgement of the mercies of God. In journeyings by sea and by land, and at home in the midst of pestilence and death, the mission families have been preserved in life, and for the most part in health. The little flock, also, to whom we minister, have been under the care of the great and good Shepherd, who has mercifully watched over and kept them in the hour of peril, when hundreds were falling on their right hand and on their left. Difficulties, which have well nigh rent this little church asunder have been settled, and brotherly love and harmony of feeling in a good degree restored. The rights of the Protestant Armenians, as a separate community, have been publicly acknowledged and respected. Two persons have been added to the church, and a native preacher has received a call to settle as pastor. These are among the mercies which have crowned the closing year, and call for our devout thankfulness.

At the commencement and during the greater part of the last half year, a dark and threatening cloud hung over us; but it has dispersed, doing us in the end, we may hope, no harm, but good, by abasing high looks and proud thoughts, and exciting to more watchfulness, prayerfulness and humility. Difficulties between several members of the church, growing in part out of conflicting interests, and in part out of a want of Christian prudence and forbearance, had grown to such a pitch that recourse was had to arbitration. This, however, resulted in nothing favorable, neither of the disaffected parties abiding by the decision of the arbiters; and the breach, instead of being closed, seemed wider than ever. As a matter of course, other brethren became involved in these difficulties, till the whole church exhibited a scene of excitement, wrong feeling and hard words. At our communion season in July, several brethren absented themselves from the Lord's table, and one separated himself from the Protestant community and declared his intention to have no more connection with it.

About the same time, one of those more particularly concerned in these difficulties, was seized for the government service in the army or navy, and after lying in prison ten days, was sent to the arsenal at Constantinople. This was done at the instigation of the Armenians, and was only another act of persecution added to the long list which they have perpetrated on these poor Protestants. This brother, receiving the paltry sum of eighty cents per month and found, remains still at the arsenal, where he is liable to remain for five, eight, or ten years, unless he can procure a substitute at an expense of one hundred and fifty or two hundred dollars, which he has hitherto tried in vain to do. It should here be remarked that, before being thus unrighteously seized and hurried away from his home, to be clad in the poor miserable garb of the military and take his place among a nondescript soldiery, this brother manifested a penitent, subdued and humble spirit, and has since submitted to his lot with Christian meekness and patience. Another brother, equally concerned in these difficulties, soon after removed to a neighboring city.

Such was the state of things among us, when, about the 10th of September, the cholera made its appearance in this city; and so terribly was this scourge of God permitted to do its work, that, although the city was in great measure emptied of its inhabitants on the first appearance of this fell destroyer, still it is supposed about two thousand persons were hurried into eternity in the space of three or four weeks. The Protestant Armenians, in common with other multitudes, fled to the neighboring villages, and in the abounding mercy of God were preserved. Only two of their number—small children, and those not decided cases of cholera—died during the autumn. This signal preservation was a subject of surprise and observation among all the other inhabitants of the city.

During this dispersion of the church and congregation, all public services at the chapel were suspended of course; but at one of the villages, whither most had fled, religious services were held every Sabbath; and if some of the regular congregation were absent, others from the village filled their places. What influence the danger to which our brethren were exposed, and the kindly interposition of Providence in sparing their lives, had in softening their hearts, it is impossible to say; but when they came together again in October, to mingle their prayers and praises in their accustomed place of worship, a better state of feeling prevailed, and even the brother who had separated himself from us in so threatening a manner, manifested a more friendly spirit. Still there was a sensitiveness and soreness of feeling on the part of some, that manifested itself on repeated occasions to the no little discomfort of the church. Some, who had not been particularly involved in former difficulties, were distressingly poor, and wanted aid from us which we could not impart; and some had been out of employment—one for more than a year, and another for nearly three years, and most of this time in prison or in exile for the truth's sake—and these wanted employment, which we could not give. From all these causes, we were kept in an unhappy excitement for many months. We have the happiness at length, however, to see a better state of feeling prevail among us. Past difficulties have been healed or forgotten; pecuniary trials and embarrassments have been met in a better spirit; and the disaffected brother who had gone out from us, has returned. Having acknowledged his error and his sin to individuals whom he had personally offended, he has to-day made his confession to the church, implored forgiveness, and been restored to its fellowship and confidence. All the members of the church, therefore, are now in good and regular standing.

During the period under review, one woman has been admitted to the church. This is the more worthy of notice, as it is the first instance of a female in Trebizond making profession of her faith in Christ. Those who have read the communications from this station in years past, will recollect that no very favorable testimony has been borne to the character of the females of this city. They are in general exceedingly uncivilized, ignorant and bigoted. The Gospel, however, is capable of making even them the devout and humble followers of the meek and lowly Jesus. The woman above referred to has for many months been increasingly interested in hearing the word of God. She is one of the very few women in Trebizond, who can read a very little. The evidence she gives of piety in her general deportment contrasts strikingly with the character of most of her country women, and we cannot but hope her light will so shine that others will be led to glorify our Father who is in heaven.

The brother whom our last report left in exile, has returned to the bosom of his family and to our community, by permission of the Sublime Porte. As he was sent into exile previous to the organization of this church, and consequently had not had opportunity of making a formal profession of his faith, he has done it since his return, and been admitted to church fellowship; presenting, at the same time, his infant son, born during his absence, for baptism. The whole number of communicants is now sixteen. Of these, three are absent, viz., one in Erzeroom, employed by the missionaries as teacher; one in the arsenal at Constantinople, and one in our seminary at Bebek.

In November, our congregation was formed into a Sabbath School, the men, women and children constituting severally one class.

You doubtless will have learned ere this, that the Protestant Armenians at the capital have obtained a Bill of Rights from the Turkish government, recognizing them as a distinct community, having rights and privileges in common with other Rayah sects of the empire, and appointing for them a civil head.

A copy of this document has been sent to the Pasha of this city—as also to other Pashas in the empire—appointing him the civil head of the Protestant Armenians under his jurisdiction, and instructing him to recognize them as wholly separated from the Armenian nation, and to protect them from all injustice and wrong on the part of their former persecutors. This event has filled all hearts with joy and thankfulness. Verily, God has visited his people. He has done wonders for his chosen. Praised be his holy name. As one of the benefits of this emancipation, I may mention that two weeks ago a permission of marriage between a member of the church and his betrothed, was obtained directly from the civil authorities, not only without the approval of the Armenian Primates as heretofore, but in spite of their determined opposition and remonstrance. And the marriage ceremony—the first among the Protestant Armenians of this city—was performed in a private dwelling in an appropriate and Christian manner, to the great delight of all present. All expressed themselves highly pleased with the beautiful simplicity and appropriateness of the Protestant mode of performing the ceremony; so much so that one woman, in contrasting the ceremony she had just witnessed, with the childish fooleries connected with her own nuptials, expressed a wish that she might be married over again.

A young man of decided piety and respectable talents, who has studied for the ministry in the Bebek seminary, has been with us several weeks, preaching as a candidate for settlement. He has this week received the unanimous call of the church. He will soon return to Constantinople, where he expects to be married to a young lady who for several years has been connected with our female seminary in Pera, and who is in no respect less fitted to be pastor's wife than he is to be pastor; and as soon as practicable, will return to us to assume the pastoral relation of this church. We shall consider ourselves highly favored in securing so valuable helpers in our work, and this church highly favored in securing the services of persons from their own nation, so well qualified to labor among them in spiritual things.

In view of all the mercies which the God of Zion has bestowed on this community, especially in giving them rest from their enemies round about and entire emancipation from Armenian bondage, the last Wednesday was observed as a day of public thanksgiving to Almighty God. At eleven o'clock in the forenoon, the congregation assembled in their accustomed place of worship, offered up their united and fervent praises to the Author of all their mercies, and were addressed by Mr. Bliss, the pastor elect, and myself; after which a table was spread for the congregation, when all, men, women and children, amounting to a little rising of fifty persons, partook of a plentiful repast, in a truly social and joyful manner. All our past difficulties seemed forgotten, one feeling of brotherhood pervaded all hearts, and every countenance bespoke an honest thankfulness. It was a season, the remembrance of which will always call up delightful associations in the minds of all present.

Erzeroom.

LETTER FROM DOCT. SMITH.

In a letter from Tocat, November 9, 1847, Doct. Smith gives the following account of an excursion through a country which is interesting, because it is the proper home of a large and important part of the Armenian nation. It will be seen that some rays of truth had penetrated to all

the principal places. The favor shown the missionary by the Turks is easily explained, as they abominate most of the corrupt practices which he opposes. It will doubtless be extended to other missionaries, in other cases, and will be of some value as a means of protection against nominally Christian enemies. On the other hand, the fact that the Turks regard Protestantism with any degree of favor, may prejudice many against it; nor can the favor itself be expected to continue, if the Turks shall ever find the truth bearing hard on their own consciences.

Yegh—Predatory Koords.

We left Erzeroom (two Armenians, besides muleteers, attended me) on the 21st of June, and going six days in a south-west direction, arrived on Saturday night at Yegh, an Armenian village of thirty houses. The Sabbath was mostly employed in conversation with the priest of the place and others, upon spiritual subjects; but what was said seemed to make little impression, for the people were in a state of war, and entirely occupied with affairs of the battle field. The Koords who inhabit the region around this village, had lately made attempts to pillage from it, and two villagers had been wounded with bullets, and several animals killed. This day, indeed, a company of Koords undertook to drive off some buffaloes from their pasture, but the people armed, pursued and drove away the invaders. Most of the country between Erzeroom and this place,—more than a hundred miles,—is exposed to this kind of robbery, and hence is greatly depopulated. As the road through this region is never perfectly safe, (a robbery took place upon it the day before we arrived at Yegh,) and that by Erzingan is yet worse, it may be a difficulty in the way of supplying with the preached word, Egin, Harpoot, Arabkir, &c., from Erzeroom as a centre; and therefore you may derive thence an argument for the occupation of Tocat and Aleppo. We left Yegh on Monday, with guards, and in eight hours arrived at Palow. Here we made our first stop, and you will expect a brief account of what transpired.

Palow—Kind reception by Turks and Armenians.

Palow is situated on the south branch of the Euphrates, and has a population of about two thousand Armenians, and a considerable larger number of Mussulmans. I obtained a room in a khan, from whence it was soon noised abroad that a physician had arrived, and people began to call the same afternoon. Among the earliest visitors were the Cadi, Mufti and other principal Mussulmans of the place. The confidence which they reposed in me was evinced by many kind marks of attention, and especially by the Cadi's sending a crier through the streets, to make known that I was ready to vaccinate gratuitously all children who had not had the small-pox. Of course, my medical practice was extensive; but on this I will not enlarge.

As soon as the fact of my having books to sell was made known, many Armenians flocked to my room, some through mere curiosity, and others to purchase something to read. Sixty-nine books and tracts were sold, and three or four given away; not including fourteen which were afterwards returned. The purchasers were almost universally young—those advanced in life not being able to read. Probably 150 or 200 visited me in this way; and I think the greater part of them gained from us more or less knowledge of the gospel and the duties of the Christian life. Six priests came for conversation alone, and two of them informed us that they were or had been owners of the Modern Armenian New Testament published in Paris. I afterwards learned that one of them had attempted once to distribute some of our books, and had been called to account for it and threatened with banishment by his bishop. While we remained there, our books were read every where openly in the market; and once, nearly fifty Armenians were gathered in a square before my room, reading and listening to different tracts. We spent a week in this place, every night wearied with conversation, and on leaving, were affectionately bid "God speed" by all classes as we went through the market.

Many particulars might be recorded to throw an interest over every day of our visit. I will mention one. A young man, say twenty-five, after hearing the reading of the Scriptures and conversation for an hour or so, said to one of my attendants: "I never heard any thing like this before, and it makes me weep to think of the state I have been in, and the condition into which our nation has fallen." We afterwards saw much of this man, and hope that he may have been under the special influences of the Holy Spirit. Several others appeared to be fully convinced of the errors of their church and of the need of a revival of

pure religion; but our great hope from this visit is from the seed sown in the form of books.

It is remarkable that in a place of the size of Palow, and having twelve priests, a missionary, for a week together, should be able to preach and sell books openly, as we did, without meeting with more open opposition. We have evidence that private cautions were issued by some of the priests respecting us, and very likely the books which were returned were brought back for this reason; but we left in open friendship with all, and greatly rejoicing that we had been permitted to labor there in such pleasant circumstances. We owe doubtless much to the kind attentions and public approbation of the Mussulmans mentioned above, as the cause of this state of things.

Harpoot—Inquiry and Opposition.

In a little more than two days from Palow, we arrived at Harpoot, a place of about three thousand Armenian population. We took up our quarters in a khan, and found that our coming had been heralded by letters from our ever watchful enemies in Erzeroom. During the four days previous to the Sabbath, I however received about 150 calls from Armenians, and had so much of religious conversation with men of an inquiring spirit, that I was absolutely exhausted from fatigue when Saturday night arrived. Among the last visitors on Saturday afternoon were a priest, two of the rulers of the Armenian nation, and the teacher of their school. Their errand was to find out the object of my visit, and perhaps also to discuss with me religious questions. When they arrived, I had around me eight or ten auditors, to whom I was explaining some of the most important evangelical doctrines. A question from the priest changed the subject, and I preached for about half an hour, as pointedly as I knew how, upon the duty of teaching and receiving the word of God as sole authority in matters of faith, and upon the importance of every man's reading it for himself in a language he could understand. Another question led me to speak of the necessity of a change of heart, and its consequent, a reformation of life, in order to salvation; when the priest, with some manifestation of passion, left the room with his company, saying, "However much a man sins, if he confesses to the priest and says, 'I have sinned,' he will be forgiven." In a few moments the other auditors were sent for by the ruler of the nation, and my room was stripped of company.

After this occurrence, you will be prepared to hear that the next morning my arrival in town was announced in each of the five churches of the city, and that a prohibition of all intercourse with me or my attendants was issued, attended with a threat of excommunication in every case of disobedience. That day, no person came to my room; but one of my servants had a good opportunity to converse with several in the room of a neighbor. On Monday, no less than sixteen Armenians came to see me, notwithstanding the anathema impending over them; but though some came only for conversation, I suppose that all publicly justified their calls on the ground that I was a physician. Tuesday morning, eight more Armenians visited me; but having a good opportunity to set out for Arabkir, and having stayed here nearly the week I had intended, I left the place about two o'clock, assured that in Harpoot, the kingdom of Christ, if not set up, is at least near at hand. To give any idea of the encouragement afforded by the attention given to the truth by many of my hearers, and by the spirituality of their inquiries, would require a detail out of my power to give.

A Tinman, and his Influence.

Doct. Smith gives the following account of the means by which the way for the truth had been prepared at Harpoot.

About two years ago, a tinman, a native of Harpoot, on leaving Erzeroom, where he had been a serious inquirer for the truth, obtained a quantity of books and brought to his home. These he commenced distributing among his acquaintance, talking with all as he had opportunity. Unable to read himself, he for a while depended on others to read to him, while he commented on what was read; but unable thus to do all the good he wished, he commenced to learn to read himself. For about a year he thus exerted an excellent influence, exhibited meekness in persecution, and by his prayers and counsels, taught, comforted and strengthened those who began to inquire for this, to them, "new way" to eternal life. But a melancholy providence terminated his days on earth. He was drowned near Egin, leaving behind him the testimony of his life, as now recorded, to lead us, while we mourn for

him, to do it with hope. Most of the books left by this brother undistributed, were afterwards obtained by the bishop and burned. A copy of the Modern Armenian Psalms, however, fell into the hands of the priest of a neighboring village; and one of his hearers informed me, that from the time of his receiving it, he began to seize upon every opportunity to preach to the people, particularly turning his attention to the exposition of that portion of the Scriptures whose translation had thus come into his possesion.

Inquirers in other Places.

A man from Argona, about half way to Diarbekir, called upon me while in Harpoot for books, and gave me reason to hope that he had been for nearly two years an inquirer for the way of life. His attention was first awakened at Erzeroom, and for a while he was supplied with books by one of the priests referred to in the above account of Palow. He represented himself to me as making efforts to enlighten his fellow-townsmen. Three men from Diarbekir also called upon me, to inquire what these things meant of which they hear so much. In that place you remember that I left some books when on my way from Mosul, and I now understand that others have been sent there from the Tille and Balikhessar fairs. The result is, that there are there six or eight who study the Scriptures with prayer. It is thus, in a silent manner, that God is sending forth light every where in the interior of this empire,—though it may be only at intervals that we shall hear of places like Antep, ['Aintab] where the light has become a burning and shining one.

Interesting Report from Mosul.

From a credible source I learned at Harpoot, of a great excitement now existing among the Chaldeans of Mosul and vicinity. It has arisen from the appointment by the pope of a Frank patriarch over that church. A large party oppose the measure, as contrary to a stipulation made when they became Catholics, that they should always have a patriarch of their own nation. Thus this house is divided against itself. From the same source I learned that the Chaldean Bishop at Diarbekir is laying out plans to bring all the Nestorian population of Koordistan into the pale of the Latin church, as soon as the district becomes established under Turkish rule. But God is there, and we may safely commit these Protestants of the East into his hands; especially as he is fast raising up at Oroomiah the very best instrumentality to subdue them unto himself.

These "Chaldeans" are apostate Nestorians, who, some years since, consented, on certain conditions, to acknowledge the supremacy o the Pope. The Roman Catholics have estimated them at fifteen thousand, which is probably a great exaggeration, as is usual with them in such cases.

Arabkir—Armenians, friendly and hostile.

Three days from Harpoot brought us to this city, containing an Armenian population of six or seven thousand. Upon invitation, I took up my lodgings at the house of the father of one of my attendants, and visitors began the same evening to call upon me. On the first Sabbath of my stay, I had an interesting season of prayer and conversation with four men, residents of the place, who have been enlightened at Erzeroom, and who call themselves evangelical. Two of them appear spiritually minded, and all were anxious to hear of Christ and him crucified. Besides these, twenty other persons listened attentively to religious instruction at different times during the day. On Monday and Tuesday, visitors and opportunities to visit increased, and with the exception of some angry words said to me by the Bishop during a call which I made him, nothing gave evidence that I should not remain at my lodgings unmolested. About noon of Wednesday, however, my host, a man of eighty-seven years of age, was seized by a Turkish police-man and lodged in prison for a debt of twenty dollars, which he owed to one of the Armenian rulers; and on the morning of Thursday, the Bishop excommunicated both my host and wife, and forbade all persons having any intercourse with them or me, upon pain of his eternal anathema.

Interference of the Turks.

About the time of seizing my host, the same officer came and ordered me to leave the house, as the Armenian nation had complained that my stay there was a nuisance; and had petitioned that I should be removed from their part of the city. I replied, "Let the Governor of the place furnish me with a suitable room, and I have no objections to changing

my quarters." On Thursday I was accordingly provided with a comfortable room, near the principal business place of the city, and the police officer forced Armenians into his service to transport my luggage. Once arrived at my new room, the Turks began to crowd in, to inquire why the Armenians had interfered to secure my removal from their neighborhood, and I had a good opportunity to unfold the real ground of the Bishop's rage. I found the Turks here, as everywhere, deeply interested in hearing of the discrepancy between the (falsely called) Christianity of the East, and the precepts and example of the blessed Savior. Several declared to me that they had often labored to persuade their Christian neighbors to remove the pictures of God from their churches, to pray to God and cease the worship of saints, and to apply no more to priests for the forgiveness of their sins; but their minds, they said 'seemed to be darkened.' I read to them freely from the Scriptures upon the crying sin of idolatry, and all expressed their astonishment at the departure of the Armenians from the plain injunctions of the Bible, their professed standard of faith. Subsequently I was invited to the house of one of the first Turks in the city, for the purpose of discoursing on these topics more at large.

I have reason to believe that but for this and other acts of friendship on the part of Mohammedans, the Armenians would not have ceased molesting me until they had driven me from Arabkir. A particular instance or two will evince the advantages of this friendship of Turks more fully. An officer seized my attendant one day upon a false charge of debt to an Armenian. A crowd of Armenians rushed around him, crying, "Protestant, Protestant," and he seemed to be in immediate danger of suffering from their violence, when an athletic Mussulman made his way into the crowd, and pushing one this and another that way, cried out, "What have you to do with this man? He has a question of indebtedness to settle, and you are not needed. Go and mind your own business!" And they began to draw back terrified. One day a Catholic from Aleppo called upon me for controversy, and was followed into my room by several Armenians, whose object seemed to be to create a disturbance. Some Mussulman neighbors, hearing their loud talk, left their shops and joined the assembly; and when the Catholics had excited the Armenians into a ferment, by saying that we do not call Mary the mother of God, nor believe that the bread and wine of the sacrament are the real body and blood of Christ, these Mussulmans began to cry out in my behalf, and soon dispersed the crowd by saying that they blasphemed, and that I alone was in the true gospel way.

Another Sabbath's Labors.

On the second Sabbath of my stay, my room was filled from nine in the morning to ten in the evening, with persons who came for religious conversation. As they were coming and going, I judge that not less than one hundred and fifty Armenians and twenty-five or thirty Turks were among my hearers during the day. I was all the while speaking, but during most of the day the discourse took the form of dialogue with two or three of the most prominent persons present;—among whom were two Armenian physicians, a teacher, and some others well educated for their nation. The others, having minds less elevated by discipline, stood by, generally from twenty to thirty, listening in silence to our discussions. Two or three times during the day, some ill-disposed persons and boys obtained admittance to the room, notwithstanding a person was placed at the door to exclude such, and some disturbance commenced, but an appeal to Turks who were present, at once secured their interference, the room was cleared of the disorderly ones, and quiet was restored. Repeatedly also a large crowd of boys assembled upon the flat roof of a house overlooking my room, and commenced cries of "Protestant! Protestant!" but the interposition of Turks was volunteered, and with perfectly good results. Once, so large a number of men and boys crowded the street for a distance around the entrance to my quarters, that a friendly Armenian felt called upon to report the state of things to a city officer. With this officer were sitting some Mussulmans for whom I had prescribed, and who said, on hearing the Armenian's story, "This American is a good man; all he says is from the gospel, and true." Upon this the officer sent a police-man to prevent any disturbance that might take place. After driving away all those in the street, this man came into my room, and inquired if any of the crowd who filled it gave me any ground of complaint; saying that he had commands from his superior, to send

away all who were to me a source of discomfort.

I mention this friendship and interference of the Turks, as it was doubtless the only thing that secured me sufficient quiet to preach to the waiting Armenian listeners, who came and went on this Sabbath; I will not say—though probably true—that saved me from the hands of violence and blood. To my medical practice, so far as instrumentality is concerned, this friendly feeling must be attributed; but I would ascribe the praise to God alone, who governed and guided their hearts.

The number of Armenian visitors on this Sabbath was unexpectedly great, and I was led to search for some particular cause. It appears that the bishop, disappointed in not being able to isolate me from Armenians, had apologized that morning in the church for having prohibited any from coming to me, and said, "that he had no objection to any one's calling upon me, even for religious conversation, provided they were learned persons, who could convince me of my errors; but that he meant to exclude the ignorant, who would be in danger of being poisoned by my infidelity." All then not classed among the *ignorant*, felt that they had liberty to come and converse on religious subjects; and who, in this country, thinks of calling *himself* ignorant? Perhaps the bishop thought a disturbance would be got up, and was therefore willing that a crowd should assemble at my room; but he could not have counted upon the result.

Three at least of those who were present during the day, were deeply impressed with the truth; and one, an educated man, publicly requested a copy of the Modern Armenian Testament, that he might compare it with the Ancient; and he took it home with him, notwithstanding the reproaches and threats of some who saw it. Whether the bishop heard of this or not, he countermanded in the evening the license given in the morning, and again anathematized my attendant, ordering all to spit in his face and to cry "unclean," as he passed them in the streets.

Further Intercourse with Armenians.

I was hardly up the next morning, when an Armenian woman came for medicine for a sick son; and from this onward, Armenian patients visited me just about as frequently as before the prohibition. Besides this, we saw other evidence of the partial emancipation of the people of this city from the fear of their bishop, in their not obeying his injunctions with regard to my attendant, some even inviting him to their houses, where he had opportunities, two or three times, of talking to some fifteen or twenty in a group; some also siding with him against the ecclesiastics; and one man of great influence even came to urge him to unite with himself and a few others in going and threatening to call the bishop to account for having improperly excommunicated him, without first calling or sending to him according to the instructions in Matthew 18th.

Every day during my stay, (i. e. ten days after the Sabbath above referred to,) I had more or less calls for religious instruction; a short written discussion also took place between one of the Armenian teachers and myself; and by night I had visits from four persons, who, being known as friendly, had been personally commanded not to come near me. Two men from Arguoun, a few hours distant, told me that they had long since given up all confidence in their church, and begged books to teach them the true way of life. One man, who, as far as I know, had heard nothing of the truth but what he may have heard in the crowd on the Sabbath, had a few days afterwards a long talk with my servant, which commenced with the question, "What shall we do to secure a knowledge of the truth, if your master leaves us in our present state? We can worship no longer in our customary way."

Just before I left, a series of acts of persecution against my attendant's wife, (such as turning her out of her house,) together with her entreaties not to leave her alone, led him to conclude upon not returning to Erzeroom at present. He was very hopeful that he would be able to secure quiet for himself by the interposition of Mussulmans. Whether, after my leaving, they drew back from befriending him or not, I cannot say; but a letter from him gives me to understand that he had been constrained to become reconciled to the bishop. Though he did not so explain his conduct, there is no doubt he violated an enlightened conscience in so doing, and we must view him as a fallen brother; but nevertheless, at my last account from other sources, he continued to maintain in his conversations the cause of truth, and there is great reason to hope for good from his remaining there. At the request of one of the Armenians most openly my friend,

a man of wealth, a correspondence has since been opened with him and his companions, by our evangelical brethren of Constantinople; and we cannot but hope that, through this and other doors, God will carry on his work thus evidently begun in Arabkir.

Eight days' ride took us from this place to Kara Hissar, where I spent a week; and three days farther brought us to Kerasoun, from whence, after two days, we left with a boat and reached Trebizond in about thirty hours. At Kara Hissar and Kerasoun I had much religious intercourse with both Armenians and Greeks, but I had no special evidence of a work of the Spirit upon any hearts.

South Africa.

LETTERS FROM DOCT. ADAMS.

WRITING from Umlazi, October 1, 1847, Doct. Adams gives the following account of

Conversions and Converts.

Since my last report of this station, we have enjoyed an interesting period of refreshing from the presence of the Lord, some particulars of which will doubtless be interesting to you. But I would first give you a brief account of an aged female, whom I have mentioned in former communications, and who was the first, and for several years the only convert to Christianity among these people. We have always regarded her case as very interesting; and when we have been depressed in spirit in view of the small apparent results of our labors, and felt disposed to exclaim, "Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?" the contemplation of the power of divine grace to enlighten the darkest minds, and to elevate the most sunken and degraded, as exemplified in this woman, has strengthened our faith, and enabled us to go forward in our work with new cheerfulness and courage.

She was the wife of a chief of a large and powerful tribe formerly living near the Tugela river. The chief, her husband, was killed, and the tribe dispersed by Tyaka, during his bloody career. When we arrived, she was living with her friends about five miles from the station. A few months afterwards, her only son, then about eight years of age, came to live in our family, and not long after she came and desired to live with us. Her appearance then, clad in her ragged and filthy native attire, emaciated and worn down by toil and hardship, was anything but agreeable. We felt constrained to receive her, under the circumstances, and she became one of the family, and attended the daily services in the native language with the other members of the family. Having grown old in heathenism, her mind was of course very dark, and it seemed at first almost impossible for her to comprehend religious truth. She was always attentive, however, and gradually became interested and inquisitive. In six months she was able to give appropriate answers to questions upon the portion of Scripture read and explained at evening prayer; and before the expiration of a year, she could generally give a clear and full account of the reading and comments at evening prayer, and of the sermons upon the Sabbath. As her knowledge of divine truth increased, her interest became greater. Indeed, she appeared from the first to receive and acquiesce in the truth as fast as she could comprehend it. She learned in a few months that she had a deceitful and treacherous heart, that she had been sinning all her days against her Maker and Preserver, and that she needed a Savior to deliver her from deserved destruction. Light entered her soul, and her views gradually became consistent and clear. It was long, however, before she expressed to us a hope that her sins were forgiven, and of her acceptance in Christ, while her exemplary walk left no doubt upon our minds that she was truly born of the Spirit. Her conduct was irreproachable. She was punctual and regular in her attendance at meeting and in her private devotions, and while all around were living in darkness and following their evil customs, she took a firm and decided stand on the side of the Lord. She not only ceased to join in the heathen practices of her people, but reproved them by her exhortations, as well as her example. Early in 1846, she expressed a desire to profess Christ publicly, and was baptized in June of that year, when she sat down at the table of the Lord, to commemorate with us his dying love. The occasion was one of great and delightful interest to us, and the scene made a powerful impression upon the large assembly which witnessed it. She was the first fruit of the mission—the first who came out from her dark-minded and degraded

countrymen to profess Christ and join herself to his people.

We feel that we have in this woman an able and efficient helper. She has naturally a strong mind, now well stored with divine truth, and she possesses a good judgment, considerable intelligence, and has a kind and friendly disposition. These qualities, and her being an important personage in her tribe, give her a great deal of influence, which she faithfully exerts in the cause of Christ. She has for several years assisted Mrs. Adams in the weekly female prayer meeting, where, by her fervent prayers and earnest exhortations, she contributes much to the interest and usefulness of the meetings. On the Sabbath she may be seen before the service commences, and in the interval between the services, seated upon the grass in front of the house, surrounded by a large and attentive group of females, old and young, to whom she discourses in her animated and eloquent manner upon the truths of God's word. During the week she spends much of her time in visiting the women at their houses and in their gardens, with whom she spends a short time in conversation and prayer. Though aged, she still retains a good deal of strength and energy, and we hope she may be spared many years to labor in the cause which she loves. She is very industrious, clothes herself well with the products of her labor, and has something to cast into the treasury of the Lord at each monthly concert. Her name is Umbalasi.

A few weeks before Umbalasi was received into the church, it was observed at a female prayer meeting that one of the members, who had at several times been under serious impressions, manifested more than usual feeling, and on conversing with her, she was found to be rejoicing in hope. It appeared that Umbalasi had been for some time laboring with her, and that they had been for some time in the habit of daily retiring to the bush together for prayer.

A few days afterwards, the son of Umbalasi, a young man twenty years of age, came to me in the morning, his countenance indicating the deepest concern, and said he wished to talk about his soul. He assured me that such had been his distress for several days on account of his sins; that he could neither eat nor sleep. In a few days he found peace in believing. We now felt that the Spirit of the Lord was indeed with us.

About this time the husband of the woman who was ascertained to be rejoicing in hope at the prayer-meeting, came to me for advice in regard to putting away his second wife. He had found that polygamy was wrong, and he wished to be free from it. He desired advice and assistance in the affair, as he felt it to be one of great delicacy and difficulty. In the first place, there was a strong mutual attachment; and in the second place, the friends of the wife, would, it appeared probable, be very much offended, if a separation should be proposed. He was resolved upon it, however, whatever the sacrifice might be, and requested me to send for her friends and propose the subject to them. At this time he did not express much anxiety about himself as a sinner, any farther than polygamy was concerned. The parties concerned met, and the affair was soon arranged to the satisfaction of all. He then found that he had many other sins to repent of and forsake, which had not before given him any anxiety. He was soon brought, as we trust, to forsake all for Christ. Another man, who had for several months been the subject of serious impressions, renounced polygamy about the same time, and both were soon after married in a Christian manner.

Many minds were now affected; some had deep and pungent conviction of sin, and there was a deep seriousness and solemnity manifest in the congregation upon the Sabbath, and at the week-day meetings. Several, as we believe, were introduced into the kingdom of our Savior; while some who were the subjects of the Spirit's influence, and who for a time appeared to be very near the kingdom of God, have gone back to their heathen customs, and are apparently more stupid and hardened than ever before. Of those who we trust were converted during this season, one has been received into the church, and four more are propounded for admission at our next communion season. The one received is the son of Umbalasi. He has a tolerably good education, and a good deal of intelligence, and he has been employed by us for several years as an assistant. His name is Unembula. He is married to a young woman who was educated in our family school, and is living near us in a neat cottage built with his own hand. One of the candidates for admission is a young man, who has also been for some time employed as an assistant and now proves very effi-

cient and useful. There are several besides the candidates for church membership, of whom we entertain hopes that they have been born again, and who may be received at some future time. The young converts soon established among themselves a weekly prayer meeting, which is still sustained, and thus far they appear very well.

This work of grace, though not very extensive, was truly refreshing to us, and its results have been most happy upon the cause in which we are engaged. A few have renounced heathenism and joined the standard of the cross. We have evidence also, that the Spirit is still with us, operating upon many minds, though not in a marked and powerful manner.

During the past year, the congregations at this station have not been so large as on former years, in consequence of the removal of the natives occupying land not included within the limits of the location, which has the Umlazi river for its boundary on the north-east side. Of those who formerly composed a part of the congregation, some have removed to the north-east side of the Umgeni river, and others, in considerable numbers, to different parts of the Umlazi location, but are too far from the station to attend meeting regularly upon the Sabbath. Many, also, who lived near the station, and who formed the most interesting part of the congregation, including the recent converts, have removed to the Amanzimtote river, and located near the station at that place. That station is a central point in the Umlazi location, about twelve miles distant from this place, and is favorably situated in the midst of a dense population. We are now making arrangements to remove there. The services at this place will be continued after our removal by one of the native assistants, until the buildings, which are now in a dilapidated state, shall become useless, when we propose to establish an out-station at the Izipingo river, about three miles to the south-west of this, near the sea. We have named the station at the Amanzimtote, Umlazi; and to distinguish this, we now call it the Umlazi River.

New Station and Out-stations.

Writing from the new station of Umlazi, November 25, Doct. Adams says:—

We removed to this place on the 29th ult., leaving Mr. and Mrs. McKinney to occupy the old station at the Umlazi River. We are much gratified to find that the young converts who had preceded us several months, have not suffered in their Christian character, but have apparently improved. They have kept up their prayer meeting, and are evidently exerting a good influence upon the surrounding people. Our congregations here are large. More than one thousand assemble upon the Sabbath when the weather is fine, and are very orderly and attentive, though they are obliged to sit upon the ground without shelter or shade. We are advancing with a chapel, which, when completed, will be a commodious building, though only temporary. We have a day school of thirty scholars, fifteen of whom live in our family, viz. ten boys and five girls. We may without trouble collect any desirable number of children to instruct, when we have accommodations for them. At present the school is kept in a room ten feet by twelve.

This station is nearly midway between the Umlazi and Ilovu rivers, about five miles from the sea, and is favorably situated to be the central point of operations upon that part of the location between the above named rivers, comprising an area of about three hundred and seventy-five square miles, and containing a population of from ten to twelve thousand souls. To provide for the instruction of all this population, it will be necessary to establish two more out-stations, one of which will be at Unwabi, where we have commenced holding service occasionally. That place is eighteen miles from the sea and fifteen miles from this station in a north-east direction. It is central to a population of about three thousand. The people there are very desirous of having religious instruction, and have offered to furnish timber and thatch for a school-house whenever required. We propose to establish another out-station about eighteen miles west of this, near the Ilovu river, among the people of the Imbo tribe. We received a visit from Uziingela, the chief of that tribe, several weeks since, and were much interested with him. He spent the Sabbath with us, was very attentive to the preaching, and before he left, expressed a desire to have a teacher among his people. I have since made him a visit in company with Mr. McKinney. We found him exceedingly hospitable and friendly, and very inquisitive about the doctrines taught by missionaries. Very soon after our arrival, he invited us into his tent,

and began to relate what he remembered of the sermon which he heard when he visited the station, of which he gave a pretty good account, and then told all he knew of what is contained in God's word, beginning with the account of the creation. While we remained with him, the truths of the Bible were the theme of conversation. I have rarely met with a native who manifested so strong a desire to understand them as this chief did. I hope a good impression was made upon his mind. The population of this tribe is nearly or quite three thousand. We hope, with the blessing of the Lord, to establish schools and Sabbath services at these two places in a few months.

New York Indians.

LETTERS FROM MR. WRIGHT.

A severe Sickness.

In describing a prevailing epidemic among the New York Indians, Mr. Wright uses the following language, under date of February 28:

About the middle of September a case of fever occurred on the Reservation, of a character very different from any to which the Indians had been accustomed. Its commencement differed little from an ordinary attack of bilious disease; but in a few days it assumed a marked typhoid character. I was absent, attending the convention at Alleghany, and returned a few hours before the patient expired. Almost immediately another case occurred, having no connection with the former, but much more violent, which ended in the death of a lovely girl, aged sixteen, who had recently indulged a hope in the Savior. Another apparently isolated case soon occurred, which also proved fatal, and several members of the family were soon prostrated with the disease; which from that time began to rage like an epidemic. It still continues; for the present, however, there is a little apparent diminution of its violence. It would be difficult to estimate the whole number of cases. Almost every neighborhood has been visited more or less by the disease. A large proportion of the attacks have, indeed, been mild, and most might probably have recovered under such treatment as white people, when sick, receive from judicious physicians and nurses. But such treatment falls to the lot of very few sick Indians.

On the 16th of March, Mr. Wright added the following particulars:

There is no intermission in the afflictions of this people. The disease has assumed the marked characteristics of the typhus fever; and the deaths, from this and other causes, have amounted to an average of three a week since January 20. Previous to that time, from about the 20th of September, the average had been about two a week. Including one from Alleghany, and four who were off the Reservation at the time of their death, the whole number of deaths, so far as we have heard, is fifty-eight, one-half of whom were victims to the epidemic; the other half to a great variety of diseases and accidents. Reckoning children with their parents, one-half were pagans, and the other belong to the Christian party. One-half also were Buffalo emigrants, the other old residents of this Reservation. There has been also a distribution among the different tribes, Senecas, Cayugas, Onandagas, &c. in almost the exact ratio of the population.

Our churches have suffered severely. We have lost ten members out of ours, and Mr. Bliss has lost six from his. Another of his members is not expected to recover; and two of ours are sick, one rather dangerously. Of the ten members of this church who have died, six were formerly members of Mr. Bliss's church, and four of the church on the Buffalo Reservation. Five of them were probably unconscious of the approach of death, owing to the nature of the disease; the other five were all, apparently, in a very desirable frame of mind to the last, ready to go, anticipating a joyous meeting with their Redeemer, and testifying to the peace and joy afforded by the gospel in the dying hour. Most of those who were unconscious, had given a testimony by their Christian conversation before the attack of disease, that was none the less valuable.

Three excommunicated members of this church have also died. One of them had confessed his sins to the church, and then had united with the Baptist church at Tonawanda; and his death occurred on that Reservation. The other two gave evidence of repentance, one pretty satisfactory evidence before she was taken sick, the other only a day or two before she died. Two others (sisters) expressed a hope of pardon during the revival last spring; but they had had no opportunity to connect themselves with

the church, in consequence of the long protracted and painful illness of one of them. These, and the young man before alluded to in the Turkey settlement, would doubtless have made a public profession of religion, had life been spared until they could have had an opportunity for doing so. One of the excommunicated persons would probably have been restored. So that we may regard ourselves as deprived, in effect, of the labors of fourteen Christians by this mournful dispensation. Several of them were apparently among our best and most useful members.

One of these was Mr. Jones, our former interpreter. For a year or two past he has seemed to be a growing Christian, more ready than ever before to make personal efforts for the salvation of souls. He lingered for months under a painful disease, but every day, apparently, enjoying communion with God, passing through the fires, but not burned, and through the waters, but not overwhelmed, and always magnifying the riches of the grace of God.

Mr. Wright says in conclusion, "Oh pray for us, that the powerful work of the Holy Spirit may be substituted for this work of judgment."

Recent Intelligence.

WEST AFRICA.—Mr. and Mrs. Walker were in good health as late as February 7. King Glass died January 29. He was supposed to be not far from one hundred years old.

SOUTH AFRICA.—The latest communications from this mission describe the health of Mr. Bryant as being seriously impaired. Under date of November 22, he says, "When I last wrote, my health was feeble, though I believe I was able to preach. Through the good providence of God, I preached every Sabbath from the first of September to November 13. On that day I had an attack of pulmonary hemorrhage, which has again closed my mouth, at least for the present. The discharge of blood was not sufficiently copious to reduce and weaken my system, but it was a monitory symptom which I did not feel at liberty to disregard; and by the advice of Doct. Adams I have carefully abstained from public speaking, reading, singing, and all vocal exercise, except common conversation." Mr. Bryant removed to Ifumi, September 18. Prior to the date of this letter, the congregation at that station had increased to four hundred on the Sabbath. In view of this fact, he says: "It is to me a matter of deep regret that I am laid aside from preaching just at this time, when our congregation is larger and more promising than before; but I submit to the necessity the more cheerfully, knowing that God loves his own cause infinitely better than I do, and he knows better what measures to adopt for its promotion." A school was opened in October with twenty scholars, some of whom are making good progress in their studies. Mr. Bryant has from eight to twelve children and young men in his employment, with whom he spends a part of each day in giving instruction.

A general letter from the South Africa mission, dated December 4, has been received. It presents a comprehensive view of the state of the work in which our brethren are engaged; but it must be deferred.

Mr. and Mrs. Marsh and Mr. and Mrs. Rood arrived at Cape Town, in good health, December 20. They were to proceed to Natal, December 25.

GREECE.—A letter has been received from Mr. King, dated February 18. Mrs. King and his youngest child had just joined him at Malta. He still hopes to return, sooner or later, to the scene of his former labors. He has sent a petition to the Minister of Justice and to the King's Attorney in the criminal court, in accordance with the advice of his counsel, requesting them to bring the examination of his case, now going forward, to as speedy a close as possible. He also expressed his surprise at learning that an order for his arrest had been issued, inasmuch as he was not a fugitive from justice, but had left Greece in consequence of the act of the Government through those in its employ. "After the close of the examination which is now going on," Mr. King writes, "if the judges shall declare me guilty of the charges brought against me, I shall be obliged to stand two trials, one growing out of my book, the prosecution for which began in 1845, and may be taken up at any time within five years from its commencement; and the other on the charges of proselytism preferred against me last summer, and to substantiate which so many witnesses have already been examined. And should I be tried, I must of course submit to the penalty, which may be imposed, of imprisonment for a certain length of time."

BROOSA.—The present year has opened on this station in more favorable circumstances. Two individuals, who were formerly interested in the truth, but who subsequently disappointed the hopes of the missionaries, now give promise of a consistent Christian life. Mr. Schneider, under date of February 9, mentions the case of an inquirer from Koordbeleng, (a village two days north-east from Broosa,) who, with several "evangelically minded men" in that place, was cruelly beaten for his professed love of the gospel, about two years ago. He went to Broosa not long since, intending to remain there some

time, for the purpose of knowing more of the truth as it is in Jesus. Being rather poor, he sold his horse, that he might live on the avails; and that he might stay as long as possible, he used the greatest economy. He gives some evidence of having a genuine love for the gospel. According to his account, there are four or five other persons in the same village, who are much in the same state of mind as himself.

NESTORIANS.—Miss Rice arrived at Oroomiah, November 20, in company with Doct. Wright and Mr. Stoddard.

From a letter of Mr. Perkins, dated January 26, it appears that the Nestorian Patriarch, up to that time, continued to manifest very friendly feelings toward the mission, and to give them as much encouragement in their labors as they could expect. There has been much sickness at Oroomiah and in other parts of Persia of late; and the mission families have suffered to some extent; "but we have yet," says Mr. Perkins, "in all cases to acknowledge healing mercies." The labors of the brethren appeared to be attended with general prosperity.

BOMBAY.—Mr. and Mrs. Wood and Mr. Bowen arrived at Bombay, in good health, after a voyage of one hundred and seventy-two days, January 19. A letter of Mr. Bowen speaks of their accommodations as being "excellent;" and though the passage was very long, it was not on the whole unpleasant.

BORNEO.—A letter has been received from Mr. Steele, commenced October 22, and closed November 10, which indicates that, though alone in his work, he is not discouraged. "I see," he says, "better days coming."

Mr. Youngblood wrote from Singapore, December 20, saying that he and Mrs. Youngblood were expecting to embark for Borneo on the following day. They have but little prospect, however, of "being again able to engage in active missionary labors." They only hope that their "return may prevent a speedy extinction of the mission," and that every effort will be made to send them aid without delay.

AMOY.—An interesting communication has been received from Mr. Pohlman, giving full details of the mission, which will be published in the June Herald.

SANDWICH ISLANDS.—Letters have been lately received from several missionaries, the contents of which are interesting. Mr. Lyman, under date of September 3, gives an account of his school at Hilo, from which it appears that since April, 1846, seventeen of the pupils have been sent to the seminary at Lahainaluna, twenty-nine have been dismissed to become teachers, one has been taken away by his friends, and one has died. A class of twenty was received in September, 1846, and another class of thirty in June, 1847. The present number is fifty-eight, twenty-seven of whom are church members. "Perhaps we have never," says Mr. Lyman, "been less troubled in regard to the discipline of the school, than during the period under review. Whether we consider the ancient character of the Hawaiian race, or the present character of the mass of the people, it is surprising that the moral deportment of the pupils is so generally correct." Mr. Lyman adds, "The boys continue to labor about three and a half hours per day. In this way they furnish themselves with a full supply of vegetable food, and with some meat and fish. The amount of clothing furnished by their friends increases from year to year. The expense of the school to the Board, aside from the support of my family, is now about four hundred dollars a year."

A letter of Mr. Coan, dated September 7, shows that one hundred and seventeen persons were admitted to the church at Hilo during the previous year. A full report of this station will be published in the June Herald.

Mr. Emerson, writing from Waialua, September 14, and October 11, gives an account of the state of things at that station. He represents the congregation as increasing, and thirty-seven were admitted to the two churches under his care during the previous year. Further particulars will be given in the next Herald.

Under date of September 28, Mr. Parker describes the condition of the missionary work at Kaneohe. During the year past, he says, there has been more than usual indifference among the people on the subject of religion. The congregations on the Sabbath have nevertheless been respectable, orderly and attentive, and the week-day meetings are usually well attended. But few cases of discipline have occurred, and there have been some additions to the church; while others are candidates for the same privilege. Two hundred dollars have been contributed by the church to defray the expense of certain alterations in their house of worship. Mr. Parker adds: "There are two congregations on the Sabbath in my field, besides the one at the station. They are each about eight miles from this place, and there is a large number of people in the vicinity. The exercises are conducted by two graduates of the mission seminary. They were both members of Mr. Dibble's theological class, and have pursued their studies, since his death, at the same institution under the other instructors. One of them has been with me more than a year; the other only a few months. They both teach school, and one is the government superintendent of schools in this district. Neither of them has been licensed to preach."

Mr. Bishop, writing from Ewa, October 1, says that the special religious attention which prevail-

ed in the districts of Ewa and Waianae, Oahu, for nearly two years, has been gradually declining for several months past. The congregations, however, are still large and comparatively attentive. Extracts from this letter will be found in the June Herald.

Mr. Hitchcock, under date of October 12, gives an encouraging account of the state of religion in the island of Molokai. It must be deferred, however, to the next number.

A general view of the mission, prepared by Messrs. Chamberlain, Castle and Hall, will be published hereafter. From this document it appears that the number of persons admitted to the different churches, during the previous year, was fifteen hundred and eighteen. The concluding paragraph is as follows:

"In closing this very imperfect account of facts relating to missionary operations during the period since our last general meeting, we are happy to be able to say that the work of the Lord is evidently advancing; the foundations of the Lord's house are becoming more firmly established; the principles and true nature of the gospel are being better understood, and are acquiring more power and influence; the tares and the wheat are more easily distinguished, and the good and the bad are assuming their proper places. The Lord is evidently causing his own truth to progress. The Board and the mission are called upon to give God the glory, to take encouragement, and not in the least to slack their hand."

OJIBWAS.—It will be remembered that Mr. Wheeler commenced a station at Bad River, about two years ago, for the benefit of the Ojibwas in that neighborhood. The following extract from a letter of his, dated December 29, will show the progress which has been made:

"We have a comfortable dwelling-house, woodshed, school-house and barn, built of logs, and land enough cleared and fenced for the present wants of the station; and we are consequently much less cumbered with secular care than we were at the commencement of our labors here. The Indians also are making some progress in outward improvement, and give evidence of a growing attachment to this place. Six of them have built themselves houses; and others are expecting to do so the coming year. They have probably more than three times the quantity of land under cultivation now, that they had four years ago.

"They are much more industrious also than they were formerly. They have better lodges, are better dressed, and (if I may use the term in a comparative sense) are much more neat in their habits, and tidy in their personal appearance. The gospel, although it has not yet proved the power of God unto salvation to many of them, has evidently done much to soften the savage ferocity of their characters. They are much more quiet and peaceable, much less addicted to theft, violence and lawless depredations, than they once were, or than their less enlightened inland brethren now are.

"They have also made some progress in religious knowledge. For a series of years, since the missionaries have been in the country, the gospel has in various ways been so brought to bear upon them, that a few of its scattered rays have found a way into their darkened understandings. It is not often we find an Indian here who does not say that the word of God is true, and assent to its precepts as being good. But when urged to embrace it, they all, with one consent, begin "to make excuse;" and the nature of their excuses shows plainly that they love darkness rather than light, and will not come to it lest their deeds should be reproved.

"More of the Indians have resided here this year than last. Heretofore, since we have been here, they have all left the place about the first of November for the Lake, to make their fall fishing, and they have been absent during the winter. This year a number of families are remaining to spend the winter. These together, with the carpenter's and farmer's establishments, and three other lodges in our vicinity, give us a little community of some sixteen families; and we shall be able probably to sustain a small school of ten or twelve pupils all winter. We also have three public religious exercises on the Sabbath, two in Indian, and one in English, and a Bible class in English at the station Sabbath evening. The few who understand English generally attend our public exercise in that language; and those who attend our meetings in Indian, have thus far been very punctual. Some of these regard themselves as Christians; and, in many respects, they seem to be greatly changed for the better, though we do not see all that evidence of piety which we should like to see before we receive them to our communion.

"Most of the Indians of this band are yet pagans, given up to gross idolatry. But few of them can be persuaded to attend our meetings, or seem to manifest much desire for religious instruction. At the same time, when I visit them at their lodges, and endeavor to teach them the way of life, they generally receive me kindly, and often listen to what I say with apparent interest"

Home Proceedings.

CHILDREN'S FUND FOR THE EDUCATION OF HEATHEN CHILDREN.

A DESIRE is extensively felt to draw forth the sympathy and contributions of children in our

country, for the Christian education of children in the heathen world, and especially to enlist the Sabbath schools in this enterprise. As many have supposed it impossible to bring children up to a steady interest in any general object, a heathen boy or girl has been selected in some mission boarding-school; and the children of a Sabbath school, or a part of them, have engaged to raise twenty or thirty dollars annually for the support of one of these boarding scholars; who (if in Ceylon) has received some American name, in which the young donors were especially interested. In some cases, a particular heathen school, at some missionary station, has been made the object of special interest and support.

Much good has resulted from this class of efforts; and it is not meant, in what is now to be said, that the custom of supporting particular heathen children should be wholly discontinued. The appended letter, lately received from the Ceylon mission, will show that perhaps there is "a more excellent way." The system of specific objects has its difficulties. The children of the Sabbath school expect to learn too soon that their beneficiary has been selected; and they desire to hear from him too often. It throws too much correspondence on the missionaries; and then the accounts which missionaries are obliged to give of heathen youth, and even of youthful converts from heathenism, are often any thing but satisfactory to their young benefactors. In the great majority of cases, perhaps, these have been sooner or later disappointed and discouraged, and they have suffered a permanent injury in their missionary spirit.

Some years since, the London Missionary Society, in order to interest the rising generation in missions, proposed that the children should raise money enough to purchase and fit out a vessel to be used among the heathen missions. The children took hold of the object with zeal, and raised the funds for the purpose, although many thousand dollars were needed.

The Board has no such object to propose. But there is one, of a general nature and a standing importance, in which it is possible for the children of our Sabbath schools and others, in process of time, to be extensively and permanently interested,—an object adapted to the youthful mind and heart,—and that is, the bringing of the millions of heathen children to a knowledge of the gospel, by means of education in common schools and Sabbath schools, by being taught, as children are at home, to read and understand God's holy word.

It will be seen, by reference to the close of the Treasurer's list, that the Prudential Committee have opened a *Children's Fund for the Education of Heathen Children*, not a permanent fund, but a fund to be wholly expended during the year; and that all donations made by children, *for this general object*, will be entered in a separate book by the Treasurer; and that the monthly increase will be acknowledged separately. No doubt the children might in time, by uniting their efforts, raise enough to support the whole system of common schools connected with the missions under the care of the Board. It enters into the plan, that in the monthly paper issued by the Board, especially after certain contemplated changes, there shall be a department of intelligence having special reference to this fund.

The letter from the Ceylon mission, referred to above, is as follows:

At a meeting of the mission, held October 5, "the expediency of continuing the system of giving names to beneficiaries after the present list shall have been exhausted," was discussed; and I am directed to communicate to you summarily the views of the mission on the subject.

It may be proper, in the first place, to make a preliminary remark, which will go to meet one of the inquiries presented in your letter on this subject; which is, that the mission do not think it advisable to recommend any new objects to the Christian public for specific contributions. They regard the charity based on the presentation of such objects as one derived from inferior motives, upon which the missionary cause cannot safely rely for its proper maintenance; and were the expediency of having specific contributions for particular objects of missionary labor a new question, they would feel inclined to discourage the practice. But as the plan of giving names to beneficiaries has been in operation from the earliest period of the mission; and as, notwithstanding the trouble and inconvenience it has occasioned, it has been attended with many important advantages, both as an additional incentive to the contributions and prayers of God's people, and as an awakening memento to the beneficiaries themselves of the concern that is felt by their benefactors for their spiritual welfare, it is thought to be expedient, under present circumstances, to continue the practice.

It should, however, be distinctly made known to the churches that the number of names that can be given, is limited. Of boys, about forty names may be given once in two years; and not more than one third of these will be likely to pass through the upper department of the seminary. Of girls, twelve or fifteen may be given annually. Names may be given in chronological order, as they are received, and there will probably always be, as there is now, a considerable number unappropriated. It should also be distinctly made known, that the mission cannot guaranty any further information concerning these beneficiaries than is comprised in the form of annual returns, which we have adopted; which is nearly the same that was recommended to us by the Committee, a copy of which for this year I hope soon to have the pleasure of sending to the Missionary House. Occasional letters may be sent by the beneficiaries to their benefactors, and perhaps also by their instructors; but this cannot be relied on in all cases; and it would be taxing the time of a missionary too heavily to make it his duty to enter into correspondence with the benefactors of all his pupils.

FINANCES OF THE BOARD.

IT seems to be due to the friends and patrons of the Board, that they should be informed of the present state of its treasury. During the eight months which closed on the 31st of March last, the receipts amounted to $156,197, showing an excess of $27,421 over those of the corresponding period in the previous year. Still the debt of the Board, which was $31,616 on the 1st of August, 1847, had risen to the sum of $57,855 on the 31st of March, 1848, thereby awakening some solicitude as to the future. Indeed it will be seen at once that this increasing indebtedness must be arrested very soon, or the finances of the Board will be brought into serious embarrassment.

And it should be borne in mind that the present state of the treasury is not the result of any unforeseen expenditure. Hitherto the disbursements have not exceeded the amount contemplated in the estimate which the Prudential Committee submitted to the Board at its last annual meeting. In the communication which they then made, the sum of $280,000 was assumed as sufficient to meet the expenses of the current year, and also to extinguish the debt of the last year. It is still believed that this sum will be sufficient or nearly so. But if the receipts for the last third of this financial year (April, May, June and July) shall merely equal the average of the past two thirds of the year, (August to March, inclusive,) there will be a probable deficit of nearly $50,000.

DONATIONS,

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Brunswick, Cong. ch. m. c 105,10; contrib. 30,98; s. s. for Mr. Hamlin's sch. Bebek, 16,92; 153 00
- Cumberland, Cong. ch. gent. 49; la. 29,63; chil. 3,71; 82 34
- Falmouth, 1st ch. and so. 13; 2d do. 33,64; 46 64
- Harrison, Cong. ch. and so. 23 73
- Otisfield, Cong. ch. and so. 33; la. 4; 37 00
- Portland, Mater. asso. of High-st. ch. for *John W. Chickering* and *Phebe Cummings*, Ceylon, 40 00
- Saccarappa, Cong. ch. and so. 42 00
- Waterford, do. 17 00—441 71

Lincoln co. Aux. So. Rev. E. Seabury, Tr.
- Bath, Central cong. ch. and so. m. c. 275 27

Somerset co. Aux So. C. Selden, Tr.
- Monson, Cong. ch. 15 00

York co. Conf. of chs. Rev. G. W. Crossey, Tr.
- Alfred, Cong. ch. and so. 35 00
- Lebanon, do. 42 04
- Sanford, La. for John Storer, Ceylon, 20 00
- Shapleigh, Coll. 5,10; Rev. A. Loring, 5; 10 10—107 14

839 12

Frankfort, Cong. so. m. c. 17 00

856 12

NEW HAMPSHIRE.

Grafton co. Aux So. W. W. Russell, Tr.
- Lebanon, Cong. so. 2 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Brookline, Mr. Goodwin's so. 35 00
- Hancock, Gent. 35,24; la. 27,50; m. c. 42; a friend, 3; 107 74—142 74

Merrimack co. Aux. So. G. Hutchins, Tr.
- Concord, 1st cong so. wh. cons. EDWARD PHILBRICK an H. M. 125 00
- Dunbarton, A. S. 50
- East Boscawen, M. W. 26
- Henniker, Gent. 78,50; la. 67,42; m. c. 33,71; 179 63
- Pembroke, Gent. 44,81; la. 28,95; 73 76
- Warner, S. C. 1 00
- West Boscawen, S. C. S. 1; E. M. F. B. 50c; 1 50
- Wilmot, Mrs. H. Jones, 5 00—386 65

Rockingham co. Conf. of chs. J. Boardman, Tr.
- Exeter, 1st and 2d cong. so. m. c. 26 38
- Hampton, Cong. so. 20 12
- Windham, 82 52—129 02

Sullivan co. Aux. So. D. S. Dutton, Tr.
- Claremont, Cong. ch. and so. gent. 63,33; la. 59,46; m. c. 25,31; 148 10
- Cornish, Gent. 26,91; la. 25,77; a widow, 83c; 53 51
- Newport, Cong. ch. and so. m. c. 25 00—226 61

887 02

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
- Addison, Cong. ch. 22 69
- Bridport, do. 36 10
- New Haven, Chil. of mater. asso. 1 13—59 92

Caledonia co. Conf. of chs. E. Jewett, Tr.
- Cabot, Cong. ch. 11 00

Chittenden co. Aux. So. M. A. Seymour, Tr.
- Burlington, m. c. 4 50
- Hinesburgh, Ch. and so. 25 00—29 50

Franklin co. Aux. So. C. F. Safford, Tr.
- Enosburgh, Gent 60; la. 40; less c. note, 2; wh. cons. Rev. MOSES ROBERTSON an H. M. 98 00

Orleans co. Aux. So. T. Jameson, Tr.
- Albany, Cong. ch. and so. 7 22
- Craftsbury, do. 17 67
- Derby Centre, do. 20 00
- Derby Line, do. 3 80
- Newport, do. 5 50—54 19

Rutland co. Aux. So. W. Page, Tr.
- Benson, Coll 75,92; m. c. 32,86; 108 78
- Castleton, Gent. 124,50; la. 68,91; m. c. 31; U. Maynard, 10; chil. 6,59; 241 00
- Chittenden, 14 00
- Clarendon, 41 63
- East Rutland, Gent. 72; la. 46,22; m. c. 48,28; juv. miss. asso. for Dr. Scudder, 10; 176 50
- Pawlet, 74 13
- Pittsford, Gent. and la. 160; m. c. 31; A. Leach, to cons. Miss FRANCES LEACH an H. M. 100; 291 00
- Sudbury, 4 00
- Wallingford, 27 30
- West Rutland, Gent. and la. 102,89; for Mr. and Mrs Wilder, Ahmednuggur miss. 36,25; Southerland Falls, m. c. 10; 149 14-1,127 48

Windsor co. Aux. So. E. P. Nevens, Tr.
- Woodstock, Juv. sew. so. 1 47

1,381 56

Legacies—Cornwall, Rev. Jedidiah Bushnell, by J. S. Bushnell, Ex'r, 175; less disc. 1,32; Middlebury, Jerusha Frisbee, by Ira Allen, Ex'r, 125; 298 68

1,680 24

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
- Provincetown, Cong. ch. and so. 17 00
- Truro, do. 19 37—36 37

Boston, S. A. Danforth, Agent, 385 44

Essex co. North, Aux. So. J. Caldwell, Tr.
- Newbury, Centre s. s. for *George W. Campbell*, Ceylon, 10 00

Essex co. South, Aux. So. C. M. Richardson, Tr.
- Lynn, A methodist, 5 00

Rockport, Cong. ch. and so. (of wh. to cons. MATTHEW S. GILES an H. M. 100;) 150 00
Salem, Crombie-st. ch. m. c. 17 29
South Danvers, 2d cong. ch. and so. 389 78—562 07
Hampden co. Aux. So. C. Merriam, Tr.
Monson, R. Hoar, 10 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Plainfield, Cong. ch. m. c. 15 00
Lowell and vic. W. Davidson, Tr.
Lowell, A lady, 1 00
Middlesex South Conf. of chs.
Framingham, Hollis evan. ch. and so. 84; m. c. 37; 121 00
Lincoln, La. 60 00
Natick, 1st ch. and so. 67 90—248 90
Norfolk co. Aux. so. Rev. S. Harding, Tr.
Franklin, Cong. ch. and so. 33 33
Roxbury, Eliot ch. and so. gent. 174, 50; la. 69,25; young la. bible class for *Samuel H. Walley, Jr.* Ceylon, 20; 263 75—297 08
Palestine Miss. So. E. Alden, Tr.
North Abington, C. Holbrook, 5 00
Pilgrim Aux. So. J. Robbins, Tr.
Kingston, Evan. cong. ch. and so. 15 15
Taunton and Vic. Aux. so.
Arrears of subscrip. 30 00
Assonett, Cong. so. 10 00
Seekonk, Cong. so. gent. 42,70; la. 35,06; J. O. Barney, 5; 82 76—122 76
Worcester co. North, Aux. So. B. Hawkes, Tr.
Phillipston, Cong. ch. and so. 17 84
1,726 61
Cambridge, Mr. Albro's ch. and so. 138,58; m. c. 63,03; Carlisle, m. c. 24; Chelsea, Winnisimmet ch. and so. m. c. 42 41; s. s. for miss. to S. Africa, 2; E. Cambridge, evan. cong. ch. m. c. 11; 281 02
2,007 63
Legacies—Lynn, Mrs. Rachel Alley, by Peter Silver, Ex'r, (prev. rec'd, 200;) 3 00
2,010 63

CONNECTICUT.

Fairfield co. East, Aux. So. S. Sterling, Tr.
New Fairfield, E. Knapp, 12 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Greenwich, Miss S. Mead, wh. cons. LUTHER MEAD of Fitchville, O. an H. M. 100 00
Norwalk, Cong. ch. s. s. 6th fem. class, 1 00
South Norwalk, 2d cong. ch. 20 00—121 00
Hartford co. Aux. So. H. A. Perkins, Tr.
Bloomfield, Coll. 31 08
Hartford, Centre so. m. c. 4 54
Salmon Brook, Coll. 31 80
Windsor, Rainbow so. C. W. D. 10 00—77 42
Hartford co. South, Aux. So. H. S. Ward, Tr.
Southington, R. Lowry, 25 00
Litchfield co. Aux. So. C. L. Webb, Tr.
Bridgewater, Coll. 43 00
Colebrook, Cong. ch. 43,87; Rev. A. E. Ives, 10; 53 87
New Hartford North, Coll. 27,85; m. c. 32,65; Ann E. Brown, for *Ann E. Martin*, Ceylon, 12; 72 50
North Canaan, Coll. 63; m. c. 12; ack. in Mar. Her. under Hartford co. 169 37
New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, Union m. c. 23,37; Yale coll. do. 7,40; 3d ch. do. 12,78; Mrs. A. Salisbury, 150; 193 55
New Haven co. East, Aux. So. A. H. Maltby, Agent
Cheshire, H Gaylord, 3 00
Windham co. South, Aux. So. Z. Storrs, Tr.
Hampton, Gent. 18,62; la. 19,48; 38 10
Westminster, Rev. A. King, 8; la. 28,75; 36 75
Windham, 1st so. gent. and la. 38; m. c. 21,60; young la. sew. so. 15; Miss Allen's sch. 2; 76 60—151 45
752 79

Legacies—Killingly, Mrs. Nancy Hutchins, by Isaac T. Hutchins, Ex'r, 50 00
802 79

RHODE ISLAND.

Little Compton, Male and fem. miss. so. 36; Mrs. Harriet L Peckham, dec'd, 15. Providence, Benef. cong. ch. (of wh. fr. Benj. White, to cons. JAMES WHITE of Worcester, Ms. an H. M. 100; Mrs. E. D. Rathbone, for *Emily Manton Jones*, Ceylon, 20; Mrs. H. S. Dyer, for *Benjamin Dyer*, Ceylon, 20;) 636,31; 687 31

NEW YORK.

Board of For. Missions in Ref. Dutch ch. W. R. Thompson, New York, Tr.
(Of wh. for the Amoy chapel 72,32; fr. s. s. of R. D. ch. West Troy, for *Lewis Rosseau* and *Eliza Ann Taylor*, Ceylon, 40;) 783 45
Buffalo and vic. J. Crocker, Agent.
Arcade Village, J. Hooker, 3 61
Buffalo, La Fayette-st. pres. ch. 38,77; m. c. 36,88; Mrs. S. B. Stocking, for *Joseph Stocking*, Ceylon, 20; 95 65
Napoli, Cong. ch. 5 00
Perry Village, Pres. ch. 43 22—147 48
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 13 00
Fulton, Pres. ch. to cons. D. W. GARDNER an H. M. 100 00
Livonia, 30 00
Ovid, A. Joy, 25 00
Southport, Pres. ch. 14 00
West Newark, Squire Stone, 100 00—282 00
Monroe co. and Vic. E. Ely, Agent.
Nunda, 1st pres. ch. 30 75
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. D. Leavitt, wh. cons. DAVID LEAVITT, Jr. of Brooklyn, an H. M. 100; L. DeForest, for girls sch. in Beirût, 10,) 1,030 96
Oneida co. and vic. Aux. So. J. Dana, Tr.
Northern miss. so Int. 28 00
Oriskany Falls, Cong ch. m. c. 8 50
Trenton, L. Y. 3 00
Utica, 1st pres. ch. m. c. 10 25
Westmoreland, L. P. 1 00
50 75
Ded. disc. 25—50 50
Otsego co. Aux. So. Rev. A. E. Campbell, Tr.
Cherry Valley, Pres. ch. (of wh. fr. Rev. G. S. Boardman for *John Boardman*, Ceylon, 25;) 85,65; m. c. 4,67; 90 32
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Brasher Falls, Pres. ch. s. s. for free schs at Ahmednuggur, 5 00
Parishville, A young lady dec'd, 5 00—10 00
Syracuse & Vic. J. Hall, Agent.
Lysander, Pres ch. m. c. 20; Mrs. M. Townsend, 10; 30 00
Salina, Pres. ch. 30 00—60 00
Watertown & Vic. Aux. So. A. Ely, Agent.
Sacket's Harbor, Ch. 68 00
2,553 46

A friend, 50; friends to cons. Rev. JAMES P. FISHER an H. M. 50; Albany, J. B. Jermain, 10; Ballston Centre, pres. ch. 7,63; Barker, a stranger, 11; Barre, 1st cong. ch. 24,36; s. s for ed. in India, 10,19; Rev. A. H. Gaston, 5; Burlington, Mr. Hollister's so. 4; Champion, Miss P. F. Hubbard, 8; Delhi, pres. ch. 13,72; H. D. Gould, 10; Dunkirk, 16,83; Fairfield, Miss F. E West, dec'd, 75c; Freedom Plains, pres. ch. 3; Gates, Pres ch. 12,50; Holley, pres. ch. m. c. 19; Mrs. Sarah A. Perry, 10; Hopewell, ch and cong. 21; Hudson, pres. ch. 214,08; Kingsboro', Dr Yale's so. 15; S. G. Hildreth, wh. cons SYLVESTER JUDSON an H. M. 100; Madrid, Rev. S. M. Wood, 1; Newfield, a fem friend, 1; Northville, ch. and cong. 30; Port Byron, pres. ch. 6,50; a little girl 50c; River Head, fem. cent so.

8,60; Troy, 2d pres. ch. 56; m. c. 50; la. ind. so for *Sarah Sackett* and *Jane Locke Wadsworth*, Ceylon, 40; s. s. for *Frances Kellogg*, do. 20; Union, pres. ch. m. c. 17, 50; Warsaw, Mrs. S. 1; Whitehall, pres. cong. 215,50; m. c. 61,50; s. s. 5; 1,130 16

3,683 62

Legacies—Gloversville, Sidney S. Mills, by F. Steele, Ex'r, 100; int. 7; (prev. rec'd, 400:) 107; New York city, Miss Catharine B. Patton, by Rev. W Patton, G. L. Storer and S. K. Everett, Ex'rs, 1,500; Waterloo, Miss Charlotte Bailey, by Solon Massey, Ex'r, 10; 1,617 00

5,300 62

NEW JERSEY.

Belleville, Lodi s. s. 10; Chatham Village, pres. ch. 3,56; Elizabethtown, 2d pres. ch. 500; Hanover, coll. 20; Mendham, miss. so. of Hill Top sch. for *Sarah Johnson*, Ceylon, 20; Newark, 1st pres. ch. young people's miss. so. wh. cons. Miss BEULAH A. EDDY an H. M. 100; 3d pres. ch. five chil. 5; New Vernon, pres. ch. m. c. 16; Paterson, a lady, 9; Rahway, a friend, 10; Succasunna and Stanhope, pres. ch. wh. and prev. dona cons. Rev. JOHN WARD of Stanhope, an H. M. 22,22; 715 78

PENNSYLVANIA.

Allentown, pres. ch. 10,35; Catasauqua, pres. ch. 6,65; Darby, pres. ch. 40; Greencastle, a friend, 3; Honesdale, 1st pres. ch. and so. 238,31; Lewiston, F. J. H. 5; Mercersburg, African s. s. for African miss. 6; Neshamony, pres. ch. 10; Newville, Ruth Irvin, 50; Philadelphia, 1st pres. ch. a friend, 30; Silver Spring, A. Cathcart, 5; 404 31

MARYLAND.

Board of Foreign Missions in German Ref. ch. Rev. Elias Heiner, Baltimore, Tr. 500 00

VIRGINIA.

Richmond and vic. Aux. So. S. Reeve, Tr. 112 50
A female, 1; Liberty, pres ch. 10; R. G. B. 2; Shepherdstown, Mr. Hargrave's ch. 20; 33 00

145 50

DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. 27,90; juv. miss. so. for Nestorian miss. 43,89; 71 79

SOUTH CAROLINA.

Charleston and vic. Aux So. R. L. Stewart, Tr.
Charleston, Cir. ch. 276,83; dis. 2,05; James Adger, 50; Rev. J. B. Adger, 10; col'd mem. of Dr. Smyth's ch. 1,25; Sumterville, Rev. J. L. Bartlett, 15; 351 03

GEORGIA.

Cobb co. Roswell ch. 25; col'd mem. 2; Macon, H. Mead, 5; Savannah, R. Hutcheson, 100; a friend, 25; do. 10; la. African sew. so. 50; for ed. of a boy, in Mr. Wilson's sch. W. Africa, 20; 237 00

OHIO.

Western Reserve Aux. So. Rev. H. Coe, Agent.

Chagrin Falls, 18,31; H. White, and fam. 16,06;	34 37	
Fitchville,	6 00	
Hudson, Wes. Res. college,	8 27	
Mantua,	10 00	
Middlebury,	16 82	
Ravenna, Anon,	5 00	
Williamsfield dona. prev. ack. cons. Rev. GEORGE ROBERTS an H. M.		
	80 46	
Ded. countf. note,	5 00	75 46

ILLINOIS.

Alton, pres. ch. 10,50; Carrolton, do. 16,65; Griggsville, cong. ch. wh. cons. Rev. GEORGE B. HUBBARD an H. M. 50,30; Rev. G. B. H. 5; Jacksonville, pres. ch. wh. and prev. dona. cons. DANIEL C. PIERSON, DAVID A. SMITH and HENRY JONES H. M. 221; m. c. 30; s. s. miss. asso. for *David B. Ayres*, *John Adams* and *Joseph Duncan*, Ceylon, 77,72; m. c. 28c; Monticello, pres. ch. 13,67; Mrs. C. Mason, 5; Ottawa, J. G. N. 10; a girl, 50c; 440 62

MICHIGAN.

Vermontville, Cong. ch. 17 18

WISCONSIN.

Madison, 1st cong. ch. m. c. 7; Mount Zion, cong. ch. 28,25; 35 25

IOWA.

Keokuk, Pres. ch. m. c. 1 35

TENNESSEE.

Legacies—Unitia, Thomas Blackburn, by J. Dyke, 80 00

LOUISIANA.

New Orleans, 3d pres. ch. 20 75

IN FOREIGN LANDS, &c.

Alleghany, Old Town, s. s. 2; Fort Gibson, Ark. m. c. 16,85; Honolulu, C. Gelett, 10; Norwalk, Choc. na. fam. and sch. 10; Park Hill, m. c. 11,81; Wheelock, ch. 30; Umlazi, S. Africa, m. c. 1,96; 82 62

Amount of donations received in March, $13,354 69; legacies $2,048 68. Total from August 1st to March 31st, $156,197 66.

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

[This fund is for the contributions of Sabbath school and other children made expressly for this general object. It is not a permanent fund, but is to be expended during the year, and in the education of heathen girls and boys, at the missionary stations under the care of the Board. The number of children now in the mission schools, is about 12,000; and if the contributions of the children shall warrant it, the number may be greatly increased. All the contributions of children, paid into the treasury for the general object of educating heathen children, will be entered in a separate book, and the sum total, for each month, will be stated in the Missionary Herald and in the Dayspring. *Why should not the children undertake to raise the* WHOLE SUM *that is expended in educating heathen children?*]

DONATIONS IN CLOTHING, &c.

Leominster, Ms. A box, fr. Mr. Hubbard's so. for Mr. Bryant's sch. S. Africa, 33 00
Salem, Ms. 1 pr. boots and 1 pr. shoes, fr. W. Knight.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIV. JUNE, 1848. No. 6.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. COAN, SEPTEMBER 7, 1847.

Labors—Additions to the Church—Native Helpers.

THE extracts which follow, will enable the reader to form a general idea of the state of Mr. Coan's extensive and interesting charge. If we keep in mind the temptations and trials to which Hawaiian Christians are exposed, we shall feel that there is much occasion for gratitude to God, that he has preserved this large church from widespread and lamentable defection. Let it be our constant prayer that the "great Shepherd of the sheep" will still watch over them and "make" them "perfect in every good work."

Mr. Coan first presents a general view of his labors.

During the year I made six tours in Hilo and Puna, examined schools, and preached or lectured some four hundred times. I have also made numerous excursions and pastoral visits at and around the station, for conversation, prayer, religious instruction, &c. When at home, my house has been thronged most of the time, from morning till night, with natives; some desiring books, others medicine; some asking advice, others having difficulties to settle, and others wishing to converse on the things of religion.

There have been inquirers at the station, and through all the field, during the year. One hundred and seventeen, as you will see by the statistical table, were added to the church by profession. In several parts of the field there have been refreshing evidences of the presence of the Spirit. While many members of the church have slumbered, many others have been active, zealous and efficient in the work of the Lord.

Mr. Coan was also enabled to report, that not less than one hundred candidates for admission to the church stood on his list at the close of the year.

The church has been remarkably peaceful; and knowledge and stability are increasing among the members. Several protracted meetings have been held, with happy results; and I have spent several days in conference, prayer, &c. with nearly one hundred of my native deacons and helpers. I also spend considerable time with them, as I meet them in little clusters of three, five, ten, &c. when I pass through the field on my tours. Such seasons are devoted to consultation and prayer, and to giving them more specific and particular instruction in regard to the duties of their several stations. Some of these leaders are growing men; and they are giving me much assistance by their active and energetic labors, and much consolation by their steadfastness, prudence and spirituality. Others, again, fail and bring

pain and sorrow upon the pastor, and scandal upon the name of Christ.

State of the Church—Congregations.

The remarks which follow are deserving of particular attention.

There is not one of the members of the church who can boast of perfection, or who can be held up as a model of all that we wish to see in a saint. There is not one of them who does not sometimes give his pastor pain by his defects; and yet there is a host of them, over whom we rejoice as the children of God and the heirs of heaven. We feel sure that the Lord hath wrought a great and marvellous work here; and every passing year, though it developes human depravity, and gives us painful evidence of the self-deception of some and of the dark hypocrisy of others, confirms our conviction and our assurance that the hand of the Lord was in the great and protracted revival, the fruits of which have been here gathered. That there should be many tares and much chaff in the harvest, was to be expected, and was in fact expected. But we can truly say that amidst all the humiliating and deplorable evidences of man's ruin, as seen in the fickleness, the stupidity, and the hypocrisy of many who once "did run well," we have nevertheless great reason to praise God and take courage, for the thousands who hold on their way and give more or less evidence of the new birth. Making allowance for all the disadvantageous circumstances in the case, I know of no churches in our own land, in whose piety I have, on the whole, more confidence than in that of the Sandwich Islands Christians.

In contributions at the monthly concert, and in other benevolent acts and labors, they have done about as usual, during the past year, and as has been from time to time reported. They have also built or rebuilt two or three meeting-houses at out-stations, and done something to improve other places of public worship.

Mr. Coan says, in passing from this part of his report, that the members of his church are engaged "in some other commendable labors;" but of these he prefers not to speak until the fruit shall have been more fully developed.

Attendance on public worship has been uniformly good on the Sabbath; and at our weekly lectures and prayer meetings we have as large a proportion as is common in our own country; yes, larger. This holds true throughout the field; in which about thirty congregations assemble regularly on each Lord's day. Probably you would see in these thirty congregations as large a proportion of the population of Hilo and Puna, as you could find in any country or community worshipping on the Lord's day.

Schools—Romanism—General Progress.

Our common schools are all in operation, and are doing as well as could be expected. All the Protestant children of a suitable age are enrolled, and all attend school, more or less regularly. The papists have organized some half dozen schools in Hilo and Puna; but, so far as I can learn, they are in operation but a small part of the time, and even then they are very thinly attended. Their schools on this island have the appearance of little else than a pretext to keep their children from Protestant schools, and, by their easy and lax discipline, to tempt the lazy and the discontented pupils in our schools to join them.

So far as I can learn, popery remains about stationary. I know of no important change in regard to the Romanists since my last report, except the location of a priest at Hilo, and the effort to collect their scattered children and organize them into schools. They have erected no permanent buildings in this field, and it is my impression that they have not increased in numbers for three years past. They have had accessions and secessions, from time to time, but all confined to an ignorant, vicious, credulous, or unstable class.

In closing his remarks on the present condition of his field, Mr. Coan adds this valuable statement: "Physical improvements are constantly advancing at Hilo. The face of society and of nature is greatly changed. We see the transformation in dress, furniture, houses, manners, streets, yards, fences, productions, &c., &c. This is all desirable, so far as it is attended and controlled by good sense, sound morals and true religion."

Mr. Paris—Efforts for Seamen.

It will be remembered that Mr. Paris, several years ago, took charge of Kau, the southern district of the island of Hawaii. The illness and approaching death of Mrs. Paris occasioned his removal; and since that event he has not been a permanent resident in his field. Mr. Coan speaks of his arrangements as follows:

Our afflicted brother Paris, with his motherless children, has taken up his abode at Hilo. They form a portion of our family, except that for study and lodging they occupy the mission-house which was vacated by the removal of Mr. Wilcox. His plan is to make tours in Kau, as I do in my field, preach to seamen, and render me aid in my labors. By this arrangement one of us can usually be at the station, while the other is absent on tours; and it will also give a home to his children, while he makes his pastoral visits to his people in Kau.

We are now engaged in fitting up a small chapel and reading-room for seamen. The funds for this object are generously supplied by ship-masters and sailors, and by some of the foreign residents of this port.

The United States ship-of-war Cyane, Captain Du Pont, has lately made us a visit of two weeks. The Captain, who is a very intelligent man, spent much of his time in our family. The crew had liberty on shore, and we heard of no riot, quarreling or misconduct among them. This we attribute to the absence of alcohol. Captain Du Pont, with his officers and crew, put ninety-four dollars into my hands as a donation for the seamen's chapel. Oh, that the wealth which is lavished upon our navy and army, were all consecrated to enlighten and to bless the world, rather than to curse it with devastation and blood!

Statistics.

In the conclusion of his letter, Mr. Coan gives the statistics of his church for the year ending April 30, 1847, and also of the schools in Hilo and Puna. They are as follows:

Whole number received on examination,	9,196
Whole number received on certificate,	338
Received the past year on examination,	117
Received the past year on certificate,	55
Whole number dismissed to other churches,	370
Dismissed the past year,	13
Whole number deceased,	2,282
Died the past year,	228
Suspended the past year,	45
Remain suspended,	495
Excommunicated the past year,	00
Whole number excommunicated,	125
Remain excommunicated,	37
Now in good standing,	6,350
Children baptized the past year,	81
Whole number of children baptized,	3,027
Number of baptized children deceased,	217
Died the past year,	5
Marriages the past year,	92
Sabbath congregation,	500 to 1,200
Number of common schools,	38
" scholars,	2,221
" readers,	1,198
" writers,	762

In explaining this table Mr. Coan says, "You will observe that the number of schools is less than in former reports. This is in consequence of a requisition of the general superintendent, ordering many of the smaller schools to be united, that fewer teachers may be employed. Several of our schools now have one hundred and fifty or sixty pupils."

LETTERS FROM MR. EMERSON.

Waialua—Romanism.

The Herald for March, 1847, contained letters from Mr. Emerson, in which he described his return to Waialua, the station occupied by him before his removal to Lahainaluna. The condition in which he found the people in that part of Oahu, together with the reasons for the change that had taken place, were distinctly noticed in that number. In the following extracts, Mr. Emerson brings down the history of his station to the date of his first letter, September 14.

It is now fourteen months since I returned to this station, where, at that time, every thing seemed to be in a state of prostration. The condition of the church was well described in Proverbs xxiv. 30, 31. It was apparent, however, that there was life in some of the members, and what was needed, was effort to quicken it. The congregation at the station had dwindled very much, and every thing around wore a forbidding aspect. Mr. Wilcox, who had been alone nearly a year, was about to leave, so that all seemed to be covered with gloominess. Mr. Gulick arrived to fill the place of Mr. Wilcox, in about one month after we came to the station; and he has assisted, as his health would permit, in occasionally preaching to the people and superintending the schools.

In contrast with what is said above, Mr. Emerson remarks: "Our congregation at the station has been gradually and slowly increasing, during these fourteen months, and additional vigor has been apparent in the church."

In my inquiry meetings, held monthly for all who wish to talk with me in relation to the interests of their souls, I have occasion frequently to record the names of those who are returning from the papists. Two such have come to me today, and another came the last month, and several in the months previous. I am frequently called upon by the teachers of popish schools for geographies and arithmetics, and sometimes for Testaments. The latter I have often furnished gratuitously, when I could get the pro-

mise that they should be read daily in school and well taken care of. The teachers say the priests are angry with them, and threaten to turn them out of their places. But they dare not do it; as the turning out of one teacher for introducing the Bible into his school would be likely to send the whole school, parents and all, back to Protestantism again. One teacher in Koolau, I am told, left the papists, with his whole school, for this very reason, only a few weeks since. Another left them, and took his school with him, about one year ago. Another school district in Koolau, after a temporary suspension of the schools, chose a Protestant teacher in the place of a papist. This soon went to the ears of the French priest, who demanded a surrender of his scholars, and obtained seven only. Over these he placed a popish teacher, who tried hard, for two or three months, to get up a school; but at the end of that time he gave it up in despair, and left the place. Thus God is honoring his word, and showing even to this poor people such a difference between popery and Protestantism as, in many instances, to win back those who had left us, only hoping to get admittance to the church on easier terms.

Statistics—General Improvement.

Under a subsequent date, October 11, Mr. Emerson mentions the return of five or six Romanists, as having occurred after the date of the preceding letter. He also gives the statistics of his field, including Waialua and Koolau. The number of communicants in the two churches in these districts is four hundred and seven, of whom thirty-seven were admitted during the previous year. The congregation at Waialua is estimated at four hundred; that at Koolau, when he is present, at four hundred and fifty. Mr. Emerson adds: "Our hearts are on the whole a good deal encouraged. The contributions for repairing our house of worship, supporting a native preacher, &c., all included, would amount to perhaps one hundred and seventy-five dollars."

The gradual improvement of the field from a state of great prostration is very cheering to us. We trust that a good portion of the apparent gain is real. The moral aspect of the people is also quite encouraging. Cleanliness is much more regarded than it was a short time since; and wealth, with the sources of it, is gradually increasing.

We have one native preacher who is devoted to preaching and exhortation. He has been at work only a few months; of course what he may yet do, is uncertain. He appears well thus far. He is from the seminary at Lahainaluna, and his wife is from Wailuku seminary. We hope that the people among whom he labors, will ultimately support him; they are not able, however, to do so at present.

The native population does not appear to be on the increase; and it appears improbable that the country will ever be filled with a people from the aboriginal stock. Foreigners are coming into the place. There are now at Waialua eight or ten residents, all except one or two of them being married to native wives.

LETTER FROM MR. BISHOP, OCTOBER 1, 1847.

Sabbath Attendance—Morals—Industry.

THIS letter of Mr. Bishop contains his annual report respecting the condition and progress of the missionary cause, in that part of Oahu which is placed under his care. The picture has a few things which we would gladly change; but the reflecting Christian, who has duly studied the nature of the work which missions undertake to accomplish, will hardly be disappointed.

Health and prosperity have attended us through the year; and although the reviving influences of the Spirit have passed away, yet his salutary presence is seen in keeping us together as a church and people, and in the harmony and constancy of Christian purpose among most of our young converts. The special religious interest, which for nearly two years blessed the districts of Ewa and Waianae, has been gradually declining for several months past; but our congregations are still large and comparatively attentive to religious instruction, both on the Sabbath, and in our social meetings at the out-stations. Some, however, have fallen off from their steadfastness in their Christian course; but few have lapsed into any known gross sins. These few have been duly disciplined and deprived of church privileges.

There has been no falling off from the usual state of public morals in my district. The observance of the law regulating morality is enforced, and good order prevails. Drunkenness, Sabbath breaking, gaming, horse-racing, and other evils of the kind, are unknown among us. Public licentiousness is also entirely suppressed; but the evil still

exists in private, the great stain of the national character, and it is hurrying multitudes to an early grave.

Idleness and a want of enterprise are also great defects in the native character. Their repugnance to continuous labor, from day to day, seems to cut off the hope that the pure natives will ever rise high in the scale of civilization. They willingly hire themselves out to work for a short time, where their labor will secure immediate returns. Necessity also drives them to cultivate a few patches of food for themselves and families; and in the vicinities of harbors, where ships resort for supplies, they cultivate the vegetables needed, but only at high prices. A few of the common people also own horses and small herds of cattle; but all the considerable plantations of sugar-cane and coffee, and other enterprises requiring capital, are in the hands of foreigners. Coffee in small parcels, and small patches of cane in the vicinity of sugar-mills, have been cultivated by natives; but the whole experiment has been thus far rather unsuccessful, for the want of persevering enterprise.

Bad Habits—Half-Breeds—Foreigners.

Mr. Bishop describes, in the following extract, one cause of the immorality which prevails so extensively at the Islands.

The ancient manner of living of the people also throws them in the way of many dangers, against which civilized habits erect a barrier. Independent of their unrestrained domestic intercourse, their want of employment in any profitable business, for the greater part of their time, leads them into many ruinous temptations. Certain portions of the day are spent in sleep, and, consequently, the night is mostly consumed in gossiping from house to house; and it is a common practice with them to finish the night in sleep at the place where they happen to be when sleepy, instead of returning home to their families. This is one of their ancient habits, and, therefore, hard to be overcome, though fraught with many ruinous consequences to young people.

Could they be induced to work all day in some useful employment, the greater part of the difficulty in overcoming this habit would pass away, in the necessity of rest at night. These facts seem to be understood by the foreign government officers and more intelligent chiefs; and measures are now taken to remedy the evils of idleness, as fast as the slow progress of the science of government in the minds of the native rulers will permit.

The present policy is to get a large portion of the uncultivated lands, now useless in the hands of the land-holders, into the possession of the government, to sell or lease in small portions to enterprising natives or foreigners, of small capital, at low prices, on condition that they will cultivate them. This, if extensively carried into practice, will furnish employment to all natives who wish to work, and lead to a development of the resources of the country in articles for export to foreign markets, so much needed to meet the imports from other countries.

Mr. Bishop next alludes to another element in Hawaiian society, which demands the careful study of all who are laboring to elevate the nation.

There is now growing up among us an increasing class of the children of foreigners by Hawaiian mothers. They are more enterprising than the pure natives, but are as yet but partially under the religious influences around them. As a class they are exposed to the same corruptions in their morals as the natives, but they are more ready than the latter to adopt civilized habits, and are, on the whole, their superiors, both physically and mentally. The Oahu Charity School has imparted to a good many of them the rudiments of an English education; and most of them are highly respectable young men and women. The majority of the younger portion of this class are now so numerous, that none but the native schools are open to them. They are probably destined to succeed, or rather supersede, the aboriginal Hawaiians, though not for a generation or two to come. We feel it important that special measures should be taken, to throw around them a stronger moral and religious influence than they have hitherto felt. Being mostly acquainted with the English language, they are more exposed to a corrupt foreign influence, adverse to the efforts of their religious teachers, than are the pure natives. Feeling themselves above and superior to the common people, they aspire to associate with foreigners of a certain class, most of whom are unhappily destitute of correct moral principle; and this operates unfavorably in our attempts to do them good.

A kindred topic is introduced in the following extract.

The influx of foreigners is considerable, and their number is annually increasing. Among these there are some of good character and industrious habits. Such persons will be favorably received by the rulers, and encouraged to settle here. We most need agriculturists at this juncture; and they will find ready countenance in grants of land to cultivate. The greater portion of foreign residents have heretofore been traders or traffickers and mechanics, and a great multitude of vagrants from the shipping, whose influence has been anything but salutary. It is this latter class only whose presence the missionaries have deprecated.

General Improvement—Schools.

The view which Mr. Bishop takes of the Islands generally, is encouraging.

There is a steady progress in religious influence at all our stations. This influence is every where felt; and little or no opposition is made to our efforts. The sober quiet of a regular Christian government is taking the place of the former irregular and exciting scenes incident to a transition state. Improvements and changes for the better are quietly going forward, both religious and political, without any indications of a revolutionary spirit. Much of this quiet is doubtless the result of an apathetic feeling in the minds of many, a passive submission to the rule of law, rather than of enlightened principle. But in others it is not so. They are able to appreciate the blessings of a regular paternal rule, and give in their cordial adhesion to the present dynasty, with the feeling that the condition of the country is better than it has been at any previous period of their existence as a people.

The reader is aware that Mr. Richards, late the Minister of Public Instruction, died last autumn. His labors in that department seem to have been indefatigable and wisely directed. The appointment of his successor has not been announced in this country.

The school system has been conducted the past year more efficiently than heretofore; and the government has expended about forty thousand dollars in paying teachers and erecting school-houses. This sum was appropriated from the avails of the labor tax, the whole of which has been absorbed in the support of schools. The new system has been in operation but one year; and it appears thus far to work well under the efficient superintendence of Mr. Richards, the Minister of Instruction. We look upon these schools as the hope of the country; and the event of their failure, should such ever take place, we should regard as the beginning of reverses in the religious prospects of the nation. The only objectionable (though necessary) feature in the system is the compulsory nature of the law, requiring all children over a certain age to attend the schools, and taxing the labor of the people to support them. But without this feature they would cease at once.

The Protestant schools in Ewa and Waianae, the present year, are twenty-eight, and the number of scholars in both districts is nine hundred and seventeen, which is a considerable advance upon previous years. This is not so much owing to an increase of children about us, as to a more complete organization of schools than formerly.

Enterprise of the Church—Native Ministry.

The enterprise and liberality of Mr. Bishop's people, as described in the following extract, are truly gratifying.

At the beginning of the present year, our people began a contribution for the purpose of erecting a gallery in their chapel, to accommodate the crowded congregation. At the three quarterly communions, now past, they raised five hundred dollars, when I ventured to begin the work. The carpenter's job was completed in a month, at an expense of seven hundred dollars; and a hundred dollars more will be needed to complete the plastering, and also the painting of the entire house, when we shall be able to seat about eighteen hundred hearers in the building. This sum they intend to raise during the current year. This effort of the Ewa people has absorbed all their contributions; and nothing has been done, in the mean time, to relieve the funds of the Board. As soon as this work shall be completed and paid for, I shall resume the attempt to do something for the Board, as formerly.

Christians in this country feel, very naturally, a deep interest in the raising up of a native ministry at the Sandwich Islands. The facts stated below present both the light and the shade of the picture.

Waimalu, whom I described to you last year, was licensed soon after I wrote, along with another promising candidate, belonging to Mr. Armstrong's church. Waimalu is at Waianae, faithfully and successfully laboring for the good of that people. The church at Waianae has contributed one hundred and thirty-six dollars in money, during the first year of his residence with them, towards his support, besides personal presents. This, with the help of some fifty dollars from the people at Ewa, has supported him and his family through the year. One hundred dollars would suffice an ordinary native family, with the aid of a small glebe; but his household is large, consisting of ten persons, and they came there in destitution. His land was also of no avail the first year.

Mr. Bishop makes another statement in this connection, which will be read with pain: "Mr. Armstrong's licentiate has fallen into the sin of the land, and been cut off from church privileges."

LETTER FROM MR. HITCHCOCK, OCTOBER 12, 1847.

Report from Molokai.

In the brief statements which follow, Mr. Hitchcock exhibits some of the more prominent features of the missionary work on the island of Molokai. It has been remarked, in previous numbers of the Herald, that the position of this island is particularly favorable to the introduction and establishment of Christian institutions. It is not very remote from a good market, on the one hand; nor is it so immediately within the range of the corrupting influences of a seaport, on the other, as to experience to the full their blighting power. Hence we find a more regular and symmetrical development of the capacity of the people for improvement, than in almost any other part of the Islands. This statement will be confirmed, in part, by what follows.

I can now give but a very brief report concerning the station under our care. I am happy to say, however, that since my last report there has been no retrograde movement. And, if we are not deceived, no little advance for the better has been made within the last year and a half.

The protracted meetings, held nearly a year ago, are now yielding the ripe fruit; and, as subjects of conviction at those meetings, or at former periods, one hundred and seventeen now stand propounded for admission to the church at our next communion, which is to be on the first of January next. Our church will then consist of nearly one thousand members in a population of not more than five thousand.

Our meeting-house is well filled on the Sabbath; and the youth of both sexes are perhaps the most numerous part of the congregation. Our Sabbath schools, throughout the island, continue to be attended by nearly all the children; and these are receiving great good by committing to memory the word of God, and singing hymns to his praise. Our common schools are in a prosperous state. The teachers are well paid, and there are but very few children who are not daily found in the school-room.

The female department of our labors has lost none of its interest; and it is now furnishing pleasing evidence of its utility. Mothers' meetings are established in every principal district of the island; and these constitute so many benevolent societies for the relief of the poor. They are in the habit, generally, of contributing twice in the year for this object.

The monthly concert for prayer is one of our most interesting and best attended week day meetings. Hundreds assemble; and few or none attend, who do not contribute of their substance for the spread of the gospel abroad. All their gifts, even to a few potatoes, are recorded. This Monday of course is a busy day for the missionary. The presents of potatoes, kalo, bananas, eggs, fowls, mats, string, fish, and money, are brought before meeting; when all resort to the sanctuary, feeling that they are about to pray for what they have helped with their hands to promote, that is, the spread of the gospel in heathen lands. As the result of their donations at the monthly concert for ten months past, including the present, two hundred and eleven dollars have been contributed. They have recently paid to Mr. Chamberlain for the Board, to be appropriated to the seminary at Batticotta, one hundred dollars; to the Society Islands, to promote Sabbath schools, twenty dollars; to the Hawaiian Bible Society, twenty dollars; and out of the same fund they sustain a scholarship at Lahainaluna, at forty dollars per year.

The people have paid Mr. Andrews' salary in full for the two years past, at two hundred and seventy-five dollars a year; and already two hundred and twenty dollars have been given toward his salary for this year. I am hoping that

they will, besides paying Mr. Andrews, support at least one native preacher.

There are now six meeting-houses, in as many different parts of the island, in process of erection, all of stone. These, when finished, will accommodate from eighteen hundred to two thousand hearers. I hope that before six months shall have elapsed, all will be open for worship.

We have one native assistant who has been licensed to preach. He has the care of the most important out-station, connected with which are about two hundred church members. We have one more to whom we may give license soon. He is now usefully employed at the other principal out-station, and has an equal number of church members under his care. Kauwe (the licentiate) preached in our pulpit, and in our hearing; and more than came up to our expectations. I am happy to state that there has been an increasing demand for the Bible and other books, and more than usual punctuality in paying for them. We have between four and five hundred subscribers for the Hawaiian Messenger. And we have taken more money for books this year than in any two former years.

LETTER FROM MESSRS. CHAMBERLAIN, CASTLE AND HALL, OCT. 15, 1847.

As there was no meeting of the Sandwich Islands mission last year, and as, consequently, there could be no general letter written by the brethren, Messrs. Chamberlain, Castle and Hall, the secular agents at the Islands, addressed a communication to the different missionaries, requesting that letters be drawn up by them individually, containing the usual statistics, &c. &c. On receiving the materials for a tabular view of the mission, the secular agents promised to prepare one in the ordinary form, and send it to the Missionary House.

Answers from most of the stations were forwarded to Honolulu, in accordance with the foregoing request; and the present letter contains the result. "In cases where no returns have been received," say the writers, "the record of the previous year has been inserted. The record of schools is less perfect than that of the churches, too imperfect, indeed, to be quoted as the record of the entire field. As far as it goes, it doubtless gives a correct account of numbers. The blanks show the imperfections and deficiencies."

Statistics of the Churches for 1846–7.

It will be seen that from the four churches at Waimea, (Hawaii,) Kealia, Kealakekua and Molokai, no returns were received. Hence the number admitted to those churches during the twelve months preceding the date of this letter, does not appear in the sum total of persons received "on examination last year;" and some of the other columns would be slightly affected, were the omissions in this particular supplied. Still it is presumed that the subjoined table indicates the growth and present condition of the churches with tolerable accuracy.

	STATIONS.	Whole No. admitted to church on examination	Admitted to ch on certificate.	On examination last year.	Whole No. deceased.	Deceased last year.	Suspended last year.	Remain suspended.	Excommunicated last year.	Whole No. excommunicated.	Remain excommunicated.	Whole No. in regular standing.	Whole No. of baptized children.	Baptized last year.	Marriages last year.	Average cong. on the Sabbath.
Hawaii.	Hilo,	9,196	338	117	2,282	228	45	495		125	37	6,350	3,027	81	92	1,200
	Waimea,*	2,459			1,000							2,136	1,076			
	Kohala,	1,697	504	24	309	41	57	90	42	344	298	1,352	696	78	53	900
	Kailua,	2,202	234	7	373	71	41	102			6	1,573	1,546	35	78	550
	Kealia,*	586			105							782				
	Kealakekua,*	2,107			206							715				
	Kau,	1,069	215	39	172	59	32	20	3	69	63	896	267	31	26	
Maui.	1st Ch. Hana,	503	11	163	31	8	25					453		38		
	2d Ch. Hana,	295		96		3	5	5				236		49		200
	Wailuku,	1,526	100	124	120	13	21	11				1,176	936	92	60	800
	Lahainaluna,			6		1	3	3				31				
	Lahaina,	1,083	212	62	185	8	19	26	17	51	48	969	999	64	58	1,600
	Kaanapali,	255	36	96	23	3	2	5	1			213	262	115	20	
Molokai,		957			105							766	619			
Oahu.	Hauula,	301		32		9						233				450
	Kaneohe,	275	43	14	61	7	1	13	1	24	20	224	139	3	41	
	Honolulu, 1st,	1,876		113								1,548				
	Honolulu, 2d,	1,948	263	31	419	56	42	16	35	430	305	1,288	562	28	190	1,000
	Ewa,	1,772	82	414	296	22	3	3	4	150	104	1,481			81	1,200
	Waianae,	193	176	155	27	7	2	2	1	6	7	339			10	400
Kauai.	Waialua,	700	47	5	55	5				184		174	530	16	27	400
	Waioli,	221	71	14	45	9	4	6		14	11	203	81	5	39	250
	Koloa,	250	87	9	35	4	7	9	1	28		181	155	10		
	Waimea,	391	72		88	19	7	8	4	31	24	275	157	3	36	300
	Total,	31,862		1518								23,597				

* 1846.

Statistics of Schools for 1847.

The following table, it will be noticed, is very imperfect. Messrs. Chamberlain, Castle and Hall, say: "If the number of scholars not reported is in proportion to those reported, the whole number will amount to 14,991; and if the numbers in Mr. Richards's report, referred to below, are correct for all that attend school, the number of Roman Catholics will be 3,652, or a little less than one fifth of the whole."

	STATIONS.	No. of Scholars.	No. of Teachers.	Whole No. of Scholars.	Readers.	Writers.	Arithmetic.	Geography.	Letters and Spelling.	Child's Arithmetic.
Hawaii.	Hilo,	38		2,206	1,198	765	884	650	1,068	843
	Waimea,									
	Kohala,			1,068		220	157	223		483
	Kailua,	17	21	779						
	Kealia,									
	Kealakekua,									
	Kau,									
Maui.	Hana,	10		491						
	Wailuku,	27	27	878	411	163	367	256	467	
	Lahaina,	18		1,086						
	Kaanapuli,			253						
Molokai,										
Oahu.	Hauula,			346						
	Kaneoke,									
	Honolulu, 1st,									
	Honolulu, 2d,	7	15	622	377	164	146	188	187	275
	Ewa, Wainae,			917						
	Waialua,			304						
Kauai.	Waioli, (Select,)			56						
	Koloa,			473						
	Waimea,									
	Total,			9,539						

The report of Mr Richards, published in the Polynesian of May 22, states the number of pupils in the schools, including papists, as follows:

Hawaii,	6,805
Maui,	5,308
Oahu,	3,790
Kauai,	1,401
Niihau,	97
Molokai,	1,242
Total,	18,643

The statistics of three mission schools are also given in the letter of Messrs. Chamberlain, Castle and Hall. The seminary at Lahainaluna had, September 8, 1847, eighty pupils, forty of whom entered in 1847. The female seminary at Wailuku had thirty-two pupils at the commencement of the previous year; and twenty-one were received during the year. Eight were dismissed, or left; four were married; leaving forty-five on June 4, 1847. Of these, five were church members. The boarding-school at Hilo had, September 23, 1847, fifty-eight pupils, of whom twenty-seven were church members. Three entered the seminary at Lahainaluna, September, 1846, at an advanced standing, and fourteen joined the same institution, May, 1847. Thirty had been dismissed to engage in teaching, and one had died.

Kailua—Kealakekua.

In connection with the foregoing tables, Messrs. Chamberlain, Castle and Hall give extracts from some of the letters which they received, in consequence of the communication which they addressed to the missionaries, as already mentioned. A few of these extracts will be transferred to the pages of the Herald. The first is as follows:

Doct. Andrews writes: "The schools are decidedly flourishing, compared with what they have been at times. Books and slates are in greater demand; and there is more willingness to pay for them, in something available to the missionary for support, than formerly. The report shows, I think, an attendance somewhat larger than I have known since my residence here."

Doct. Andrews resides at Kailua, Hawaii. The subjoined extract is from a letter of the missionary who is stationed at Kealakekua.

Mr. Ives says: "We are not discouraged. Our last communion season at the station was the fullest we have had since Mr. Forbes left; and my meetings at the out-stations have of late been filled, and the people have seemed attentive."

Kipahulu and Kaupo.

The church at the Hana station has been recently divided, the districts of Hana and Koolau constituting Mr. Conde's field, while Kipahulu

and Kaupo have been set off to Mr. Whittlesey. Both of these brethren reside at Hana, however; and the station is designated accordingly.

Mr. Whittlesey writes as follows: "In making this my first report, I can only state things as they seem, and mention what has been done during a single year, without instituting any comparison between it and former years. The morals of the people have been good, so far as I have been made acquainted with them. We have enjoyed the presence of the Spirit, and many have been led to attend to the interests of their souls, some having been admitted to the visible church. Others, who remain apparently unconcerned, have doubtless been restrained in their sinful courses. The judge of the two districts told me that he thought there were fewer criminals than in former years. The use of potato whiskey and awa has occasioned more trouble, in some parts of the field, than any other form of iniquity; I mean, so far as the law of the land is concerned.

"In regard to education, I may say, that the effect of the changes in the school system has been beneficial. There appears to be a desire on the part of the parents, as well as children, to obtain books; and a great many books have been sold, some making payment in full. Several globe maps have been purchased for the schools. In examinations the schools appear very well, and the teachers manifest an ambition to urge on their pupils in the acquisition of knowledge.

"There has not been much given at the monthly concert. At the beginning of the year it was proposed to build a stone church at Kaupo, and the members came forward and pledged themselves to contribute for its erection; but only a small sum has been paid. They have hewn the corner stones and brought them to the place of building. The people in Kipahulu are erecting a new thatched house of worship."

Kaanapali.

Mr. Hunt states as follows: "I have been pastor of the church at Kaanapali a little more than fourteen months. My labors among that people have been confined almost entirely to the Sabbath, owing to my duties in the seminary during the week. I have, however, occasionally visited the different villages; and within this period I have conversed several times with about three hundred inquirers. During the first ten months of this period, a theological student of this seminary labored on Saturdays in the different settlements, and on the Sabbath preached at Honokohau, the last but one of the largest villages in the district. His labors were very acceptable to the people, and were in many ways productive of good. The church paid him one dollar in money each week for his two days' services. During the last four months they have enjoyed the constant services of one who is a graduate of this seminary and a candidate for the ministry. Thus far he has given promise of future usefulness. He will ere long be licensed to preach the gospel; and should he continue humble and zealous, and prove himself a good workman of whom neither he nor we need to be ashamed, it is proposed ultimately to ordain him and instal him over that people. The church at a recent meeting cordially undertook his support; which will be for the first year one hundred dollars. He married a graduate of the Female Seminary at Wailuku, who, though not a professor of religion, is nevertheless an excellent woman, and appears to enter with interest upon the duties incident to her station. There has been, during the year past, some feeling in the church, while the inquirers have greatly increased. There has not been, however, what could be considered, in the usual signification of the word, a revival.

"The schools in the district are not flourishing; the cause being found in the want of well qualified teachers. The inadequate pay which they have received, and even a failure of this for a portion of the year, have contributed to make the poor teachers more inefficient and delinquent.

"On the whole the year has been a prosperous one for the church. The attendance on public worship has been good, while the cases of discipline have been few. They have re-thatched their meeting-house, and the church members at Honokohau have built and finished a thatched house for my accommodation, when I go among them, and are now getting timbers for the roof of a stone meeting-house, the walls of which have been up for four or five years. The amount which has been contributed in money to support the gospel is seventy-two dollars and seventy-five cents; and it is the intention of the people to raise the sum to one hundred dollars or more.

"Perhaps the whole district of Kaanapali contains twelve hundred people, stretching along a coast eight miles in length and two or three in breadth. The

Roman Catholics have made but little progress in this field, and are now at a dead stand, probably on the retrograde. The people of the whole field are contiguous to Lahaina market. Hence they reap many of the advantages, with but few of the disadvantages, of such a port."

Mr. Smith is represented as saying, that the schools connected with the Second Church of Honolulu have advanced one hundred per cent.

Koloa—Conclusion.

Doct. Smith, of Koloa, writes as follows: "Since Mr. Richards has been at the head of the department of instruction, the schools in our district have improved in several respects. The teachers are better paid, and they have better schoolhouses.

"There has been an unusual number of deaths among the adults this year; and there is much reason to believe that the population is rapidly decreasing. On a list which I have kept since the year began, I find recorded sixty-nine deaths and sixteen births in this district, from Wabiawa to Kapaa," a distance of about seventy miles along the sea coast.

Messrs. Chamberlain, Castle and Hall conclude their letter in the following language.

In closing this very imperfect account of facts, relating to missionary operations during the period since our last general meeting, we are happy to be able to say that the work of the Lord is evidently advancing; the foundations of the Lord's house are becoming more firmly established; the principles and true nature of the gospel are being better understood, and are acquiring more power and influence; the tares and the wheat are more easily distinguished, and the good and the bad are assuming their proper places. The Lord is evidently causing his own truth to progress. The Board and the mission are called upon to give God the glory, to take encouragement, and not in the least to slack their hand.

LETTER FROM MR. HUNT, NOVEMBER 8, 1847.

A new Licentiate.

It is gratifying to learn that our brethren at the Islands have been able, within a comparatively short period, to set apart several natives to the work of making known the message of salvation to their countrymen. Although the mission have hitherto felt themselves warranted in giving this weighty commission to but very few Hawaiians, it may be hoped that the Lord of the harvest will henceforward raise up many who will be sharers with our brethren in their responsible labors.

In the present letter, Mr. Hunt gives a detailed and interesting account of a young man who has lately received licensure.

Last Thursday was an interesting day in Lahainaluna. A promising candidate for the ministry was then licensed to preach the gospel. Kauwealoha was a graduate of the last class, and had been connected with this seminary for six years. His standing has been high, and his religious character unblemished. His diligence made him exemplary as a student, while his consistent piety secured him the love of his teachers and the respect and confidence of his fellow pupils. His warmth of heart and earnestness of manner, united with correct views and good sense, made him a welcome speaker in our church meetings, and contributed much to the life of piety in the school.

We valued him highly as a helper in the government of the school; not for his authority, for none was vested in him; but for the restraining influence which his presence and character exerted over others. His public exercises were always creditable. The rules of the institution require manual labor from all the students; and though in the latter part of his course he was superior to most of his fellows in age and standing, yet he was ever ready, either as a superintendent, or as a laborer under another or in a teacher's family, to fill up his appointed hours with such work as was given him.

For a Hawaiian of his attainments, he exhibited a good degree of deference and humility. His warm heart was drawn out in his addresses to the throne of grace. These possessed an unction that is rarely noticed among these Islanders. Most native Christians pray with little apparent feeling, and often with a familiarity, rapidity and coarseness, that seem to be irreverent and even impudent. But Kauwealoha united humility with boldness, reverence with familiarity, warmth of feeling with a due regard to the manner and matter of his address. There was no other whom I used so often, and with such decided preference, to call on to pray.

For years he has had the ministry in view; and hopes have centred in him

and in two or three kindred spirits, the dashing of which would greatly affect our prospects in regard to a native ministry. His purpose has remained unshaken. He has been repeatedly solicited by those in authority to take office under government; but he has turned away from these calls to competence and honor. The Governor of Hawaii (a former graduate) recently addressed him a letter, offering him the office of judge in the northern district of that island. His reply was in this strain: "In looking over the Islands, I see many competent to fill the office you have offered me, who would be glad of the appointment. There are not wanting those who, from preference, are ready to fill all the offices in your gift. The avenues to wealth and honor are crowded. But I do not find those who are competent and willing to preach the gospel. No; go to your own; seek from among them those who will manage the affairs of the kingdom. I want to preach the gospel." A worthy reply, and one full of promise!

His choice seems to be of the heart. He has from the first said he wished to return to the Island whence he came, (Hawaii,) and assist the pastor who received him first to the company of God's people; but, at the same time, he left his entire disposal to the discretion of his teachers. After a residence here in the vicinity of Lahaina, in sight of the shipping and of foreigners, and of native and foreign officials, there is a great reluctance, on the part of very many of our graduates, to return to the distant and secluded and naturally the most benighted portions of the group. This is one of the evils attending the location of the school at this place. But Kauwealoha was one of the last class who was willing to go and preach the gospel to the poor.

Having married a wife from the female seminary at Wailuku who was not a member of the church, but to whom he was ardently attached, and who was in every other respect qualified for the station, his pastor, believing him to have transgressed the plain precept of the Apostle, refused to accept of him as a laborer in his great and needy field. During the interim, he had resided for a few weeks in the family of his wife's father at Kaanapali. Not wishing to be idle, he had obtained leave of the pastor of that small church to labor during the week at the different villages throughout the field, and on the Sabbath repair to the most distant and least favored of all. He entered upon the work with characteristic zeal, and soon secured the affections of the people. At a church meeting which I attended, they requested him to reside permanently among them; and out of their deep poverty they pledged him one hundred dollars for his support.

At this stage it appeared advisable to execute our long-cherished purpose of licensing him to preach. Accordingly, several brethren being present from this and neighboring stations, he was formally examined, four days ago, and authorized to preach the gospel in all places whither the Lord should call him. His statement of the rise and progress of his religious feelings was made in a becoming spirit; while his examination on the doctrines and precepts of the Bible was sustained in a manner creditable alike to him and to the school in which he had been trained. His deportment, too, was humble and sincere. The cheerful countenances of the several examiners anticipated the unanimous vote with which he was thus commissioned to preach the "everlasting gospel."

He returned the same day to his field. Should he prove himself a "workman who needeth not to be ashamed" and able to "endure hardness as a good soldier," it is proposed ultimately to ordain him and instal him as pastor of that church. But here we must "make haste slowly," though we are aware that stability can never be given to Hawaiian character, especially to a Hawaiian ministry, without venturing to throw upon them, by degrees, the responsibility of their own institutions. But time must be allowed to develope, under God, individual and national character, however desirous our patrons may be to "press this mission to its results."

Pious young Men—Kaanapali.

The reader will be sorry to learn, from the following paragraph, that the attention of pious young men in the seminary at Lahainaluna is in danger of being diverted from the ministry. But do we not often see the same preference for secular employment in this country, even where there is less excuse for it?

We have but one individual in the present senior class, whose heart inclines him to the ministry. The recent promotion of a few graduates to posts of honor, —one to the office of governor of Hawaii, and another to that of supreme judge of the same island, and others to that of government surveyors, &c.,—has filled

the minds of most of our professedly pious students with a thirst for like distinction. The self-denying labors of a Hawaiian preacher, in the remote and dark districts of his native land, have but little attraction to the mind of one whose whole vision is filled with a royal button or a gilded hat ribbon. But our hope is in the great Shepherd, who will raise up under-shepherds to care for and feed his flock.

In addition to the duties devolving on Mr. Hunt in the seminary, he has charge, as will be remembered, of the district of Kaanapali, which lies north of Lahaina. The extracts which follow, are from the report on this part of his labors.

I have continued my labors at Kaanapali during the year embraced in this report. My strength, however, is given to my duties in the seminary. My relation as pastor amounts, therefore, to but little more than that of a stated supply. Even these Sabbath labors have been frequently interrupted. Still I have several times been through the field on successive Saturdays, preaching to the people in their several school-houses, and conversing individually and repeatedly with about three hundred inquirers. But my distance from them, and the partial acquaintance which these occasional interviews permit me to cultivate, take much from the delight which these pastoral visits would in other circumstances afford. That I can cultivate the field so imperfectly, only makes the little which I do about as painful as pleasurable. In riding from village to village, I often am weighed down with the reflection that I am obliged to perform the duties of a pastor, without that acquaintance with the people individually which every pastor should possess. Hence, in deciding on admissions to the church, I have been obliged to rely more than I otherwise would on the knowledge and opinions of my elders. But I have never been hasty in my admissions. I find myself less and less inclined to be so; for, as with all my brethren, the more acquainted I become with Hawaiian character, the less confidence I have in their appearance and professions. Still, I doubt not but many souls will reach heaven out of that little flock. Many, I trust, have been added during my connection with them of such as will be saved.

During the year embraced in this report, ninety-seven were admitted to the church at Kaanapali on examination, and three by letter. Among the former was one person who was excommunicated a year before, for idolatry, and who now appears well. The contributions have amounted to about eighty dollars in money; and the church has been rethatched.

The national holiday, July 31, was devoted to a children's temperance celebration, with addresses, marches, flying banners, singing, and, in conclusion, a dinner in a cocoanut grove. All present in our crowded church,—parents, teachers, children and scholars,—pledged themselves to drink "wai wale no," ("water only.") The schools are not prosperous, the reason being that we have poor teachers, who are poorly paid. The papists have made no advance, to my knowledge; though several have returned, some confessing their sin and folly, others to live without God, and having no hope.

Death of an aged Christian.

During the month of September last, Hezekiah, one of our old men, and an elder in the church, deceased. He was one of the sixteen original members of the church at its organization, in September, 1840, and had been, from the first, a pillar in that temple of God. I had not long been pastor of the church before his meek and appropriate demeanor attracted my attention and invited my acquaintance. He was always in his place, and seemed to be always possessed of the same warm and devotional feelings. He was bent with age; yet his infirmities and poverty did not weaken his arm for every good work. He was a praying man; and, as he seemed only lingering on the shores of time, he kept his lamp burning in readiness for the coming of the Bridegroom. A few years since he was brought low, and was rejoicing in the prospect of a peaceful departure; but, like Hezekiah of old, his life was prolonged for an appointed season. Again he is prostrated; but his infirmities are increased with the burden of accumulated years.

During his last illness I repeatedly visited his humble hut. By low stooping I could enter, but having entered, could not stand erect. His feeble and wasting body was stretched upon a simple mat which lay on the ground, his head resting on a pillow of the same material, a rude kapa alone covering his body. A hard lot; and yet habit had made even such a bed soft to his callous limbs! His wife, also a devoted Christian, I generally found by his side, brushing, with a rude fan, the flies from his emaciated face. Dependent on his daily cultivation of a few potatoes, two or three miles inland,

for a scanty subsistence, they were, therefore, reduced immediately to actual want. But Kauwealoha saw their distress and went to their relief. He and his wife, denying themselves a better tenement, immediately took up their abode under the humble roof of the sufferer, providing them with food, and watching over the dying, day and night, with filial tenderness. Thus were the good man's last days made comfortable. On visiting him the first time after hearing of his sickness, I found him as above described. I sat down on the mat by his side and took his hand. He looked up with a smile saying, "I am blessed." "Is it possible?" "This is love indeed," referring, doubtless, to my taking the trouble of visiting him. I said to him, "Your body is wasting away, but how is your soul?" Putting his hand on his breast, he said at once, "There is light here!" "But have you no fear?" said I. "No fear, no fear," he promptly replied. "What is your desire?" I asked. "I wish to go and be with Jesus," said he, looking up as if watching for his appearing. "Do you pray much?" I asked, remarking that many in bodily distress forgot their prayers. Replying in the affirmative, I asked him again for what he prayed. He replied, "for myself, for the brethren, for the world." Having talked with him in a manner appropriate to the occasion, I knelt by his side and commended him to his Savior. Such was the character of succeeding visits, only his mind seemed more and more bright and hopeful. Kauwealoha told me he was much in prayer, and that during the night in which he died, he wished the light to be kept burning brightly, that he might notice the hour of his departure and go knowingly into eternity. "The memory of the just is blessed;" and I shall love (and what Christian will not love?) to meet that poor aged Sandwich Islander in heaven.

LETTER FROM MR. CLARK, NOVEMBER 15, 1847.

The Wailuku Station.

MR. CLARK is still at Wailuku. The statistics of his church will be found in the table which forms a part of the letter of Messrs. Chamberlain, Castle and Hall, published in the present number of the Herald. The present letter contains other information of interest in regard to his station.

My labors have been continued the past year without any material interruption from sickness or other causes. In January, a protracted meeting was held at the station and well attended, and a good degree of interest manifested. In April thirty-four persons were admitted to the church on profession. None have been received since that time except by letter. There has been apparently less interest on the subject of religion the past year than the year preceding, though there has been no serious defection.

Considerable interest has been manifested in the study of the Bible. A large part of our public exercises have consisted in a familiar exposition of the Scriptures, both of the Old and New Testaments, taking them in course. We hope in this way to go through with the whole Bible. A thorough knowledge of the divine oracles we consider the most effectual antidote to popery. We have little fear of this insidious enemy, if our people can be well instructed in the Bible, and be made to feel the value of the knowledge derived directly from this store-house of their faith. They will be slow to give up this knowledge for the mummeries taught them by the Romish priests. Sabbath schools are continued as heretofore, under the superintendence of Mr. Bailey. I have three services on the Sabbath, besides the exposition of the "daily food," or the seven verses for the week. A service is also attended nearly every day in the week in some part of the parish.

As the thatched roof of our meeting-house has become leaky, the people have decided to replace it by a shingle roof. This will cost from one to two thousand dollars. The contributions for the past year have been devoted mainly to this object. About six hundred dollars in money have been paid in, and considerable more subscribed for this object. A native preacher is sustained, as last year, at Honuaula, by contributions from the church.

In August we received a visit from Rev. Mr. Geddie, on his way from Nova Scotia to the New Caledonia Islands. He gave our people some account of the origin of his mission, the state of the people in New Caledonia, &c.; and they contributed twenty dollars to aid in planting the gospel in that group of islands. They seem to appreciate the good they have derived from the gospel, and are anxious to impart it to other dark places in the Pacific. They would have willingly given much more, if they had not been burdened with the work of repairing their house of worship.

It appears from this letter of Mr. Clark that the common schools which come under his notice, "have been somewhat revived." The additional fact is communicated, that about six hundred children pledged themselves, at a celebration in July last, to entire abstinence from spirits, awa and tobacco. In the following extract, Mr. Clark gives his opinion of the young man, whose licensure has been mentioned in the foregoing letter of Mr. Hunt.

I visited Lahainaluna, week before last, to join the brethren there in giving a license to Kauwealoha, a recent graduate of the seminary. The candidate sustained an examination much to our satisfaction. He is the fourth or fifth who has received license since our last general meeting. Kaili, whom I mentioned in my last report, continues to be useful as a preacher. We expect much help from these men and from others who are candidates for this good work; but our friends must not expect that the Islands are soon to be supplied with a competent native ministry, in such a sense as to supersede the necessity of missionary labor.

West Africa.

LETTERS FROM MR. WALKER.

Health—Schools—Preaching.

In several communications, having different dates, Mr. Walker has brought down the history of this mission to February 7. The most interesting fact, especially in the present scarcity of laborers in West Africa, is the continued health of himself and wife. It is earnestly to be hoped that both may be spared till they can be joined by other missionaries, a number of whom are anxious to depart for the Gaboon by the first opportunity.

Under date of December 31, Mr. Walker speaks of the state of the mission, and his own labors, as follows:

Nothing of peculiar interest has occurred since my last letter. We have enjoyed almost uninterrupted health since Mr. Wilson left. Last week, for the first time since his departure, I failed of writing and preaching a Mpongwe sermon. And it is but seldom that I have failed to preach at Prince Glass's town on the Sabbath.

The school at Baraka has been very well attended through the year, and the pupils have made very good progress in their studies. We have recently adopted the rule, that there must be improvement in knowledge and scholarship, or the children cannot be entitled to the quarterly present which we have given them.

There is an amazing difference in the scholars. Some boys came from Kama a few months ago, and attended school the last quarter, who now read much better than other boys who have been in the school three years. There was a good attendance of the parents at the last examination; and they were amazed to hear boys, of three months' standing, strangers from a people not very much respected here, reading much better than their own children, who have been in the schools as many years.

The preaching during the past year has been uninterrupted; and for the last six months it has been very well attended. I have visited King George's once in three months, and the school there has answered my expectations. But the people there are in a wretched condition. You will probably recollect that about four years ago a "tiger palaver" very much disturbed the people, and suspended the school for some months. Now the elephants are eating up all their crops, and the people are suffering extremely from hunger. The teacher came here soon after the last quarterly examination, and brought along three of his boys, and they remained in the school about a month.

King George's Town—Bad Economy—The French.

The readers of the Herald will remember that King George's town is on the opposite side of the river from Baraka, at a distance of some twenty-five miles, and has been deeply involved in the slave trade.

This state of things at King George's can be traced directly to the sins of the people. Intemperance is consuming them; consequently they are idle and effeminate, and cannot contend with an elephant at all. Again, they go to the Bushmen, and buy ivory on credit, and never pay; and there has hardly been a day within the last four years (and probably I might say ten) when some of King George's people have not been in the bush country in irons for these delinquencies. Now they cannot, as formerly, buy food of the bushmen; and, of course, they are reduced to great straits. The last time I was there, King George was deploring the suppression of the slave trade as the cause of all his poverty. But nothing can be plainer than the fact,

that the slave trade has made them drunkards, almost obliterated their sense of right and wrong, and now the people are reaping a terrible harvest of sorrow, and no one can tell where it will end. And still there is no place in the world where we are more cordially received and better entertained, as far as they have the means of doing any thing for us. But they want one thing, and that is "the one thing needful." The gospel and the Spirit can make them new creatures in Christ Jesus. A new creation, indeed, it must be.

Mr. Walker remarks that there has been occasional preaching at other points, not mentioned above; and at such places the attention has been good.

I wonder if Christians in America consider what wretched economy has been practiced in regard to this mission. Four missionaries here, instead of one, would not double the expense of the mission. I have neither time nor strength now to write an appeal; and if I had, I do not know that I should attempt it. We are not discouraged. As long as we have life and a little health we shall spend it here. It is not so bad, after all, to be "beaten three times without knowing it." But our leader is never beaten, he is never taken by surprise. And ultimate victory is certain, though we all die. Be assured that we shall not despair.

Under the same date Mr. Walker adds: "The relations of this people to the French have not changed in the least. We hear of very stringent measures to compel the people to receive the presents from the French authorities; but they do not come from a reliable source. Still they are sufficient to keep the people in a very uneasy and unsettled state." He also says, "Our own relations to the French are as friendly as ever. The Admiral has called on us twice since Mr. Wilson left; and the officers of the station are as friendly as usual."

The Treaty confirmed—Death of King Glass.

On the 10th of January, Mr. Walker wrote again as follows:

Last week there was a great gathering of kings and chiefs to receive their annual presents from the French; and, for the first time, King Glass and his people have gone, with the exception of Toko. If old Case had been living, King Glass would not have dared to go there. But now he gets what he has long desired. Still Haman sits in the gate! All this avails nothing so long as Toko holds out.

The attendance on public worship has been very good until the last two Sabbaths. Yesterday there were so few present, that I gave up my Mpongwe services and preached in English; but before the exercises were closed, the house was filled. The excitement makes the people very irregular; but they do come nevertheless.

Four weeks later, February 7, Mr. Walker announced an occurrence of some interest:

King Glass died on the morning of January 29; and his successor is now in process of being installed, or crowned, (if you choose to call it so.) King Glass was probably not far from one hundred years old. He was a man of naturally amiable disposition, but of little positive character or influence; and lately, he had become very much afraid of a second attack of the French on the place, and he probably would have abdicated rather than witness another bombardment. This is the reason why he went down and took dinner with the French and received the presents. While his brother, Old Case, lived, King Glass dared not go to the French, or receive any thing from them.

It is certainly somewhat remarkable that this aged man, after having signed the treaty of cession to the French, which has been so often mentioned in previous numbers of the Herald, should have lived just long enough to confirm the act by receiving the presents made to him for that purpose. From the day on which the gift was put into his hands, he neither ate nor drank, but went down at once to his grave.

Mr. Walker concludes by saying, "We are still in good health; and we have, of course, much cause for gratitude, by reason of our having the privilege of laboring so long, without interruption, in a land like this."

South Africa.

LETTER FROM THE MISSION, DECEMBER 4, 1847.

Description of the Locations.

It is the design of the letter from which the following extracts have been taken, to present a general view of the operations of the mission, in its present enlarged and most promising field.

After a passing allusion to the intention of the colonial government, "in assigning the natives places of residence, to separate, as far as shall be found practicable, the barbarian from the civilized man;" and after speaking of the Commission appointed to carry out this intention, which consisted (finally) of William Stanger and Thomas Shepstone, Esquires, Lieutenant Gibb, of the Royal Engineers, and Messrs. Lindley and Adams; the brethren proceed to describe the five allotments of territory which have been already granted, premising that five other allotments will probably be made at a future day. The "Bay," frequently referred to in this letter, it will be understood, is the Bay of Natal, indicated by "Port Natal" on the accompanying map.

Of the five locations already reported, your missionaries have possession of three. The Umlazi location is about twenty by twenty-five miles; the Inanda, about the same; the Umvoti, twelve by twenty; making together twelve hundred and forty square miles, with a population of about thirty thousand. We now feel pretty sure it will be found necessary to enlarge some of these locations, and that they will be made to comprise at least fifteen hundred square miles.

Before the next planting season, (or before next July,) two other locations will, in all probability, be made on the coast south-west of the Bay, comprising from seven hundred to one thousand square miles; and this region is as thick ly inhabited as perhaps any equal portion of the Natal territory.

The missionaries of the Wesleyan So ciety have agreed to leave us in the un disturbed possession of the coast from the Umtogela to the Umzimkulu river. Between these rivers, a distance of one hundred and sixty miles, there will be five locations, comprising about twenty-five hundred square miles, with a population not far from fifty thousand. This

is our present field. If we had men, we could enlarge it; but more of this hereafter.

The boundaries of the locations have thus far been fixed quite in accordance with our wishes. Yet the granting us what we much desired in regard to the Umlazi location, has made it necessary that Doct. Adams should leave his old station, and remove about twelve miles to the south-west, and twelve miles further from the Bay. The north-east boundary of his location is the Umlazi River, which runs very near his house. There he would have been altogether on one side of his people. Now he has them on every side, and almost too thick to thrive. This location is on the coast, between the Umlazi and Umkumazi rivers, and extends inland from twenty to twenty-five miles.

The Umvoti location, occupied by Mr. A. Grout, has not so great an extent of sea-coast, but reaches (or will reach, as now agreed on by the Commissioners) further inland.

The Inanda location, as a whole, lies north of the Bay, and the part of it nearest that place is at a distance of fifteen miles. But two of its boundaries, the southern and eastern, have as yet been definitely fixed. On the north and west there is room to extend as far as the necessities of the people, in the judgment of the Commissioners, shall require.

The Missionary Stations.

The letter of the mission next points out the stations at present occupied by the brethren. The one assigned to Mr. A. Grout is called Umvoti; the next in order, in the care of Mr. L. Grout, is Umsunduzi; the name of Mr. Lindley's is Inanda; Umlazi has been transferred from Doct. Adams's former abode to his present; the place which he left, at which Mr. McKinney now resides, is called Umlazi River; and Mr. Bryant's station is called Ifumi.

Beginning on the north-east and proceeding south-west, Mr. A. Grout is stationed six miles from the sea and forty-eight from the Bay; Mr. L. Grout, on a part of the Inanda location, about fifteen miles from the sea and thirty from the Bay; Mr. Lindley, fifteen from the sea and twenty-two from the Bay; Doct. Adams, twenty-two from the Bay on the south-west side, and five from the sea; Mr. Bryant, at Ifumi, thirty-four from the Bay and seven from the sea. Mr. McKinney is residing in the house formerly occupied by Doct. Adams, near the Umlazi River. From the above, you may possibly obtain a sufficiently correct idea of our field of labor, and also of our several localities in it.

Labors at Umlazi—Results.

But the reader will be anxious to learn the progress of the missionary work at the different stations. The following account of what has been done at Umlazi, must be understood of the old station, which Doct. Adams occupied till last summer, and which is now in charge of Mr. McKinney. Amanzimtote is near the place now known as Umlazi, where Doct. Adams at present resides.

The usual Sabbath services have been maintained at the Umlazi station. There have been Sabbath school and catechetical exercises, a sermon, and a catechetical meeting, making three services, with short intervals between them. The evening service for reading and explaining the Scriptures, with prayer, has also been continued. With some interruptions, there has been preaching at Amanzimtote on the Sabbath; and since the 1st of January, a Sabbath or catechetical school. The congregation has there varied from a hundred to a thousand or more. If the weather is favorable, a large congregation usually assembles. Mr. and Mrs. Bryant removed from Umlazi to that place early in the year; and he has conducted the usual Sabbath services there when his health would allow; and when compelled to relinquish preaching, the services were conducted, under his superintendence and direction, by Nembula, a native assistant.

The congregations at both Umlazi and Amanzimtote are orderly, and listen with apparent interest to the truths of God's word; and although no special interest has been generally manifested, yet there have been cases of unusual seriousness, and we trust there are several who are fully persuaded of the importance of seeking the salvation of their souls. One man, Nembula, was baptized and received into church fellowship on the first Sabbath in May; and there are four candidates for church-membership, who will probably be received at the next communion season. There is also another individual, who gives evidence, as we think, of having experienced a saving change. The seed sown on this station has sprung up and yielded fruit; and we believe we shall yet see the same kind of fruit in much greater abundance.

The day school at Umlazi has been

kept up a part of the year, the attendance varying from twenty to seventy scholars. In June last, circumstances rendered it necessary, as was thought, to suspend it. About the beginning of the year, a day school, under the superintendence of Doct. Adams, was commenced at Amanzimtote, and in very encouraging circumstances. The number of scholars regularly attending was about sixty, and they generally manifested much interest in learning. It was, however, found necessary to occupy the building in which this school was held as a family residence; and since that time, for want of a suitable room, the number of scholars has diminished to half of its original number. The want alluded to will, however, be soon supplied.

In addition to the labors at Umlazi and Amanzimtote, a service was sustained at Unwabi, among the Amaceli people. This place is about ten miles from old Umlazi, and about fifteen north-east from new Umlazi, being also eighteen from the sea.

During the year, three school books in the Zulu language have been printed at the Umlazi station, in editions of fifteen hundred each. The last two consist entirely of select portions of the Old and New Testaments.

Umvoti.

At the Umvoti station, the Sabbath congregation has varied from seventy-five to three hundred, the attendance being smallest in winter and largest in summer. The day school at this station has been kept up during the year, with the exception of an occasional vacation of a few days. The number of scholars has been sixty-three. Only twenty-three, however, could be called regular attendants. The improvement made by those who have regularly attended, is highly gratifying. The others, living further off and most of them across the river, which they have often not been able to ford, have made less progress. This school has been taught entirely by Untaba, a native assistant of whom we expected something, and who has not disappointed our expectation. By this, however, we do not mean that his efficiency is all we could desire. We mean that it is valuable, and we believe that its value will become much greater than it now is. He is a teacher of religion as well as of letters, and we trust he is a chosen instrument for the accomplishment of much good.

Once a week, the girls of the school have been taught needle-work by Mrs. Grout; and their proficiency has been such that several of them are now employed to do plain sewing, for which they receive compensation.

During five months of the year, Mr. Grout has taught an evening school of sixteen regular attendants, and in the progress made by his pupils, feels amply rewarded for his labor. One evening in the week has been devoted to writing, and one to a religious meeting.

As much of the time as she has been able to do so, Mrs. Grout has held a weekly meeting with the women. The number attending this meeting has not been great, but the good effected by it is not unimportant. On these occasions, some have confessed themselves great sinners, and said they trembled in view of eternity. Some of them say they pray with deep interest, and desire above all things to be saved. Indeed, we may confidently say the influences of the divine Spirit have not been entirely withheld from this station.

In regard to Untaba and another individual, the mission bear the following testimony.

For some months past, Untaba, the native teacher mentioned above, has taken a firm stand against whatever he believed to be wrong, and practiced without hesitation whatever he believed to be right. The grace of God has enabled him to break the chain of custom and to overcome the fear of man. The evidence of a change of heart in him was so abundant and satisfactory, that he has been baptized, and will form a part of the church soon to be organized at this place.

Of another individual, a married man about thirty years of age, we have much hope. He has declared against polygamy by refusing to take a second wife, for whom he had contracted before the truth of God had reached his heart. He has procured clothing for himself and wife, and is now at work to procure the means of living in a civilized and Christian manner. His deportment, ever since he first opened his mind to his missionary, has been serious and exemplary. He converses with the people on religious subjects, prays with them, and takes part in prayer meetings. We trust, at no very distant day, to see him joined to the people of God by a public profession of his faith. On this location, a goodly number appear interested in the subject of religion. Several in one kraal have

expressed a wish to repent and be saved, and are desirous that prayer meetings should be held at their place.

Other Stations.

It will be borne in mind that Mr. Bryant is now at Ifumi. The flattering prospects of that station deepen his regret that his health is not better.

At Ifumi, the station once occupied by Mr. Lindley, the standard of the cross has again been erected, and, it is hoped, with better prospect of permanency than when the attempt was made some years ago. A small dwelling-house has been completed, and public worship has been sustained for several months. The congregation has regularly increased from week to week, and been more orderly and attentive than was expected. Several have expressed their gratification that a missionary was residing among them; but it is not known that any feel especially interested in the subject of religion.

At Inanda, where Mr. Lindley has a house nearly ready for the reception of his family, the people are numerous, and up to the present time have manifested nothing but the very best feeling toward him and his object.

At Umsunduzi, a part of the Inanda location about fifteen miles distant from Mr. Lindley, Mr. L. Grout has nearly completed a small dwelling-house, and hopes soon to commence uninterrupted operations, with very encouraging prospects of permanency and success.

Mr. McKinney is for the present at Umlazi River, where he is pursuing the study of the Zulu language, in the acquirement of which he has made such progress as enables him to hold a school, and also a short service on the Sabbath.

More Missionaries Needed.

Messrs. Marsh and Rood, who are alluded to in the following paragraph, arrived at Cape Town, December 20, and were to proceed to Natal, December 25.

We are expecting with interest the arrival of the two missionaries yet promised us, and when permitted to do so, shall give them a hearty welcome; such a one as their own brothers and sisters could hardly give them, were they to go back again.

But we much need four missionaries, in addition to the two expected. There are several important, yet unoccupied points in our field, which ought not to be left open. The Government is very desirous that every considerable community of natives should be immediately supplied with a faithful religious teacher. At distances varying from ten to twenty miles from the stations we now occupy, there are at least six such communities, which we ought not to overlook.

It is the intention of the Prudential Committee to send additional missionaries into the field, as soon as practicable.

Conclusion.

When we look back on past days of darkness and discouragement; when we consider the many important changes which have taken place in this country since our arrival in it, and that every such change, however disheartening at the time, has actually resulted in an improvement of our circumstances and prospects; when we consider the number of people within our reach, and the disposition they generally manifest toward missionaries and their instructions; when we consider the peculiar circumstances of these barbarians, under the authority of an enlightened, and, at least as far as they are concerned, liberal government, and as exposed to corruption from foreign vice; above all, when we consider the marks of divine approbation bestowed on our labors during the past year, and the many nameless circumstances and influences which plainly say to us, "Go forward;" we cannot but feel it our duty strongly to urge the importance of sending us, in addition to the two expected, four men, able in mind, body and spirit, to do good service.

Syria.

REPORT OF THE 'ABEIH STATION.

State of the Schools.

THIS communication contains a review of the labors and operations of the 'Abeih station for 1847. The character and influence of the schools, under the care of the brethren at 'Abeih, will appear from the following statements.

We have had in operation, during the principal part of the year, five free schools, in the five following villages, namely, 'Abeih, Kefr Metta, Ainab, Aitath and Aramôn; besides the girls' school taught on the mission premises. There has also been a flourishing school,

for about one third of the year, at Ain Anûb.

The average number of scholars in constant attendance in these seven schools is one hundred and eighty-three. The whole number enrolled on the teachers' lists, as having attended some portion of the time, is three hundred and fifty. Of this number, two hundred and thirty-two, or about two thirds, are Druzes; and one hundred and eighteen Christians; two hundred and thirty-four being boys, and one hundred and sixteen girls.

The number of schools in operation at the present time, including the girls' school, is six; one having been lately discontinued on account of immorality in the teacher. Of the five men now employed as teachers, two are members of our church and hopefully pious. The remaining three are thoroughly Protestant in their views and serious in their deportment. All our teachers, except one, have now had several years' experience in teaching; and, although they are still many degrees below perfection, they have improved in various respects, and are a good deal better qualified for this particular work than they were at first. The improvement of the scholars in spelling, reading and writing, is in general satisfactory. More important is their improvement in knowledge of the Scriptures and in moral deportment.

The books used in these schools are the Scriptures, Pilgrim's Progress, Kempis's Imitation of Christ, Mr. Smith's treatise on the work of the Spirit, Gallaudet's Child's Book on the Soul; together with sundry smaller books issued from the mission press, all of which are of a strictly moral and religious character. Much religious instruction is also given orally in all the schools, as well by the teachers, as by the missionary and the native assistant

It is an interesting fact that about two thirds of the children in the mountain schools are Druzes. Indeed it may be said with truth that here we have by far the most important means of gaining access to the Druze mind. The mission desire, very much, to open additional schools; and the Druzes are importuning them to do so. But the necessary funds are wanting. "By the last advices from the Missionary House," say the brethren, "the painful necessity is laid upon us of curtailing this important branch of our work, as well as others, when there are weighty reasons for enlarging it."

The female school on the mission premises, taught by the native girls in Mr. Whiting's family, is entitled to a separate notice. This school has been steadily increasing in usefulness and in favor with the people. The number of pupils and applicants increased, until it was thought best to make a selection, receiving those only who were the most regular in their attendance, and of the most suitable age. Out of thirty who had attended, with more or less regularity, seventeen were selected; and this has been about the average number. Of these, four are Druze girls, five are Protestants, and the rest Maronites, Grecks, and Greek Catholics. They are taught reading, writing, sewing and knitting; and a class are just beginning to learn the first principles of arithmetic. The pupils are increasingly fond of the school, and have made laudable proficiency in their studies. They have also improved very manifestly in their whole demeanor, both at school and at home. Daily scriptural instruction is given by the teachers; besides which Mrs. Whiting is accustomed to spend an hour or two every Saturday, in catechizing the children and in familiarly explaining to them the leading truths of the gospel. Their serious attention and docility on these occasions is highly encouraging. About half of these children come to the Sabbath school, and also attend divine service at our chapel. From this little school two promising girls have lately been taken, as boarding pupils, into the family of Doct. De Forest at Beirût.

Sunday Schools—Preaching.

The report next proceeds to speak of the Sunday schools taught at 'Abeih.

Between the two public services on the Lord's day, two Sunday schools are held; one in the chapel, for the boys attending the free school in our village, taught by one of our native brethren, who is assisted by the teacher of the day school; the other, for girls, is held at the school-room on the mission premises. In both these schools, scriptural instruction is given in connection with the Union Questions, one volume of which, in Arabic, has been printed at our press in Beirût; and in both, much use is made of the Assembly's and Watts's Catechisms. It is an interesting fact, that although the children are of so many different sects, we can give them sound religious instruction with the utmost freedom, and yet no opposition is made to it.

In relation to the public and formal proclamation of the gospel, our brethren write as follows:

The two Arabic services, on the Lord's day, have been kept up as they were last year. The attendance, during the principal part of the year, did not vary much from what it was the preceding year; that is, the average number of adult natives present has been a little above thirty; and the number of children about thirty. On some occasions we have had nearly twice this number of adults and children. During the last few months of the year, the regular congregation has increased a little by means of an additional class of pupils lately received into the seminary. The people usually listen with serious attention to the preaching of the Word; thus presenting a striking contrast to the noisy, irreverent assemblies that are generally seen in the native churches in this country. Sometimes a degree of solemnity has pervaded our little congregation, which seemed to indicate that the truth was taking hold of the conscience and the heart.

The Sunday morning service at Aitath, held at the house of our school-master in that village, has been kept up during the year, with some interruptions. Only a few persons besides the family of the teacher usually attend this meeting; but these few, it is hoped, have derived some benefit from it. We deem it a useful service, even if it were only for the edification of this single family. The teacher himself, it will be remembered, was the leading man in that little secession from the Greek church, which took place at Sook el-Ghurb nearly two years ago. He is now a member of our church, and, we trust, a sincere disciple of Christ. His aged mother, who was mentioned in our accounts of that secession as an interesting inquirer, has lost nothing of her interest in the truth. We sometimes hope that this poor old woman has really been taught of the Spirit.

Itinerary Labors—Visits.

After an allusion to Mr. Whiting's visit to Jerusalem, in company with Professor Fisk, in May, 1847, during which he found much encouragement in his conversations with the people whom he saw, the report proceeds as follows:

Repeated tours have been made in different parts of the country by the native helpers connected with this station, for the purpose of distributing books and publishing the gospel. Besides our old book distributer, Tannus es-Sabungy, we have employed in the colporteur service, to a considerable extent, Asaad el-Maalûf, one of our school-masters. This man, being fluent in speech, well versed in the Scriptures, shrewd in argument, and withal serious in his manner, and, as we trust, truly pious, seems well qualified for this department of labor. His journals, (some of which have been sent home,) furnish evidence that his tours among the people are useful.

In almost every place visited by these native brethren, they found people ready to listen to them; many eager to receive books; and not a few disgusted with the corruptions that prevail in their churches under the name of religion, and longing for something better. In several of their journeys our colporteurs were accompanied by Khalil-el-Khoory, one of our Hasbeiya brethren; who, during his long exile from home, was ever ready to engage with his whole heart in efforts to spread the gospel, and was never so happy as when endeavoring to lead some poor ignorant sinner to the knowledge of the truth. Our other Hasbeiya exiles, who were members of the seminary, also spent considerable time, during their vacations, in visiting some of the villages in their native district; and there is reason to think their intercourse with the people was useful.

It is hoped that the persecuted Hasbeiyans will soon be able, not only to worship God according to the dictates of their consciences, but also to do something for the erring and benighted around them.

One other department of labor, of no little importance, remains to be noticed.

A report which aims to give an account of the various kinds of evangelical labor performed at the station, would not be complete without noticing visits and conversational preaching. Not many of our days pass, in which some portion of time is not spent in making or receiving visits. Sometimes a large part of the day is thus occupied; and if these visits are not turned to good account, as opportunities for pressing the truths of the gospel upon the consciences of individuals, the fault is usually our own. In this species of effort our native brethren also are able to do much good. And although, like ourselves, they need to have more of the love of Christ and the love of souls, in their hearts, yet we trust they do exert a good influence, not only among the people of the village, but also among visitors from abroad, the

number of whom during the past year has been increasingly large.

Additions to the Church.

It has been announced in the Herald already, that seven persons were admitted to the church at 'Abeih in August last. In allusion to this interesting event, the brethren say:

This accession to our little church, though not large, was nevertheless an occasion of great joy and encouragement to our hearts. We doubt not that many besides ourselves, who have watched with prayerful interest the course of events in this mission, participate in our joys and hopes, in view of these tokens of the divine favor.

Our friends will be interested to learn that, at a recent communion season, it was our happiness to receive to the fellowship of the church an English gentleman, residing in a neighboring village, who has for years been a regular attendant on our preaching at Beirût and 'Abeih, and who humbly hopes that the truth he has so long heard, has at length, by the blessing of God, led him to Christ. The wife of this gentlemen joined us, at the same time, by certificate from a Presbyterian church in London. If these eight persons who have joined us on profession of their faith during this year, together with the three who were received by our brethren of the Beirût station, shall prove to be all of them, or even half of them, savingly converted, surely our labor is not in vain in the Lord. And we feel that we ought to add, to the praise of divine grace, and for the further encouragement of those who pray for us, that even now, as the year is closing, and we are writing this brief sketch of its labors, there are some indications of the gracious presence of the Lord among us. Some few minds, we trust, have recently been awakened, and seem to be under the special teachings of the Holy Spirit. We are not without hope that one or two precious souls have been brought in true penitence to the Savior's feet, and that there is joy over them in heaven. In these solemn circumstances, we close our annual report, with our eyes, our hearts, and our hopes directed upwards; and asking our friends and brethren, while they join us in grateful praise to God for his goodness, to join also in the earnest prayer that he will, of his boundless grace, open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it.

Nestorians.

LETTER FROM MR. PERKINS, JANUARY 26, 1848.

Koordistan—Nooroolah Bey—Mar Shimon.

In the present communication Mr. Perkins first alludes to the Nestorian Patriarch, now at Oroomiah. It seems that nothing of special interest has occurred in relation to this individual, since the date of the letters in which his case was particularly mentioned. He continues to exhibit very friendly feelings towards the mission; and he gives our brethren as much encouragement in their labors as could be expected from him. They have been taught in various ways, however, that their trust at all times should be only in the God of missions. Passing from the Patriarch himself to his ancient home, Mr. Perkins writes as follows:

Affairs in the Koordish mountains, though as yet rather unsettled, are still evidently tending towards order, under the Turkish power. A garrison of several hundred Turkish soldiers, with a Colonel at their head, still occupies Bâsh Kŭlaah, a fortress about thirty miles north-east of Julamerk; and Turkish troops will doubtless be kept in the Hakkary country, till the authority of the Porte is effectually established throughout those wild regions.

The Nestorian mountaineers naturally feel galled, in common with the Koords; as a system of taxation is introduced and enforced among them, contrasting it with the wild freedom to which they have been accustomed; and many of them, in their deep poverty, must probably find it, for a time, an oppressive burden. We cannot doubt, however, that their condition will be greatly improved in the end by this system, as they now have the protection of a regular government, whatever temporary inconvenience they may experience from the change.

Nooroolah Bey, that bloody foe of the Nestorians, is in better favor with the Turks than we could desire; though his authority for the time is superseded by the commander of the Turkish troops, above named. The Nestorian Patriarch will probably never venture back into Koordistan, unless compelled to do so, while his formidable adversary is at large there; as he would have serious fears for his life, were he to expose himself to the stratagems of so bitter and wily a foe. The Chief and the Turkish agents

in the mountains have often sent messages to Mar Shimon, strongly urging him to go to them, or meet their delegates half way for a conference; but he refuses to yield to their importunity, till he can have better vouchers for his security. Whether that practised marauder, Nooroolah Bey, is to continue the chief of the Hakkary Koords, remains to be seen. We believe, however, as we have often said before, that the Lord will so control all the political movements in that hitherto formidable country, as to render it readily accessible, at no distant day, to heralds of the gospel.

Schools—Seminaries—Pilgrim's Progress.

Mr. Perkins is not able to speak of the presence of the Holy Spirit among the Nestorians, in his convicting and converting power, as the brethren of this mission have so often done of late. He says, however, "We would be grateful that we may report to you the consistent lives of the mass of our converts." And the general labors of the mission seem to be in a prosperous state.

Mr. Stocking thinks that our numerous village schools, (which are under his supervision,) are more interesting and promising the present season, than at any previous period. The same is true also of our female seminary, in regard to the general order, industry and improvement of the pupils, though we have said so much in its praise in former years. It is a wonderfully interesting object in this benighted land; a very worthy, though humble off-shoot of Mount Holyoke Seminary, which it naturally adopts as its model. And hardly less interesting is our male seminary, the school of the prophets, the members of which in their new quarters at Seir, though deprived of Mr. Stoddard's superintendence during his sickness, and having the advantage of only the occasional labors of other members of the mission, as their respective duties will permit, have still, with very few exceptions, been exemplary in their deportment, and done well in their studies, under the instruction of the Nestorian teachers, who are pious, good men, and trustworthy for natives. Our anticipations of the great advantages of this retired place for our male seminary, over its location in the city, have been fully verified hitherto, particularly in the order that has characterized it, under the limited superintendence by members of the mission which the scholars have enjoyed during Mr. Stoddard's sickness this winter.

The congregations which are assembled to hear the gospel at the stated places for preaching, are described as large and attentive.

We commenced printing the Pilgrim's Progress last autumn. After going through about one-fourth of it, we arrested the work to print a small spelling-book and a Scripture question-book, which were much needed for our schools. The spelling-book is finished, and the question-book is almost completed. We hope, therefore, to resume the Pilgrim's Progress after a few days; and, if prospered, we may complete it in the course of three or four months. This wonderful book will doubtless stand next to the holy Scriptures, in the issues of our press, as a means of carrying forward the reformation of the Nestorians. It is eminently adapted to the tastes of this primitive, oriental people; and it is grateful to us to contemplate the incalculable influence which we may reasonably hope it will exert, in promoting a revival of pure religion in this ancient church.

Success of Popery—Its Teachings.

It is some time since we have alluded to the subject of popery in our missionary field. We are thankful to be able to inform you that this system has, for several of the past years, seemed to make but little progress among the Nestorians. Since the Patriarch came to Oroomiah, last summer, some who had been proselyted, have returned to the Nestorian fold. A circumstance attending the return of one of these proselytes I may mention; as it is likely to exert, and is exerting, an important influence in enlightening the Nestorians on the subject of popery, and guarding them against the efforts of its wily propagators.

The individual in question was a priest, who, in company with two or three other native papal priests, had written a book, entitled "Theology," dictated to them from the Latin canons of the Romish church by their Jesuit guide, who is a Frenchman. The Jesuit assembled these native priests several hours in a day, for some months, in a private apartment, and there dictated to them from the Latin page a translation into the Nestorian language, which each priest copied separately, word for word, from the lips of the Jesuit, and thus prepared for himself a manual for his future use.

No other person was allowed access to this clerical conclave, while they were thus engaged.

When the priest in question returned to the Nestorian church, he brought with him his Romish book of canons, which, though dignified with the title of "Theology," is found to be made up, to a great extent, of the abominations of the "Confessional," and particularly the "Dispensations" extended to the "holy confessors" in their licentious indulgences in confessing females. The frightfully revolting character of these disclosures in this well authenticated book, translated thus directly from the Latin canons of the Romish Church, has produced a powerful sensation among the Nestorians, and set the tide of their feelings more strongly than ever against a church which, according to her own showing, thus demonstrates herself to be the "mother of harlots."

The Jesuit who dictated the translation of these canons, has been very anxious to obtain the copy which has become accessible to persons for whom it was not designed, as mentioned above.

In observing the sensation created among the Nestorians, by the disclosure of these secret abominations of popery, the query has arisen in my mind, whether these same Latin canons are in use by papal priests in Protestant America; or is the revolting system shorn of some of its most hideous features there, to render it tolerable in a land of light and freedom? If such Romish canons are in use in America, by the polished clergymen of the papal church, and the fact were to be disclosed so far as decency will allow, the shock which such a revelation would produce there, to the prejudice of a system which fosters and practices such enormities, must of course be far greater than it is among the Nestorians.

It is not merely the secret iniquities of popery, as thus brought to light, that are strongly turning the feelings of the Nestorians against Romanism; but also the revolting character of much of the public instructions of its advocates. A specimen of this public teaching was related to me the other day by a Nestorian priest, who is a worthy man, and a zealous advocate of the truth. Happening to be in a village containing a number of papal families and a church, and a French Jesuit being in the church at the time, inculcating his system, the Nestorian priest joined the assembly to gratify his curiosity. The Jesuit's theme was the efficacious intercession of Mary, which he pronounced to be all-powerful, and earnestly exhorted his hearers to avail themselves of it, by addressing their prayers directly to this virgin "mother of God." And to establish his doctrine, he made the following declaration: "When our Lord Jesus Christ was crucified, he fell down from his cross, and lay groaning and wallowing in the mud and filth created by his own blood and that of his fellow-sufferers. His mother standing near, the Savior directed an imploring cry to her for help, on which she compassionated his case, and removed him to dry ground. If, therefore," continued the Jesuit, "our Lord himself besought the virgin to help him, is there not even greater reason for men to pray to her for succor and salvation?"

The feelings of this Nestorian priest, and of a few other Nestorians who were present, were strongly roused by a fabrication so blasphemous; and some of the native papists raised an indignant murmur against it. Even the unenlightened portions of the people have far too much truth in their minds, to allow them readily to receive such revolting representations of Christianity, though urged to do so by a polished Frenchman.

Amoy.

LETTER FROM MR. POHLMAN, DECEMBER 18, 1847.

Sabbath Services—Monthly Concert.

THE design of Mr. Pohlman in the present communication is to exhibit, somewhat in detail, the operations of the mission during the year 1847.

He first speaks of the labors of the Sabbath. "The exercises of public worship have begun to assume the form and order of such services in Christian lands. The chapel is opened at nine o'clock in the morning and at three in the afternoon; when the usual attendants come and take their seats, with as much punctuality and regularity as church goers at home." "Passers-by are coming in and going out; some, however, remain during the whole service; while the stated hearers sit quietly, sing, hear, and engage with apparent interest in the solemnities of God's house." At half past five in the afternoon, a meeting is held in Mr. Pohlman's study, for free conversation on the topics which have been discussed during the day. This is attended by persons employed by the mission and a few others.

The Chinese monthly concert is becoming more and more interesting. "A full house is drawn together to see and hear. A paper, previously prepared, is read in the colloquial language; such as the history of some mission, memoirs of remarkable converts, accounts of persecutions, or statistics of missionary operations." At the concert for December, 1847, the journal of teacher U, the native evangelist of the mission, who made a tour to his native village in Canton province last summer, was read. One fact mentioned by him is worthy of special attention. "No where did he find that bitter hostility to foreigners, which is so manifest in the provincial city of Canton;" and Mr. Pohlman infers that the natives in the interior of the province are as docile and friendly as at the more northern ports. The influence of the monthly concert appears to be very happy on those who are present.

Bible Class—Meetings for Females.

Mr. Pohlman next refers to the arrangements which have been made for the study of the Scriptures. It is nearly four years since the first Bible class was formed at Amoy; and it is an interesting fact, that weekly meetings have been kept up to the date of this letter. "Since July last," Mr. Pohlman writes, "we have been engaged on the Epistles, taking up character by character, phrase by phrase, and verse by verse, and dwelling at some length on the great and important truths therein revealed." "In the class there are twenty or twenty-five, almost half of whom take an active part, reading and answering questions; while the other regular attendants, and often many besides, listen quietly to what is said. We have completed in this way the Epistle to the Galatians; and we are now in Ephesians." In 1846, a second Bible class was formed for the study of the Old Testament; part of an afternoon is every week devoted to this object.

A meeting is also held on Tuesday afternoon for the benefit of Chinese women; "and the attendance of many of the same persons, at every succeeding meeting, inspires the hope that God may be operating on their hearts and drawing them to himself." It is proposed soon to commence another exercise of the kind, in a large school-room, in a more central position. Female missionaries, it would seem, may have opportunities for doing good at Amoy, almost without limit. "The Chinese women are frank and friendly," Mr. Pohlman says, "and esteem it a privilege to be noticed by our ladies. Girls can be obtained in great numbers for schools. In fine, a boundless field is open to any Christian female, who can acquire enough of the language to hold intercourse with the hundreds and thousands of mothers and daughters, now perfectly accessible in every part of the city."

Interviews with Visitors—The Church.

Those afternoons of the week that are not taken up by the engagements already mentioned, are spent at the chapel, in receiving visiters, in distributing tracts, in religious exercises, and in personal conversation. It is a principal object on these occasions, to interest persons who have little or no acquaintance with the missionaries, in their plans and labors. "The church members sometimes give spirited exhortations to their fellow countrymen, and, not unfrequently, interesting discussions ensue." A similar meeting has been commenced, in the forenoon of each day, in one of the vacant houses on the site which has been selected for a new house of worship. This meeting is conducted by teacher U. "At times the room is crowded to overflowing; and the hearers attend well to the exhortations given."

Mr. Pohlman next passes to the church under the care of the mission.

Last year it was my happy lot to record the gathering in of the first fruits at this station. The two old disciples have maintained a good profession; and to them has been added a third member, who has been already referred to as a "native evangelist." U-teng-eng, or as he is called here, Teacher U, is one of the first fruits of the mission to Siam, and joined us as a native helper on the 1st of March last. As already intimated he is a native of Canton province, and, at the age of twenty-one, left his home to seek his fortune abroad. At Bangkok he was brought into contact with the truth as it is in Jesus, and entertained a hope of pardon. It is nearly four years since he made a profession of religion, and he is now about thirty years of age. As his mental abilities are rather superior, and he speaks the Amoy dialect intelligibly, our constant prayer is that he may be sanctified and prepared for eminent usefulness as a preacher of the gospel to his fellow countrymen. This young convert should be especially remembered of God's people in their prayers for the salvation of China.

Ante-communion Meeting.

After alluding to the Thursday prayer meeting for Chinamen, Mr. Pohlman proceeds as follows:

A sort of church meeting, held on Saturday preceding communion, has been solemn; and it has afforded satisfactory evidence that a real work of grace has been wrought in the hearts of the church members. Then we have opened our hearts to each other, and conversed

freely on personal religion; each one stating, without reserve, his doubts and fears, his trials and temptations. At the last meeting of this kind, held on the fourth instant, as we were about to separate, I took occasion to ask each one what profit he derived from the frequent commemoration of the Lord's Supper. The answers were so characteristic of what I know to be the prevailing temperament of the converts, that I cannot give you a better idea of their piety than by recording them.

Teacher U is often in trouble from the state of his family, his absence from them, their opposition to the religion of Jesus, and their constant desire that he should return and live at home. He replied that a contemplation of the sufferings of Christ, his mission to this wicked world, his whole life of ignominy, his agony and death, cheered and animated him; and he derived fresh courage and strength from remembering Jesus at the Supper. Old Hok-kui-peyh is cheerful and happy, takes bright views of things, and may be called a lively Christian. He said it was the grace and favor, the amazing loving-kindness of Christ in dying for sinners, that attracted his attention, and revived his soul in approaching the table of the Lord. Old Un-sia-peyh is a careful and humble believer, and has deep views of sin and his vileness in the sight of a holy God. He replied that in coming to the Lord's Supper, he was overcome with a sense of his nothingness and utter unworthiness; that he was defiled and useless, and not fit to be a welcome guest at such a feast. These replies, so much in character with the predominant state of their minds, gave an opportunity for administering advice and caution suited to each case.

After such seasons of preparation and self-examination, we have anew consecrated ourselves to God, from month to month, at his table. Not unfrequently the scenes of this sacred occasion have been such as to fill our hearts with gladness and our lips with praise. The trio of converts, the spectators, the whole band of twelve around the sacred board, the solemn stillness and the appropriate exercises, have all conduced to impress us with holy feelings, and led us to the earnest prayer that the time to favor Zion would come in Amoy, and our little one become a thousand.

Excursions.

A due proportion of time has been spent in making tours of exploration. For example, four days were spent in visiting Cheang-chau, about thirty miles from Amoy, and one of the largest cities in the province; and two days were devoted to an excursion to Tong-an, twenty-five miles north of Amoy.

One place to which we have delighted to go, should be especially noted. It is the highest mountain peak, situated near the centre of Amoy island, and affording a prospect of the harbors, villages and main land, for several miles around. To this we have made several visits. It is the best sun-rise view in all this region; and hence its name Kwan-jit-tai, which means "see-sun-terrace." The history of Amoy says, "At cock-crowing, from afar you see the sun, like a fiery chariot, jumping forth from the sea, amidst scarlet waters and azure vapors, wonderful to behold." The distance from our houses to the top is about eight miles; and the moving throngs, and the many villages on the road, furnish ample opportunities for speaking and giving away tracts. On passing through the city, we take the high road, on which there is a continued series of villages, until we reach the ascent.

A temple situated not far from the top is called "the cloudy summit recess;" and a little below is a village in the midst of fine table land. Here a resting place is afforded, and the villagers come out, men, women and children, to see the white strangers, supplying us with seats, tea, water, or anything they may have for our accommodation. I should like to convey an adequate idea of the view from the highest peak. The Chinese are struck with the variety and beauty of the scenery; but what arrests the eye of the Christian, is the multitude of souls. Villages bestud the plain, like figures in a rich carpet. Nearly all the one hundred and thirty-six villages on Amoy are visible, and many also on the main land. If any one doubts of the work to be done here, let him "come and see."

Cheang-chau—Romanists—Other Places.

The following notices of Cheang-chau will be read with interest.

A second visit to Cheang-chau in March last, and a third in the month of September, have impressed me with the practicability and importance of extending our efforts to it without delay. We were absent two days each trip. The scenery, the reception, and every thing connected with the excursions, rendered

them pleasant and long to be remembered. Large and attentive assemblies listened to our exhortations; which from the places and circumstances in which we were speaking, partook of the nature of harangues rather than ordinary discourses. We found our stock of books not half large enough for furnishing supplies to the readers. In March we entered the city early in the morning, four in number, each having a bundle of sheet tracts, which were given to the respectable as we passed along the wide and well paved streets. Soon we were under an escort of soldiers, who came to lead us around, and protect us from insult and injury.

I shall not soon forget that beautiful morning, nor the affability of the people, and the kind treatment which we every where received at their hands. All seemed to vie with each other in seeing that we were properly treated. Bundles of selected books, Gospels, and Christian Almanacs, were sent to the chief officers and literary men of the city.

Cheang-chau is the name given to one of the ten larger departments of the Fuh-kien province, and is bounded on the east by the department in which Amoy is situated. The name is taken from the River Cheang, which runs through it. The chief city has the same name as the department.

Medhurst's Dictionary, Mr. Pohlman says, is designed to illustrate the language spoken in the department of Cheang-chau. The people are enterprising, and multitudes remove to other places. A large majority of all the Chinese in the Indian Archipelago, excepting Borneo perhaps, are from Cheang-chau.

The city of Cheang-chau has been compared to New York. Its walls are about five miles in circumference, in a good state of preservation. The valley, in which the city is beautifully situated, is ten or fifteen miles wide, and twenty or twenty-five miles long. The entire population of this valley has been supposed to amount to one million. The main streets are wider than those in Amoy, and are well furnished with shops. Silk manufactories, dyeing establishments, and large sugar operations, are carried on in the suburbs. The place carries on a brisk trade with Amoy, and is celebrated for its great number of literary men. It is said that one of these is now writing a history of Christianity, for the information of his fellow citizens.

Near the city there is a Roman Catholic village, which we visited. The priest is a Spaniard, and received us with the usual caution of his order. There are five hundred persons in the village, of whom three hundred are members of the church; that is, they repeat the catechism, and attend to the instructions of the priest. With a zeal worthy of imitation, they have erected a neat house of worship, at an expense of three thousand dollars. The priest receives one hundred dollars from home; the rest of his support must come from the people on the spot, or from those who are friendly to his object in China.

The valley of the Cheang River is under good cultivation, and villages line the whole course of the stream on both banks. Cheoh-bey is a large town, which, with eighteen villages near it, is said to number not far from three hundred thousand souls. Hai-teng is another town and the chief of a district, a beautiful, quiet place, where we received every attention. Such is the field opening to us in this direction, a field "white unto the harvest," where we can now either send natives, or go ourselves in perfect security, to settle down as Roman Catholic priests do, preaching the gospel and teaching thousands and myriads the way of everlasting life and glory.

Mr. Pohlman next describes an excursion made to Tong-an, in company with Messrs. Stronach, Peet and Lloyd. But as an account of this visit, prepared by Mr. Peet, was published in the Herald for March, 1848, a notice of it at this time will be omitted.

Visit from Chinese Officers—Schools—Chapel.

The friendliness of the Chinese officials at Amoy has been mentioned in previous numbers of the Herald. "They have in no way opposed our labors," says Mr. Pohlman; "and 'to be let alone' is all we need, and all we expect, until sovereign grace shall make them the subjects of Christ's kingdom."

On the 10th instant we were visited, for the first time, by four of the five high Mandarins of Amoy. We have hitherto received visits only from the Mayor, the Military Commandant, and the Inspector of Customs; but the two principal Mandarins, one civil and the other naval, had never come in person to our residences, and always sent their cards by way of returning our visits to them. Now, however, the Taou-tai or Prefect, who is the principal civil Mandarin, at the invitation of the three officers above named, came along with them.

Their object was to see experiments in electricity as well as pay us a visit. After examining daguerreotypes, the microscope and the telescope, Mr. Doty performed a series of experiments on the electric machine recently received from America. The cause of electricity and the general principles of electric phenomena, were stated to them by teacher U, in the court dialect. At the close a good charge from the Leyden jar gave them convincing proof of the power of the subtile fluid. They were surprised, and expressed themselves full believers in electric shocks causing lightning and thunder. This is an important point gained, inasmuch as the most foolish and erroneous ideas are afloat in the minds of all classes in regard to lightning and its effects. The general opinion is, that there is a "god of thunder and lightning," who presides over the fiery element, and hurls his thunderbolts at all who are the subjects of his just indignation, striking a death-blow at the most wicked, and destroying the property or effects of the less wicked. We hope that much good will be done by the machine, in imparting correct ideas on a subject the most terrible to the minds of this superstitious people. The machine has already acquired the name of "thunder god."

In June last a small school was opened by Mr. Peet. At first only two or three boys could be obtained; but the number soon increased to twenty-six. As Mr. Peet has now gone to Fuhchau, this department of labor is committed to Mr. Doty.

One of the most important events in the history of the mission, during the year under review, is the purchase of a suitable site for a chapel. "On the 16th of September, a bargain was concluded for four houses and their premises, and a vacant lot, comprising in all an area of about one hundred feet in depth and forty feet in width. It was found to be impossible to rent a suitable place; and foreigners are not allowed to purchase and own property in the celestial empire. The lot was bought, therefore, by Hok-kui-peyh for less than five hundred and fifty dollars, and made over to us by perpetual lease." "It is in one of the great thoroughfares, where we may always expect to have good audiences. We wait in anxious expectation to see what our church will do for the erection of a chapel. The work could go on at once, had we funds appropriated to the object."

General Remarks.

Mr. Pohlman concludes his letter with some general observations of interest, which must of necessity be abridged.

1. "It is yet a day of small things at Amoy." "All the operations of all the Boards represented here, with the exception of the meeting recently commenced on the church lot, are still confined to a single ward of the city." "The remaining seventeen wards have no chapel, no missionary, and, with a single exception, no meeting of any kind, although it is nearly six years since missionaries first came to this port."

2. "The character of the converts, already gathered in, gives great promise. The native evangelist whom God has raised up the past year, is esteemed, and listened to with attention. At times his exhortations do honor to the cause, and are worthy to be classed among the best efforts at hortatory preaching in this difficult language. In no country is old age so much respected as in China; and when people see the old converts casting in their lot with the children of God, they are at once led to believe that there must be some truth and reality in the religion of Jesus. When the old disciples speak, they are listened to; when they engage in prayer, there is a solemn silence. There is a stability about every thing which they do and say, that impresses others with a favorable view of us and our work. 'If,' say they, 'old and respectable citizens, like these, believe and practice these doctrines, why should not we?'"

3. "The class of persons brought more especially under our influence gives us solid ground of encouragement. It is not the rich, the proud, the learned and the great who frequent our chapels; but the poor and the middle class."

4. "The regular system of means for the study of the Bible is very promising. God will honor his own word."

5. "The experience of another year fully confirms our former opinion of the healthiness of Amoy. Missionaries, merchants, and men attached to the consulate, have all enjoyed good health throughout the year; and it is now conceded by those who are acquainted with the state of things here, that for situation and for healthy exercise, as well as for temperature and climate, Amoy holds out every prospect of being fully equal to Canton, where foreigners have lived and enjoyed health for more than a century." "It was only yesterday, that the English surgeon was speaking to us of the want of practice in his profession at Amoy, owing to the healthiness of the place."

6. "The loud calls from this field should excite more to come and labor for souls."

7. "The language should deter none from coming, except those who cannot read and speak the English to edification. That there are peculiar difficulties in the Chinese, cannot be doubted. But it is equally true that by perseverance,

these difficulties can be overcome. With the facilities that we now have for acquiring the language, nearly every student can make some proficiency. The only exception is in reference to those who are defective in the power of distinguishing sounds and tones in vocal enunciation. But such are not adepts in English; and how can they expect to be so in a foreign tongue?"

"The great pre-requisites in learning Chinese are a good voice, a retentive memory, quick perception, clear and distinct enunciation, and indomitable perseverance."

8. "There should be a deeper interest felt, more earnest prayer offered, and greater liberality manifested, in behalf of the perishing millions of China."

9. "What we especially need now is the influence of the Holy Spirit. The means are used; meetings are kept up; the Word is preached; but all is coldness and barrenness. Some are seeking admission, it is true; but we wait for further evidence."

10. "Let as all unite in devout thanksgivings for what God has done, and is doing, for this great and multitudinous people."

Miscellanies.

OBITUARY NOTICE OF MR. RICHARDS.

THE death of Rev. William Richards, formerly a missionary of the Board at the Sandwich Islands, has already been announced in the Herald. The following sketch of his life and character, from the Polynesian of November 13, 1847, will be read with interest by his numerous friends in this country.

Mr. Richards was born of respectable parents, on the 22d of August, 1793, at Plainfield, Massachusetts. He graduated at Williams College in 1819; studied theology and graduated at Andover in 1822; embarked as a missionary to these islands on the 19th of November, 1822, along with Messrs. Bishop, Chamberlain, Stewart and Ely, and arrived at Honolulu on the 27th of April, 1823. From thence he proceeded to Lahaina, where he arrived on the 31st of May, 1823, and while he acted as a missionary, he continued to reside there.

One of the most talented of his missionary brethren, who has known Mr. Richards intimately since 1832, and labored for years with him on Maui, speaks of him in the following terms: "Often have we taken sweet counsel together, and gone to the house of God in company, speaking of the things of God and seeking the welfare of Zion. And I can truly say that a more kind-hearted, ingenuous, devoted and self-sacrificing person I never knew. He was generous to a fault, ever ready to labor for the good of others, though to his own inconvenience. Nothing seemed too great for him to attempt for the welfare of the Hawaiian race, whom he loved to the last, with a feeling bordering on passion. As a missionary, he ranked among the first, both as a preacher and translator. When I first came on the ground, I wondered how any man could do so many things and do them so well. He was a respectable mechanic, and did part of the work on his own house; he was a first rate nurse, and the only nurse in his often afflicted family for months together. He was a respectable physician, in which capacity I regard him as the means of preserving my life in 1834, and he did a vast deal for the natives in this way. As a pastor he was dearly beloved by his people in Lahaina, as those can testify who witnessed the scene of his departure for the United States in 1836. The people loaded him with their simple presents, which they brought and presented with tears, after clasping his feet with loud sobs and lamentations, lest they should see his face no more. Perhaps no man has ever shared more largely in the affections of the Hawaiian people than Mr. Richards. He was ever looked up to by them as a friend and father in whom they could safely confide; and when the King and Chiefs felt impelled to seek a teacher and adviser from the mission, they chose him as on the whole the most suitable person for that respectable post."

Mr. Richards, after a short stay in the United States, returned to the Islands and resumed his missionary labors. At the instance of the King, he was released from the Board on the 3d of July, 1838, and commenced his secular career of teacher and adviser of His Majesty and the Chiefs. It was chiefly through his aid and instruction that they were enabled to frame the Constitution of 1840, with a bill of rights founded on the Word of God, and containing all the grand outlines of a constitutional and responsible government. The first attempts to curb the arbitrary power of the King and Chiefs, to define and secure the rights of property, to encourage industry and introduce a government of law and order, were thus made by Mr. Richards, and with a success altogether beyond what could have been expected. For that important service, the whole nation owe him a debt of gratitude.

Having restored things to order within, Mr. Richards's next care was to endeavor to ward off dangers from without. Many threats had been made against the indepen-

dence of the Islands. To procure a full acknowledgement of that independence, Mr. Richards was associated with Mr. Haalilio in an embassy to the United States, Great Britain and France. On that important embassy, leaving for a time his home and his family, he sailed from Lahaina in July, 1842. His embassy was eminently successful. He obtained the promise of Great Britain to recognize the independence of the Islands, under their present sovereign, on the 1st of April, 1843; after which the restoration of the islands, under the cession of the 25th February of that year, followed as a matter of course. From the United States he elicited declarations, in December, 1842, which were considered tantamount to a full recognition of independence. And the joint engagement of Great Britain and France of the 28th of November, 1843, may, in a great measure, be attributed to his exertions. In saying so, it is not our intention to underrate the important assistance he derived from Mr. Haalilio, Sir George Simpson, and latterly from Mr. J. F. B. Marshall. For these great and important services abroad the nation is also largely indebted to Mr. Richards.

Mr. Richards returned from his mission on the 23d March, 1845; was appointed by the King his Minister of Public Instruction on the 13th of April, 1846; was chosen President of the Board of Land Commissioners on the 11th of February, 1846; rendered great services to the Legislature in enabling them to publish the new laws in Hawaiian and English, and was ever ready to assist in the most obliging manner any other department of government, by translating documents or rendering any other service in his power.

All these and other services Mr. Richards has rendered without ever thinking of pecuniary or any other reward, insomuch that, though he has left a widow and seven children, he has neither saved nor accumulated any thing for their future support. But as it may be fairly questioned whether the excitement and mental labor to which he has been subjected in the King's service, both abroad and at home, since 1838, have not been instrumental in bringing on the disease which carried him off, it is to be hoped that the King will deal justly and generously with the family of his oldest servant, his faithful friend, and first acknowledged foreign adviser.

We believe that no one could be more generally regretted by all classes of the community than the late Mr. Richards. He had recommended himself even to the Catholic clergy by his kind and courteous deportment, and his anxiety to inquire into and remedy all their complaints.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

Sandwich Islands.—Mr. Hitchcock, in writing from Molokai, November 8, says: "About one hundred and twenty are expected to join the church at our next communion, most of whom will then have been propounded from four to five months."

Under date of November 16, Mr. Gulick wrote from Wailua, (the station particularly described by Mr. Emerson on a previous page,) as follows: "It has been very gratifying to witness, and endeavor to promote, the change which has been gradually expected at this station. The house of God has been repaired, and is now very comfortable; and the audience has more than quadrupled in number, besides being much improved in appearance and in regularity of attendance. A good stone school-house, about thirty feet by sixty, has been erected, and, though not finished, is daily occupied for its legitimate object. There are various other indications of improvement."

Madras.—The cholera broke out in one of the suburbs of Madras about the 1st of February; but it had not spread prior to February 12. On that day Mr. Winslow wrote a letter, in which he stated that one man had died, who was formerly a member of the mission church, but left on account of the caste difficulties. He attended service at Chintadrepettah the Sabbath before he was taken sick. "I have some hope," says Mr. Winslow, "that after all he has been saved." The following extracts are from the same letter: "Our congregations are now very large. Last Sunday, at Chintadrepettah, more than six hundred persons were present in the morning, according to the account given by the architect, and nearly as many the Sunday before. The number is increased just now, as we have the Tamil calendar for the year to distribute after service. At Royapooram Mr. H. M. Scudder preaches in Teloogoo and Tamil, at which, and in the afternoon service, he has had some Sabbaths more than seven hundred different persons." "These are encouraging tokens, but the Spirit is not poured out from on high. The great want of missions in India is simple faith in God, leading to earnest intercessory prayer, such as Moses and Elijah and Paul could offer. There is much machinery in motion, and much, we may hope, that is acceptable to God; but a living spirit is needed, 'the spirit of the living creatures in the wheels.'"

Bombay.—A letter of Mr. Hume, dated March

1, contains the following paragraph: "We have made no report of our operations during the last year; nor do I know that any need be made. The schools, the press, &c. are all as they were the year previous. Our labors among the people have been the same. The services on the Sabbath have been interesting to ourselves; and there has been evidence of interest among the hearers also. Only three persons were admitted to the mission church during 1847, and these were all from the female boarding school. One of them is in the school still; the other two are married. They all gave gratifying evidence that the labor bestowed upon them had not been in vain. As usual, we visited the villages in our vicinity; but no extended tour was made by either of us during 1847. The Dnyonodaya has been issued regularly; and through it we are able to exert an influence on many whom we could reach in no other way."

ERZEROOM.—Mr. Peabody writes, under date of March 1, as follows:

Since the commencement of the present year, there has seemed to be a better state of religious feeling among our native brethren. They have been more active and prayerful, and are becoming, I hope, wiser to do good. I have made a great effort to persuade them to engage in controversy less, and to converse more upon Christ and him crucified.

Many in this place have received light enough to perceive the folly and wickedness of most of their religious rites and ceremonies; but have not religious principle enough to enable them to come out from among their superstitious and corrupt brethren, be separate, and not touch the unclean thing. Not unfrequently of late, however, we have had several of these timid, undecided ones at our service on the Sabbath; and we should undoubtedly have more, were it not that since the toleration act of the government, special efforts have been made by the new Vartabed to persuade the more enlightened portion of his people that he has come to this place as a reformer. He sometimes tries to preach quite evangelical sermons. Such a course very naturally tends to furnish a quietus to the consciences of those whom the fear of man has brought into a snare.

CONSTANTINOPLE.—From a letter of Mr. Dwight, dated March 27, the following extract is taken:

I am happy to inform you that, for some little time past, there has been a new impulse given to the spirit of inquiry among the Armenians, in different quarters of this metropolis; and new persons are continually coming over to the Protestants. Our places of worship, both in Pera and in the city, are now crowded every Sunday; and not a Sabbath passes but some individuals are present, who never came before; and there have been recently some interesting cases of real conversion to God, as I would humbly hope.

The enemy, however, is very watchful; and whenever any new Armenian attends the Protestant preaching, he is immediately beset by some of the other party, who seem to have a regular organization for the purpose; and every effort is made to prejudice his mind against the evangelical religion. Nor are they content with the use of merely moral means; for if he persists in coming, he is almost sure to be discarded by his friends, and, if possible, turned out of his business. Generally there is little difficulty in accomplishing this, in such a way as not to expose the perpetrator to the action of the law. Two or three cases of this sort have come to my knowledge within a few weeks.

The Patriarch, it is well understood, is secretly instigating his people to these acts of persecution; and he does not cease publicly to calumniate the Protestants in his sermons, in order to keep the passions of his people excited on this subject. Last week he was the direct means of inducing the friends of the wife of one of our brethren to separate her from her husband and take her home, she and they being Armenians. She was separated in a similar way once before, at the beginning of the persecution in 1846; but, for the year past, she has lived with her husband in all peace; and if it were left with her to decide, she would live with him still, although she is an Armenian; but she fears the wrath of the Patriarch, who would soon anathematize her, if she did not act according to his wishes.

Mr. Goodell writes, under date of April 7, as follows: "Five were added to the church last Sabbath. One was the father of the present pastor. His wife, three sons, and a daughter were in Christ before him. The only member of the family not a member of the church is a little boy. Another of those admitted is an orphan girl, a member of the female seminary. Her brother was admitted at the same time."

'AINTAB.—A church has been organized at this place, having eight members. Two schools, one for boys and one for girls, are in operation.

SYRIA.—Under date of February 6, Mr. Thomson writes from Beirût, that a young man of considerable promise had been admitted to the church the previous communion, and that others were applying for the same privilege, some of whom ought to be received. The Sabbath congregations are represented as being more encouraging than they ever were before. A favorable change has taken place at Hasbeiya. "Our friends there have all returned," says Mr. Thomson, "and the Emîr, after carrying matters with a high hand against them, has been obliged to send them explicit word that they may meet together and worship as Protestants, and had publicly forbidden all parties to interfere with them. One of their number has come over to take back his family, and seems quite confident that they will be able to maintain their ground. This is a great victory. To the Lord be all the praise!"

Twenty days later, Doct. De Forest wrote as follows: "The Hasbeiyans have a strong order for their protection from the Pasha of Damascus; but the Emîr is trying to annoy them as much as possible, and not expose himself. He has forbidden a school, which will make him liable to rebuke, I think. They have petitioned for an enforcement of the order in their favor, but the answer is not known. The time is hastening when we shall want to put a man there."

SIOUX.—Mr. Riggs, writing from Lac-qui-parle, February 5, says that most of the Indians at that station encamped about sixteen miles from his residence; inasmuch, however, as a majority of the church members were there, he felt it to be his duty to spend each alternate Sabbath at the camp. "Generally," he says, "I have succeeded in securing a good attendance; often as many as thirty have been present in a tent, and no more could well crowd into it." The war between a portion of the Sioux and Ojibwas has been unfavorable to missionary efforts. It is gratifying to learn, however, that some oppose the war spirit.

Mr. Hopkins writes from Traverse des Sioux, March 20, that the average attendance on his Sabbath services is about eleven. There seems to be but little interest, however, in the gospel as a remedy for the disease of the soul. The school at this station has not been flourishing, owing to the absence of the Indians on their buffalo hunts.

OJIBWAS.—In a letter from Mr. Wheeler, dated February 8, he says:

So far as outward appearances are concerned, we feel somewhat encouraged. The Indians have had no ardent spirits since last fall. They are so anxious to have houses, that they are hiring a Frenchman to build for them, paying him in furs. The prospect now is, that this part of the country will not come into the new state of Wisconsin; if so, we shall remain under the territorial government, which will be much better for the Ojibwas in many respects. It will enable us more effectually to keep ardent spirits out of the country.

From all that I can learn, there is no probability that the Indians will be removed soon, if ever, from this place. The excitement in regard to copper mines has, in a measure, died away. Speculators have generally left; and the business has fallen into the hands of the heavy companies, who will be likely to prosecute the business at a few points along the Lake with success. No mines are now worked nearer than Iron River, ninety miles down the Lake. The managers of this mine are strictly temperance men, and will give their influence, I am persuaded, in favor of every good cause.

I wish I had time to tell you something about our temperance movements at La Pointe. Suffice it to say, that the traders, missionaries, government men, and all, I believe, who can speak English in our vicinity, are pledged to the cause of temperance. There is no spot where ardent spirits are sold within one hundred miles of this place.

DONATIONS,

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Harrison, Cong. ch. and so. 5 00
Lewiston, Cong. ch. 31,39; sub. 59; la. sew. cir. 28; 118 39
Otisfield, Cong. ch. 8 00
Portland, 2d par. Armenian so. for Mr. Hamlin's sch. Bebek, 38; 3d par. m. c. 25; 63 00
Pownal, Cong ch. and so. 45 00—239 39
Franklin co. Aux. So. Rev. I. Rogers, Tr.
New Sharon, J. Hawes, 5 00
Lincoln co. Aux. So Rev. E. Seabury, Tr.
Bath, Winter st. cong. so. (of wh. fr. Mrs. T. Harward for *John P. Harward*, Ceylon, 20; Mrs E. Tallman, for *Ammi R. Mitchell*, do. 20; W. Donnell, for *Nathaniel Donnell Braydon*, do. 20; C. Crooker, for *Charles William Crooker*, do. 20; s. s. for *John O. Fiske*, do. 20; m. c. 20; Rev. R. W. Emerson, 4,25; hea. sch. so. for *Rebecca McG. Fiske*, Ceylon, 20;) 419 55
Penobscot co. Aux. So. J. S. Wheelwright, Agt.
Bangor, 1st par. s. s. 20 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Kennebunkport, S. cong. ch. and so. 46 27
York, 2d par. 10 00—56 27
Aroostook co. J. Conant, 1 00
741 21

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
New Alstead, Ch and so. 13 62
Rindge, Coll. at com. 20 50—34 12
Grafton co. Aux So. W. W. Russell, Tr.
Bristol, m. c. 9 00
Orford, West cong. so. m. c. 9,81; S. Willard, 10; Mrs S. B. Willard, 5; 24 81—33 81
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Antrim, Gent. 41,48; la. (of wh. to ed. a fem. at Oodooville, Ceylon, 20;) 26,10; 67 58
Deering, Cong. ch. to cons. Rev. EDWARD BURT an H. M. 50; Mrs. S. Forsaith, 68; 118 00
Hillsboro' Bridge, m. c. 5 00
Hollis, Benev. asso. 36 17
Manchester, 1st ch. and so. 13,14; misses miss so. for Madura miss. 5; 18 14
Mt. Vernon, La. asso to cons. Rev. BEZALEEL SMITH an H. M. 50 00
Nashua, 3d cong. ch. and so to cons. Rev. LEONARD SWAIN an H. M. 139 19
Pelham, Gent. 25,20; m. c. 13,73; la. 37,20; 76 13—510 21
Merrimack co. Aux. So. G. Hutchins, Tr.
East Concord, Cong. so. 64 38
Henniker, Cong. so. 20 00
Loudon Village, 2d cong. 5 75
Pittsfield, Cong. ch and so. 96,50; m. c. 10,50; wh. cons. Rev. M. H. WELLS, of Pittsfield, and Rev. THEODORE WELLS, of Barrington, H. M.; Mrs. A. C. Berry, 10; 117 00—207 13
Rockingham co. Conf. of chs. J. Boardman, Tr.
Brentwood, Cong. ch. and so. 60,62; m. c. 13,58; 74 20
Derry, 1st cong. so. 10 00—84 20
Strafford co. Conf. of chs. E. J. Lane, Tr.
Salmon Falls, Cong. ch. m. c. 25 00
Sullivan co. Aux. So. E. J. Lane, Tr.
Washington, SAMUEL BURBANK, wh. and dona fr. Mrs. S. Forsaith, const. him an H. M. 68 00
962 47

Meredith Village, Cong. ch. and so. 26; m. c. 12; Sanbornton Bridge, Mr. Curtice's ch. 50; 88 00
1,050 47

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Cabot, Cong. ch. and so. 13,65; B. W. Marsh, 5; 18 65
Danville, Cong. ch. and so. to const. CHARLES G. BURNHAM an H. M. 100 08
Kirby, Rev. L. Wood, 10; Miss W. 1; 11 00
St. Johnsbury, 2d ch. and so. 33,21; 3d do. 25,45; 58 66—188 39
Chittenden co. Aux. So. W. A. Seymour, Tr.
Burlington, m. c. 6 40
Charlotte, Ch. 13 25
Underhill, North, Ch. 29 08—48 73

Orleans co. Aux. So. T. Jameson, Tr.
Barton, Cong. ch. and so. 22 38
Greensboro', Coll. 23,13; m. c. 5,50; 28 63—51 01
Windham co. Aux So. A. E. Dwinell, Tr.
Brattleboro', East, m. c. 32,60; two indiv. 1; 33 60
Fayetteville, by Miss M. A. Knowlton, 12 00
Grafton, Juv. miss. so. 2 00
Halifax, West, J Guild, 3 00
Jamaica, Miss R. Kellogg, 1 00
Putney, Coll. 2,50; m. c. 6; I. Grout, 10; 18 50
Saxton's River, R. A. Severance, 10 00
Wardsboro', Coll. 14 76
Westminster, East, Coll. 1 00
Windham, Gent. and la. 29; m. c. 7; Rev. S. R. Arms, 5; 41 00—136 86
Windsor co. Aux. So. E. P. Nevens, Tr.
Norwich, 1st cong. ch. and so. wh. cons. Rev. EDWARD B. EMERSON an H. M. 51 00
Thetford, S. Closson, 10 00
Woodstock; Cong. ch. 57 83—118 83

543 82

Dorset and East Rupert, Cong. ch. and so. 35; Mrs S. Jackson, 4; Rupert, cong. ch. and so. 14; 53 00

596 82

Legacies—Middlebury, Prof. Solomon Stoddard, by Charles Stoddard and W. H. Stoddard, Ex'rs, 400 00

996 82

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Berkshire co. Aux. So T. Green, Tr.
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Boston, S. A Danforth, Agent, 4,045 35
Essex co. North, Aux. So. J. Caldwell, Tr.
Belleville, m. c. 7 92
Bradford, Mr. Munroe's ch. and so. gent. and la. 210,53; m. c. 83; (of wh. to cons. DANIEL FITTS an H. M. 100;) Mrs. Abigail Kimball, 100; 393 53
Georgetown, Mr. Prince's so. 67 00
Ipswich, Mr. Kimball's so 64,50; Linebrook parish, 16,50; la. 4,12; 85 12
Newburyport, A friend, in Mr. Withington's so. 5 00—558 57
Essex co. South, Aux. So. C. M. Richardson, Tr.
Beverly, Dane-st. ch. gent. 75,60; la. 31,07; m. c. 39,40; juv. miss. so. 16,03; 162 10
Danvers, 3d cong. ch. and so. 43 00
Lynn, Mr. Cooke's soc. 15; W. Boynton, 5; 20 00
Manchester, Cong. ch. and so. 128,70; m. c. 50,76; Mrs. ABBY HOOPER TRASK, wh. and prev. dona. cons. her an H. M. 65; 244 46
Marblehead, La. 2 00
Salem, Crombie-st. ch. 184; R. P. Waters, to cons. I. P. LARKINS, of Bombay, India, an H. M. 100; 284 00—755 56
Franklin co. Aux. So. L. Merriam, Tr.
Conway, s. s. 18 00
Whately, 1st par. m. c. 30 00—48 00
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Hampshire co. Aux. So. J. D. Whitney, Tr.
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Milford, Cong. ch. and so. 27 42
Westboro', Evan. ch. and so. m. c. 14 41—41 83
Middlesex South Conf. of chs.
Concord, m. c. 6 16
Norfolk co. Aux. so. Rev. S. Harding, Tr.
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Old Colony, Aux. So. H. Coggeshall, Tr.
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Sippican, Cong. ch. and so. 41 92—135 92
Palestine Miss. So. E. Alden, Tr.
Braintree, Union ch. neighborhood m. c. 77 88
Taunton and Vic. Aux. so.
Attleboro', S. H., O. C., J. H. and Anna M. Newcomb, 1,33; a friend, 67c. 2 00
Fall River, 1st cong. ch. and so. 15 00—17 00

6,123 74

A friend, 9; Andover, chapel cong. 50; D. B. Poor, for the translation of the scrip in Palestine, 3; for a child in do. 1; Boxford, 1st par. 50; Cambridge, a friend, 3; Chelsea, Winnisimmet ch. and so. m. c. 47,22; G. S. Holmes, 20; E. Cambridge, evan. cong. ch. m. c 8,50; Newton, E. par. m. c. 12,42; Reading, D. Nichols Jr. 5; So. Reading, a friend, 10; W. Newton, m. c. 100; a friend, 13; 332 14

6,455 88

Legacies—Hadley, Miss Asenath S. Dickinson, by J. B. Porter, Ex'r, (prev. rec'd, 1,000,) 82,37; Pepperell, Miss Sarah Howe, by Mrs Harriet Howe, Ex'r, (prev. rec'd, 200,) 22; Stockbridge, C. Williams, by D. R. Williams and E. Burrall, Ex'rs, (prev. rec'd, 2,541 40,) 28,22; 132 59

6,588 47

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Fairfield co. West, Aux. So. C. Marvin, Tr.
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Naugatuc, 8 00
Wolcott, 8 00—52 77
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Salem, Ch. and so. 15 00—91 68
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723 18

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1,406 73

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- Rushville, Pres. ch. 30 25

406 07
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335 94
Ded disc. 1 68—334 26

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3,009 43

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3,525 79

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3,775 79

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Legacies—Princeton, Robert Voorhees, by A. Voorhees, Ex'r, 1,000; ded. expenses of coll. 1,50; 998 50

1,279 24

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- Hanging Rock, Mrs. R. H Hamilton, for a youth in Mr Ballantine's sch. India, 20; coll. 1,80; J. Means, 10; T. W. Means, 10; J. R. 5; Mr. W. 3; 49 80
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- Mansfield, Cong. ch. s. s. for ed. of a girl at Gaboon miss. 15; C. Barret. 5; 20 00
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1,561 95

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Ravenna, Cong. ch. 60 91

272 21
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1,802 16

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1,817 16

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127 80

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686 11

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321 25

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Green Bay, Pres. ch. m. c. 30 00

206 49

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70 45

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20 45

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Louisville, by L. Keese, 20 00

IN FOREIGN LANDS, &c.

Doaksville and Pine Ridge, Choc. na. m. c. 29,62; col'd people for the African miss. 6.63; Fort Towson m. c. 13,69; Fairfield, Cher. na. Miss N. Hoyt, 5; Hawaii, Hilo, boarding sch. 18,50; Waimea, Mr. Lyon's ch 101; Molokai ch. and cong. m. c. 100; do. for a child in Ceylon, 100; do. 50; other churches, 26.74; Ceylon, Government, £200; W. Fergusen, £5; Rev. J. C. Smith for *Eunice Morse*, £21.8; Madras, Rev. M. Winslow, 100; Doct. Scudder, 1; Montreal, L. C. Amer. pres. ch. and so. coll. and m. c. 350; J. De Witt to cons. Mrs. SOPHRONIA DE WITT an H. M. 100; E. C. Tuttle, to cons. Rev. JOHN MCLOUD an H. M. 50; 2,046 18

Donations received in April, $20,075 55.
Legacies, $2,464 64.
☞ TOTAL from August 1st to April 30th, $178,648 35.

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in April, $255 37.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Canton.

LETTER FROM DOCT. BALL, OCTOBER 4, 1847.

Canton Service—Fuh-kien Service.

THIS letter contains a review of the labors of Doct. Ball during the twelve months prior to its date.

The Chinese service which was commenced at the Danish hong, in February, 1846, was continued till March 22, 1847; when I removed to my present residence, about a mile below the factories, on the river. This meeting, though held in a hong which was not a thoroughfare, and which was occupied entirely, with one or two exceptions, by foreigners, has increased in the number of its attendants since the last report. Indeed the room in which we assembled, has often been more than full. The hearers were very attentive; and rarely has any one left the place till the services were closed.

The service in the Canton dialect was resumed at Doct. Ball's new residence, after the interruption of only two Sabbaths. "Our room," he writes, "is now generally well filled; not unfrequently it is thronged, more than sixty being present, often seventy or eighty." And with proper accommodations, he thinks, there would be a much larger attendance.

On the 30th of November last, Doct. Ball says a service was commenced for Fuh-kien men at the Danish hong in the room already mentioned. It was attended by from ten to twenty persons who could understand this dialect. Some facts are mentioned respecting this individual which are particularly encouraging.

An Interesting Assistant.

Since the middle of January I have been assisted in the Fuh-kien service by Thum Tsae, who was baptized six years ago in Singapore. His attention, as he says, was first directed to the Christian religion, by a tract which he received from me on the highway, in one of my excursions into the country for distributing tracts. After reading the tract, his mind was excited to make further inquiries respecting this new religion. He wrote a letter to me, asking for more books and for more light on this interesting subject. This led to an interview. He became a regular attendant on a meeting held in my house on Sundays, and an interesting inquirer, frequently coming during the week to receive instruction. He lived some few miles in the country, and so was unable to attend the two weekly meetings that were held at night. After some weeks of instruction, he desired to make a profession of religion, and become a member of Christ's church. About this time I left Singapore for China; and this man, together with the little prayer meetings and the Sunday meeting, was committed to the care of Rev. Mr. McBryde.

Not long after this, he was examined by Messrs. Abeel and McBryde, and baptized by the latter. He continued at his regular business, as gardener or farmer, attending on the service of different missionaries, till last year, when he came up to Hongkong. He has borne an excellent character among the missionaries who have known him. He manifests an ardent zeal for the salvation of souls. He does not wait to be urged to address his countrymen. "He need not be wound up," to use the language of another, "before he can run;" but he can speak, and then speak again and again, from his own promptings. He receives regular and almost daily instruction in the Scriptures, with others, from a member of my family.

An additional notice of this Chinese assistant, furnished by Doct. Ball's eldest daughter, will be read with interest. It is as follows:

He seldom converses on any other subject than that of religion; and it is most interesting and profitable to listen to him. Early and late is he engaged reading the Bible or some religious book; and he never allows an opportunity of talking to those who understand him to pass unimproved. I have often been rather amused at his conduct. When he sees me alone he comes and asks if I am well; and after a little while I miss him. But in a few moments he will return with his Testament in his hand; and if I happen to be disengaged, he begs me to spend a little time in explaining those verses or portions of Scripture which are not perfectly clear to his mind; and often I have spent one or two hours at a time reading and talking with him. But he will never say it is enough; and I have always been obliged to tell him that I could not, at that hour, spend more time with him. I have counted on one occasion more than twenty leaves turned down at different places in his Testament, which he desired to be explained. A missionary friend of ours, not long ago, wished to examine him; and various important questions were asked, to all of which he gave most satisfactory and interesting answers.

We regret that he does not speak the Canton dialect, for his opportunities of proclaiming the glad tidings of salvation would be far greater. I once spoke to him of attempting to learn this dialect; but he seemed to think he was rather too old. (He is now fifty years of age.) He watches every junk that comes in; and he is soon on board with his bundle of tracts, of which he gives away but few, spending the most of his time lecturing to those on board. Oh how jealous he is, and how anxious that others may taste, as he has done, and see that the Lord is good! He is evidently a praying Christian; and, indeed, religion seems to be his meat and drink.

When he sees females coming to us, he often comes and says to me, "Preach, preach to the women! Their hearts are not as hard as those of the men; they will listen; and tell them to repent." So you see, he is not only busy himself, but anxious to keep others at work.

He mourns that so few are converted, and that of the few who profess Christ, many, as we fear, are false to him. He said one day to me, "Oh, last night, when partaking of the communion, the tears rolled down my cheeks, as I was thinking of the love of Jesus." My father has had but little time to devote to him; and this is the reason of my seeing so much of him. I feel that it is a privilege to have him in the house. He is kind and pleasant in his manner; and, when conversing on the subject of religion, quite animated.

One Sabbath I observed a Boodhist priest at meeting. When the services were closed, I spoke to the priest, and asked him various questions in regard to his manner of worship, &c. I was surprised to observe Thum Tsae, standing close behind me and listening. (The priest was a Canton man.) I said nothing to him; but when the priest went away, he came to me and said, shaking his head, "I pity that man. I pity that man." I then left him and went to my room; but in a few moments he came with his Testament in one hand and a book giving the origin of every Chinese god. He opened and read to me a full account of Boodh, and then said, "There, that is what the man worships. Oh! how I wanted to tell him that his god was false! I wanted to talk to him. I am much inclined to copy this and send it to him." Our conversation then turned to other subjects; and at last, as he was speaking of the many who profess Christ and yet, as we fear, have not the root of the matter in them, he exclaimed, "We want men with *hot hearts*. No, no; these will not do. We want men with *hot hearts* to tell of the love of Christ."

Doct. Ball has another assistant, a Canton man, who was baptized fourteen years ago. He maintains a good reputation. To Mr. Bonney also he renders some assistance.

Excursion into the Country.

Doct. Ball gives a brief notice of the visits made by himself and his family, in different directions, for the purpose of distributing Chinese tracts and portions of Scripture. In addition to a supply of these, he generally takes a hand medicine-chest, containing a few simple remedies for some of the more common diseases of the people.

We have made three excursions up the river, twelve or fourteen miles north of the city. On the last of these excur-

sions, we visited a small pagoda, quite at the end of the journey. We also landed at several points, saw and spoke to many people, distributed seven hundred of the "Three Character Classic," which contains an epitome of Christianity. On a previous excursion in the same direction, when we ascended one branch of the river and came down another, we distributed eleven hundred small tracts to the groups on shore and passengers on the river. These visits have been extended down the river.

We went to the half-way pagoda, as it is called by foreigners, and to the village near it, for the first time, some eight months ago. We were accompanied by an American merchant. As the boat moved up the creek, and approached the landing place, the gentleman exclaimed, "If you intend to land here and visit that pagoda, you must be careful. When I intended to land here, years ago, I and my company were stoned; and now we have no arms." "Arms? Yes, we have arms," was the reply; "arms of the best kind too. Look here; (pointing the gentleman to a bundle of Chinese tracts;) with these we can safely land and take the citadel."

The boat approached the landing place. With a bundle of books, accompanied by the Chinese assistant, I landed. The rest of the company were requested to remain behind a few minutes. The small village was approached; books were given to the people; and they were informed of the contents. They appeared perfectly friendly, invited me to visit the pagoda, which stood near by on an eminence of red sandstone, which I did. Afterwards Mr. —— and part of the ladies left the boat, came ashore, went into the pagoda and around it. After distributing books and conversing with the people, the party returned to the boats. Quite a group of boys and girls accompanied them; and, as the boat pushed off, this little company greeted the foreigners with the Chinese salutations and cheers.

No member of Doct. Ball's family has received the slightest insult during these excursions.

Friendliness of the People.

The following statements are important, as showing that the hostility of the inhabitants of Canton to foreigners is confined to that city.

On the river, in front of the city, and in the street, "Kill the foreigner," and other similar expressions, are frequently heard; but nothing of this kind has ever been heard beyond the city. The people in the country, where foreigners are rarely or never seen, are often timid and are disposed to retire.

Indeed, landing on the borders of the rice-fields, where laborers are scattered about in different directions, cultivating the ground, men and women are often seen gathering up their implements, and making for their homes. Even the dogs, generally the first to espy the foreigner, without giving their usual note of alarm, take to their heels for safety. But if the eye or the ear of the timid man or woman can be caught; if he can see that the foreigner has nothing in his hands worse than books; if he can hear that the intruder has come to distribute books only, he dismisses his fears and becomes most friendly.

During one of our excursions up the river, just after the late visit of the English troops to Canton, the boat stopped at a ship yard at a distance of four or five miles. There were one hundred or two hundred men engaged in ship building. As soon as the workmen saw the foreigner ashore, forty or fifty rods off, they cried out, "The foreigners have come." At the same time they left their work, and began to retire; but at the second look, seeing the foreigner hold up books for distribution, they returned, came forward and met him, and received his books gladly.

The school under the care of Doct. Ball is reported to be in much the same state it was in last year. The boys are represented as "very studious" and "much pleased with the foreign mode of instruction."

Ceylon.

LETTER FROM THE MISSION.

Mr. Whittelsey—Additions to the Church.

THE present communication contains the report of the Ceylon mission on the state of the churches under its care, for the year 1847. Before proceeding to the principal object of the letter, an appropriate reference is made to the death of a beloved missionary brother.

You are already aware that one who assisted at the making out of the last report, is no longer with us. Mr. Whittelsey rests from his labors. In preaching the gospel to the heathen, and in building up these feeble churches in the faith of Christ, he was doing a good

work. But his ministry, which a year ago was only opening, and with promise of much good, is now closed forever. Perhaps that which rendered our lamented brother so acceptable a laborer here, may account for his early removal. Certainly we are admonished not to presume on a continuance in the field, because we have a work to do; as, in the light of Providence, we see that at the post of usefulness, and while fitted to occupy it, the summons may come.

Mrs. Whittelsey has engaged a passage for America. Thus, by the end of the year or soon after, of the six individuals that arrived with Mr. Meigs, on his return to these shores in 1842, but one will remain! Will not the churches of America lay these things to heart? And when they accompany to the ship a little band destined for India, and kneel down to pray for a parting blessing, let them recal the history of that little company, of which Wyman and Whittelsey were a part, and consider how great a sacrifice to accomplish a little!

Mr. Whittelsey, it will be remembered, died on the Continent. Within the limits occupied by the Ceylon mission, the year embraced in this report has been one of health. "No pestilence," our brethren are enabled to say, "has entered our borders; and we have been permitted to pursue our work without any material interruption."

It appears that to the church at Batticotta ten persons have been admitted, during the year, upon profession of their faith in Christ. Five of them were members of the seminary. One is the father of one of the pupils of the seminary; and he has been converted from heathenism in his old age, by the instrumentality of the prayers and faithfulness of his son. One, for a long time employed by the mission as a teacher, after having heard the gospel and rejected it for more than twenty years, was at last brought, in the hour of sickness, to think upon the instruction which he had received; and he seems now to be a humble follower of that Savior he had so long despised. Another is a Roman Catholic fisherman, in whose mind the good seed was sown, while he was a boy, in our Tamil free schools. Another is a returning backslider, who had been excommunicated for adultery.

At Oodooville, within the present year, eight have been admitted to the church, giving credible evidence of having been born of the Spirit. Their names are Eliza Merrill, Betsy King, Susanna Armstrong, Susan Houston, Frances L. Clark, Abigail L. Davis, Elizabeth Fowler and Ann H. Noyes. Seven of these belonged to the female boarding-school. The other was educated in the school, but was married to a man in her own village, about four years ago; and since that time she has been teaching a small school of girls.

At Tillipally also three individuals, two school-masters and Maria Peabody (wife of Moses Welch) have been received into the church by baptism, on a public profession of their faith in Christ.

The statistics of the churches at Manepy, Batticotta, Panditeripo, Tillipally, Oodooville, Varany, Chavacherry, and Oodoopitty, are given in the following table:

Admitted during the year on profession of faith,	21
Suspended,	5
Restored,	2
Excommunicated,	5
Deaths,	1
Now in regular standing,	325
Baptisms,	36
Married,	16

Thus far the Lord has smiled upon the labors of the past year; and has not left himself without witness that he is good and gracious, and that in heathen as in Christian lands his word, though sown in weakness, as regards human instrumentality, yet by the power of his Spirit does yield fruit to the praise of his name.

General Treatment of the Gospel.

The following remarks, inasmuch as they disclose the burden which lies with the greatest weight upon the hearts of our missionary brethren, should receive our prayerful consideration.

As to the results of our ministry in the community generally, we are constrained to say, "Who hath believed our report?" The converting influences of the Spirit, though occasionally experienced by individuals in our congregations, are still, in a great measure, withheld. Hence to the multitude our gospel is foolishness.

Our complaint is not that we are unable to obtain a hearing. Those with whom we daily come into contact, whether in our employment or not, and those whom chance throws in our way, at least out of regard to politeness, will quietly permit us to address them, while we urge them to break off their sins by righteousness, and seek the "one thing needful." And although at our stations the congregations to which we preach are not generally on the increase, yet in

the villages and out-stations there is almost always a respectable number to hear the word.

One of our number says in his report: "Some of the most interesting congregations I have preached to, have been collected in the villages. In four villages which I visit successively, I have generally had an audience of from twenty to fifty adults, together with the children of the school; and I have noticed, in some of the villages, an increasing desire to hear." Another says: "The people in the villages are attentive, ever ready to hear, and even to acknowledge that it is the truth." Another says: "I have been in the habit of preaching on the Sabbath, in the different school bungalows, and in regular order. The gospel has thus been made known to a considerable number of adult heathen. The attendance of this class at the different places of preaching has been good." In one or two instances, several hundreds have assembled at the out-stations, when it has been announced that religious services were to be held.

As we have before frequently stated, we believe that light is spreading through the province, and that the truth of Christianity and the absurdities of heathenism are every year more and more manifest. While, as a consequence, infidelity is on the increase; while many are becoming shy of us, and that in proportion as the object we have in view is better understood; not a few are secretly with us, and would rejoice to see Christianity become the religion of the land. That a broad foundation for future success has been laid, in the dissemination of gospel truth throughout the province, we have no doubt. In almost every village scores can be found who are able to refute the dogmas of the guides whom they still most inconsistently follow, and who readily admit that it would be for the interest of the people to exchange heathenism for Christianity at once. Nevertheless, acknowledging the superiority of Christianity, they have no heart to forsake the religion of the multitude; and the multitude, from the sink of pollution where they lie, helpless, in the grasp of Satan, only look away to the purity of the gospel, to see between it and their own system a broad gulf which they feel they have no power to pass.

The burden of our complaint (and we wish to spread it before the churches of America, and with them to present it to the Lord) is, that while truth is spreading, and the multitude to some extent feel its influence, they still prefer to move on with the huge and sluggish mass of heathenism; that they see nothing to be desired in Jesus, whom we preach, to induce them to relinquish their abominations that they may receive him; that where the the gospel has been more or less made known for thirty years, with a few encouraging exceptions, there is still going on a hardening process, so that though the purity and excellency of the gospel is more clearly seen, the people seem as far as ever from a practical acknowledgment of its claims. Remembering that God, after exalting a people to heaven by bestowing upon them gospel favors, reserves to himself the right to thrust them down to hell, if they despise his mercy, we cannot but feel that the present position of this people is one of great peril.

At this late day, though we know and rejoice in the truth that the arm of the Lord is not shortened, and that he can, whenever he chooses, cause the dead in trespasses and sins to hear his voice and live, still it is always with mingled feelings of hope and fear that we rise to address one of our village audiences. And what are the motives that induce a portion of the community to attend upon the preaching of the Word, when we go into their villages? The place of preaching is the school bungalow. Some are present because they happen to be near by, and sit down to while away an hour. Some attend out of regard to the schoolmaster, who can plead with his neighbors in our behalf, that as their children are taught gratuitously by the missionary's money, they ought, in return, to show him respect enough to hear him preach when he comes to their village. Some have received favors at the hand of the missionary, and wish to keep up an acquaintance. Others expect thus to receive; and a few, alas! a very few, wish to be instructed. All these classes, however, are in some sense hearers of the Word, and we bring them before the churches as fit objects of prayer.

Removal of Church Members—State of the Church.

It will be seen, by recurring to a statement already made, that the admissions to the church, during the year under review, have been mainly from the number of those who have some connection with the educational department of the mission. This is owing, in a great measure, to the fact that, with the exception of persons in the employment of the mission, the teachers and pu-

pils in the schools are the only classes that regularly attend upon the preaching of the gospel.

The number reported in regular standing is less than in former years; as, in addition to the visitation of the cholera two years ago, which greatly thinned our ranks, there is a constant drain upon our churches by members leaving their homes in search of employment. There is still a considerable demand for educated natives, both by the government and the missionaries of the Church and Wesleyan Missionary Societies in our neighborhood. Some of our young men are employed by the planters in the interior and southern parts of the island. While we are glad to see them getting an honest living, without looking to us for support, we are often called to mourn over our educated youth, who, exposed to new and great temptations, away from the privileges they once enjoyed, have fallen into hurtful snares, and, we fear, have made shipwreck of their best interests.

In speaking of the piety of the communicants under their care, the mission use the following language.

As to the members of our churches, we cannot but believe that many, by repentance towards God and faith in Jesus Christ, have had a good work begun in them, which will be owned in the day of the Lord Jesus. Some, doubtless, as is often the case in Christian lands, are self-deceived, and have only a name to live; and some, we fear, are hypocrites to make a gain of us. But all are enjoying the means of grace statedly; and we would not despair of any of them, that they may so profit by what they are receiving as finally to be saved.

Influence of the Church on the Heathen.

There is one view to be taken of this band of professed believers in the Lord Jesus Christ, which is far from encouraging. "Looking at the church in Jaffna," our brethren say, "as commissioned of the Lord to bear witness for him to the world, and with reference to an aggressive movement upon the heathenism of this province, there is still cause for the deepest solicitude." They illustrate the idea expressed in this general form in the following particulars.

1. In the native church, faith in Christ, where it exists at all, is but a weak principle, and as a power to grapple with and overcome the world, it is rarely seen. But when faith is weak, Christian virtues must necessarily languish. Even in christianized America, the "old man" can live in connection with saving grace. In one born and nurtured among the heathen, this corrupt nature is "the strong man armed." Where temptations are so strong, and faith so weak, it is not surprising that professors are often ensnared, and give the enemy occasion to blaspheme. Hence native church members, as exponents of Christianity, are hardly credited by their heathen neighbors; and the testimony of example so imperfect and in the midst of rank heathenism, is hardly felt.

2. A large majority of the male members of the church are in mission service, and for this service receive their support. Hence, from their connection with us, they are often looked upon as mere hirelings, even when sincere, though weak, followers of Christ. This connection greatly lessens the influence which they ought naturally to exert.

3. The position of church members in the community is extremely unfavorable. Their day "is neither light nor dark." They do not yet exist as a distinct class, and they are still a part of Hindoo society, (a term for that which cannot be described, but a name of fearful import to the missionary, whose experience enables him to look a little into these "depths of Satan.") And such is the structure of the Hindoo community, that while church members are connected with it, the exercise of principle must be greatly cramped. This would be true, were our converts possessed of all that native energy and decision which characterize the most favored of Christian nations. In the naturally weak, timid, pliant Hindoo, it induces a yielding compliance to what is custom, and is most unfavorable in its influence on Christian character.

4. While holding this position between Christianity and heathenism, from the fact that most of our church members are educated men, whose services are in demand, their means of acquiring worldly possessions are inferior to none in the province. Their temptations in this direction are peculiar; some, we fear, are already lost, and others are ready to be drowned in this vortex.

Support of native Preachers and Teachers.

Upon another topic of commanding importance the mission speak as follows:

We are anxiously waiting for the time, when in distinct though small communities, throughout the province, rooted

and grounded in the faith, our native church will no longer look to us for temporal aid; when those of them worthy to be employed as preachers, catechists and schoolmasters, shall be directly responsible to the community they serve, and from whom they receive their support. We are not without indications that that hour is on the advance. This object, as the end of our plans and labors, we are bringing before our churches; and every year the progress of events is better enabling them to appreciate this feature of true Christianity; while some, we confidently hope, are beginning to feel that they must gird themselves to meet the responsibilities devolved upon them by their profession of the religion of Christ. We see them slow of heart to trust the promises of God; and in many of them, we discover an unwillingness to make sacrifices for the honor of Christ. We ought, however, in justice to admit that their position is a most trying one; as the existence of professed followers of Christ, either as individuals, or as families, maintaining a godly walk and conversation, is not tolerated by the heathen, save as it brings to the family and its connections important pecuniary advantages. However, it is plainly our duty to "speak to the people that they go forward." The God of all grace, we trust, will show his people, in his own good time, the way, and strengthen them to walk in it.

GRADUATES OF THE OODOOVILLE BOARDING SCHOOL.

Mr. Spaulding has kindly furnished a list of those pupils in the female boarding school at Oodooville, who have left the institution, and been married. None are permitted to pass from under the watch and care of their teachers, till the question of their marriage shall have been settled; in other words, they are not to lose the protection of their missionary friends till another protector has been provided.

Names.	*Names of Husbands.*	*Date of Marriage.*	*Residence.*
Elizabeth Abbott,	Pakyanather,	May 9, 1844,	Dindigul.
Elizabeth Appleton,	Elias Cornelius,	Oct. 13, 1830,	Batticotta.
Charlotte C. Armstrong,	George Boardman,	Nov. 9, 1846,	Panditeripo.
Janet Backup,	Elisha Rockwood,	Dec. 25, 1839,	Jaffna.
Ann Bates,	Cyrus Mann,	July 13, 1835,	Manepy.
Susan H. Bennett,	David Stickney,	June 26, 1844,	Panditeripo.
Sarah Bracket,	Hubbard Winslow,	Oct 20, 1847,	Chundicooly.
Frances Burchard,	Philip John,	Sept. 10, 1847,	Batticotta.
Charlotte Burnell,	Henry Martyn,	Oct. 2, 1835,	Dead.
Experience Carpenter,	Samuel Downer,	Sept. 12, 1839,	"
Caroline Chester,	H. Glocester,	April 5, 1835,	"
Frances Chickering,	Wm. Sherrard,	Sept. 2, 1846,	Manepy.
Elvira H. Clark,	Jon. Homer,	Dec. 18, 1843,	Manepy.
Mehitable Cleaveland,	Solomon P. Williams,	Oct. 23, 1841,	Chandirupay.
Mary Codman,	Jacob Coggin,	Dec. 7, 1837,	Both dead.
Fanny Coit,	Nathaniel Niles,	May 8, 1833,	Oodooville.
Sarah Colt,	Apaswarry,	April 24, 1839,	Mallagam.
Harriet B. Cooke,	John Hansman,	May 18, 1840,	Nellore.
Elizabeth Cowles,	Ebenezer Walker,	Dec. 25, 1835,	Dead.
Martha L. Davis,	John Breckenridge,	April 28, 1847,	Batticotta.
Mary Dayton,	Cyrus Kingsbury,	Nov. 8, 1831,	Mallagam.
Sarah De Witt,	William Morrison,	July 3, 1835,	Dead.
Catharine Dimmick,	Andrew Tissera,	May 18, 1837,	Copay.
Mary Dundas,	Ansel D. Eddy,	Oct. 27, 1847,	Manepy.
Susan Eaton,	Paul, (dead,)	April 17, 1840,	"
Mary J. Edmunds,	William Marsh,	Dec. 11, 1837,	Jaffna.
Elizabeth Emerson,	Daniel Nichols,	May 1, 1841,	Oodooville.
Mary P. Emerson,	Eli F. Cooley,	March 20, 1844,	Oodoopitty.
Louisa Glenie,	John, (dead,)	June 3, 1835,	Batticotta.
Caroline S. Gomez,	Joseph Champlain,	May 17, 1841,	Tillipally.
Lydia M. Goodell,	Charles A. Goodrich,	Sept. 29, 1846,	Chavacherry.
Lydia M Goodell, 2d,	John Raban,	Feb 6. 1839,	
Isabella Graham, 1st,	Henry Lord,	April 24, 1839,	Tillipally.
Isabella Graham, 2d,	Samuel Dana,	June 2, 1847,	Manepy.
Isabella Graham, 3d,	Joseph Avery,	Nov. 10, 1847,	Candy.
Louisa Green,	John Woodhull,	April 9, 1841,	Dead.
Fanny Hall,	Asa McFarland,	June 19, 1828,	Point Pedro.
Frances A. Hall,	Miron Winslow,	June 22, 1847,	Manepy.
Eliza Hasell,	Benjamin Levins,	Dec. 11, 1837,	Tillipally.
Louisa Hawes,	George Payson, (dead,)	Oct. 13, 183?,	Alavetty.
Agnes Henry,	Henry Martyn,	Feb. 7, 1810,	Dead.
Julia A. Henshaw,	Nathan Strong,	Nov. 20, 184?,	Manepy.
Frances M. Hall,	Jedediah Morse, (dead,)	Jan. 24, 1845,	Tillipally.
Susan Hopkins,	William Tennent,	June 28, 1838,	Oodooville.
Susan Huntington,	Thomas Adams, (dead,)	May 3, 1831,	Nellore.
Marcia Hutchinson,	John Chester,	July 26, 1836,	Dead.
Amelia Jenkins,	James Gregorie,	April 24, 1840,	Batticotta.
Anna H. Judson,	Joseph Emerson,	Oct. 31, 1842,	Chavacherry.
Anna Kent,	David,	April 15, 1842,	Oodooville.

Names.	*Names of Husbands.*	*Date of Marriage.*	*Residence.*
Joanna Lathrop,	Philip,	May 3, 1831,	Oodooville,
Paulina Le Grand,	William Ropes,	Oct. 2, 1835,	Tillipally.
Dorcas Leland,	Wiseborn Volk,	Oct. 17, 1842,	Batticotta.
Margaret Lock,	Cotton Mather,	Nov. 7, 1844,	Valverty.
Ann F. Magee,	Jeremiah Evarts,	April 28, 1845,	
Elizabeth McFarland,	Joseph Lyman,	June 3, 1835,	Manepy.
Mary Jane McNaughton,	John Arnold,	Aug. 16, 1844,	Alavertty.
Eliza Merrill,	Tamber,	Dec. 2, 1843,	Magiapitty.
Sarah Miller,	Samuel,	May 18, 1836,	Panditeripo.
Eliza Mills,	Nathan Parker,	April 16, 1847,	Batticotta.
Maria Montgomery,	Samuel J. Mills,		Kandy.
Margaret Morro,	Cornelius,	Sept. 12, 1838,	Tinnelvaly.
Caroline H. Murfree,	Jeremiah Evarts,	Nov. 22, 1837,	Alavertty.
Harriet Newell,	Samuel Ambrose,	Jan. 9, 1828,	Jaffna.
Margaret E. Nitchie,	Joel R. Arnold,	July 8, 1846,	Manepy.
Catharine M. Oliphant,	Daniel L. Carroll,	June 12, 1846,	Batticotta.
Harriet Osborn,	Seth Payson, nat. preacher,	Oct. 11, 1837,	Manepy.
Louisa Park,	Simon,	Oct. 23, 1846,	"
Ann Louisa Payson,	Timothy Dwight,	Oct. 14, 1836,	Oodooville.
Maria B. Peabody,	Moses Welch,	June 24, 1846,	Tillipally.
Sarah Pierce,	Nathaniel Taylor,	Jan. 27, 1837,	"
Anna H. Pitkin,	Willard Hall, (dead,)	Oct. 20, 1847,	"
Betsey C. Pomeroy,	Samuel Davis, (dead,)	June 21, 1846,	Batticotta.
Harriet Putnam,	William Nevins,	April 1, 1842,	"
Martha Retsey,	Solomon, (dead,)	Jan. 25, 1837,	Manepy.
Almirah L. Rice,	R. Pratt,	April 3, 1840,	Nellore.
Sarah Ridgely,	Henry K. White,	April 24, 1843,	Madura.
Susannah B. Rockwood,	Joshua B. Osgood,	Oct. 3, 1840,	Tillipally.
Mary Sanger,	Thomas Mortimer,	Aug. 28, 1838,	Copay.
Mary Lucy Sanger,	Silas Moody,	Oct. 16, 1840,	Coccuville.
Caroline E. Smith,	Azel Backus,	Oct. 17, 1834,	Batticotta.
Mary Smith,	Josiah,	Aug. 24, 1846,	Manepy.
Anna Maria Spence,	John White,	June 10, 1843,	Cattivaly.
Sarah M. Steele,	John Adams,	April 24, 1839,	Atebivaly.
Elizabeth Stetson,	Alexander Lovell,	Aug. 28, 1833,	Panditeripo.
Elizabeth A. Stone,	Aaron,	Feb. 5, 1845,	Tillipally.
Mary Sweetser,	John B. Lawrence,	Sept. 2, 1830,	Varany.
Lucy Todd,	Parker K. Hasseltine,	Oct. 26, 1838,	Batticotta.
Harriet Train,	J. Richard,	Jan. 27, 1847,	Chundicooly.
Esther Tyler,	N. H. Raymond,	Sept. 12, 1838,	Sandirupy.
Mary Waterman,	Edward Miller,	Jan. 31, 1844,	Mallagam.
Mary Wilder,		Aug. 24, 1846,	Sunguveely.
Jane Williams,	Robert Adair,	Nov. 23, 1842,	Madura.
Lucretia S. Williams,	Dwight,	Sept. 10, 1847,	Oodooville.
Harriet Williams,	James Reed,	Oct. 22, 1847,	Manepy.
Sarah Wells,	Thomas Scott,	Feb. 5, 1841,	Batticotta.
Jane S. Wilson,	Chenear,	Aug 27, 1847,	Oodooville.
Harriet Winslow,	James Girdwood,	Aug. 18, 1842,	Alavertty.
Harriet L. Winslow,	Elias Crane,	Oct. 14, 1846,	Oodooville.
Sarah Woodhull,	Michael B. Latimer,	Feb. 8, 1832,	Panditeripo.
Sarah Woodhull, 2d,	Stephen W. Dana, (dead,)	March 24, 1845,	Batticotta.
Elizabeth Worcester,	Cyrus Mann,	Aug. 27, 1828,	Dead.
Eunice W. Worcester,	Joseph,	Aug. 23, 1843,	Chavacherry.

As an appendix to the foregoing catalogue, the following list of persons received and educated in private families, before 1824, will be read with interest by some in this country.

*Anna, Susanna Armstrong, *Sarah Bayard, Sarah Colt, 1st, Mary Dayton, Catharine Dimmick, Louisa Hawes, Julia Ann Henshaw, 1st, *Susan Hopkins, Susan Huntington, Sarah Miller, Maria Montgomery, *Julia Ann Prince, Martha Ramsay, *Maria Scudder, Susan, Mary Smith, 2d, Martha Washington, Sarah Woodhull, 1st.

* These persons are still living, and are very worthy and useful women.

CATALOGUE OF THE OODOOVILLE SCHOOL.

THE names of the pupils at present connected with the female boarding-school at Oodooville, will be found in the following descriptive catalogue, recently received from the mission.

Names.	*Residence.*	*Character of Parents.*	*Scholarship*	*Relig. Char.*	*Birth*
FIRST CLASS.					
Rebecca R. Brundige,	Manepy	Christian	Excellent	Good	1831
Abigail L. Davis,	"	Heathen	Fair	"	1831
Abby Ann Egerton,	Oodooville	"	"	"	1830
Elizabeth Ann Ely,	Manepy	Christian	Excellent	Serious	1832
Fanny Maria Hall,	Alleypetty	Heathen	Fair	Good	1830
Sophia Hall,	Varany	Christian	Excellent	Serious	1833
Anna Maria Henry,	Mallagam	Heathen	Fair	Good	1830
Eliza M. Hubbell,	Oodooville	"	"	"	1829
Augusta Kehoe,	Point Pedro	"	"	"	1831
Mary C. Oxnard,	Nellore	"	"	"	1830
Jane S. Purviance,	Tillipally	Christian	Very good	"	1830

Names.	*Residence.*	*Character of Parents.*	*Scholarship*	*Relig. Char.*	*Birth*
Ann Rice,	Oodooville	Christian	Excellent	Conscientious	1830
Mary Riggs,	Tillipally	"	"	"	1831
Sarah Maria Steele,	Oodooville	"	Very good	"	1829
Abigail K. Stone,	Manepy	Heathen	"	"	1826
Harriet S. Tucker,	Panditeripo	Christian	Excellent	Good	1832
Maria Louisa Tyler,	Oodooville	Heathen	"	"	1830
Jane Wallace,	Nellore	"	Very good	"	1829
Phila Willard,	Tillipally	"	"	"	1828
SECOND CLASS.					
Susanna Armstrong,	Manepy	Heathen	Good	Good	1830
Mary Austin,	Panditeripo	Christian	"	Thoughtful	1835
Sarah Boardman,	Tillipally	"	"	"	1832
Frances L. Clark,	Panditeripo	Heathen	"	Good	1833
Jane Naomi Egerton,	Oodooville	Father, Chr'n—mother, Hea'n	"	Serious	1830
Elizabeth Hillhouse,	Panditeripo	Christian	Very good	Thoughtful	1833
Lavinia Hopkins,	Oodoopitty	Heathen	Excellent	Good	1832
Susan Houston,	Tillipally	Christian	Good	"	1832
Susan Huntington,	Manepy	Heathen	Excellent	Conscientious	1832
Betsey King,	Oodooville	Fath. Hea'n, dead—moth. Ch'n	"	Excellent	1832
Huldah Little,		Heathen	Good	Serious	1833
Ann H. Noyes,	Batticotta	"	"	Good	1833
Eunice Richardson,	Tillipally	"	"	Serious	1831
Harriet L. Richardson,	"	"	Ordinary	"	1831
Mary Seymour,	Cutchay	"	Good	"	1832
Mary Weir,	"	"	Excellent	Conscientious	1832
Gertrude Woodhull,	Oodooville	"	Good	Serious	1832
THIRD CLASS.					
Dorcas Adams,	Manepy	Heathen	Ordinary		1832
Margaret Breckenridge,	"	Christian	Good		1833
Emma H. Brewster,	Tillipally	Heathen	"		1833
Helen Chambers,	Oodooville	Fath. Chr'n—moth. Heathen	"		1832
Eliza S. Cooke,	Manepy	Fa. C'n—moth. Hea. both dead	"		1832
Elizabeth Fowler,	Tillipally	Moth. Chr'n—father dead	Excellent		1836
Ann Gardner,	Oodoopitty	Heathen	"		1835
Ann Gilmer,	Tillipally	"	"		1834
Mary Graydon,	Oodooville	Fath. Chr'n—moth. Heathen	Ordinary		1833
Ann Haldeman,	Tillipally	Heathen	Good		1834
Matilda D. Hurlbut,	Oodooville	"	"		1833
Mary E. Judd,	"	Fath. Chr'n—moth. Heathen	"		1833
Joan Maine,	Manepy	Heathen	"		1833
Mary Loyd Nevins,	Oodooville	"	"		1833
Harriet Newell,	Manepy	Christian	"		1834
Margaretta Smith,	Oodooville	Heathen	"		1834
Mary Todd,	Tillipally	"	Ordinary		1831
Delia Smith Wright,	"	"	Good		1834
FOURTH CLASS.					
Ellen Bagby,	Manepy	Heathen			1839
Mary Brasher,	"	Roman Catholic			1834
Amanda Caldwell,	Oodooville	Fath. Chr'n—moth. Heathen			1834
Harriet Colton,	"	Fath. Chr'n—moth. Heathen			1835
Hannah W. Connor,	"	Heathen			1835
Martha G. Connor,	"	"			1838
Sarah L. Maltby,	Manepy	Roman Catholic			1833
Phebe McLean,	Chavachery	Heathen			1837
Olivia E. Phelps,	Chundicooly	Roman Catholic			1837
Margaret Russell,	Oodooville	Heathen			1834
Susan Savage,	Panditeripo	"			1833
Eunice T. Smith,	Batticotta	"			1836
Delia S. Waterman,	Oodoopitty	"			1837
FIFTH CLASS.					
Anna T. J. Bullard,	Oodooville	Heathen			1839
Olivia Chapin,	Manepy	"			1837
Jane Elizabeth Coe,	"	"			1838
Mary L. Deming,	Tillipally	Fath. Chr'n—moth. Heathen			1838
Hannah Ford,	Batticotta	Heathen			1839
Jane Hillyer,	Panditeripo	Christian			1837
Frances A. Kellogg,	Manepy	Heathen			1837
Lucretia Phelps,	Batticotta	"			1839
Margaretta A. P. Robbins,	"	"			1836
Mary P. McLelland,	Oodooville	Christian			1836
Mary A. Sheldon,	"	"			1838
Priscilla A. W. Spence,	Batticotta	"			1838
Elizabeth H. Thaxter,	Changany	Heathen			1839
Eliza Ann Tyler,	Oodooville	Christian			1838
Catharine H. Walley,	"	Nominal Christian			1838
Phebe Louisa Whittemore,	"	"			1839
Ann Young,	Batticotta	Heathen.			1839

Not old enough to have any religious character.

Some persons may look for names in the foregoing catalogue which are not there. But it should be known, for the information of those who have taken an interest in this school, that the mission have a list of "unappropriated names," to the number of forty-five or fifty; not

more than one half of which can be appropriated even during the present year. And if any names shall be added to this list, they can hardly be disposed of prior to 1850 or 1851.

CATALOGUE OF THE BATTICOTTA SEMINARY.

THE subjoined descriptive catalogue shows the names of the scholars in the male seminary at Batticotta. The scholarship and religious character of the pupils are indicated, in general terms, in the fifth and sixth columns. To account for the absence of some names which may be sought in this list, it should be stated that the mission have a number of names which they have been unable, as yet, to appropriate.

Names.	*Residence.*	*Character of Parents.*	*Class in Seminary.*	*Scholarship.*	*Religious Char*	*Age*
Joseph Abbott,	Tranquebar	Christian	Second	Poor	Serious	14
Jacob Abraham,	Manepy	Fath. Christian	"	Fair	Candidate	13
John Adams,	Tillipally	Heathen	"	Good	Impenitent	20
E. A. Anketell,	Batticotta	"	Junior	Medium	Church mem.	20
W. B. Anketell,	Vannapony	"	"	Good	Impenitent	18
F. Armstrong,	Velany	"	First	"	"	16
D. B. Ayers,	Vannapony	"	Second	Poor	Serious	17
J. C. Bacchus,	Oodooville	"	"	Good	Impenitent	14
R. C. Bailey,	"	"	Senior	Fair	Church mem.	20
Jacob Bailey, 1	Nellore	Fath. Christian	First	Good	"	17
David Ball,	Tillipally	Heathen	"	Poor	Impenitent	16
Charles Bartlett,	Batticotta	"	Senior	Medium	Church mem.	20
Edward Beecher,	Mallagam	"	Second	Good	Impenitent	17
George Beecher,	Tillipally	"	"	Fair	"	17
Joshua Belden,	Chavacherry	"	First	"	Serious	17
John A. Bevier,	Manepy	"	"	Good	Impenitent	17
Amos D. Bissell, 2	Tillipally	"	Select	Fair	Church mem.	21
A. Blanchard,	Changany	"	Senior	"	"	20
Joab Brace,	Panditeripo	"	First	"	Impenitent	15
Isaac Brayton,	Vannapony	"	Second	Good	"	15
R. Breckenridge, 2	Tillipally	"	Select	"	Church mem.	17
Robert Bronk,	Vannapony	Fath. Christian	First	Fair	Impenitent	16
Abner Bryant,	Tillipally	Heathen	Senior	Good	Church mem.	19
Samuel Buel,	Batticotta	"	"	Fair	Candidate	23
Artemas Bullard,	Tranquebar	Christian	First	"	Serious	14
Harvey Bushnell,	Panditeripo	Rom. Catholics	"	Poor	Impenitent	17
A. J. Burr,	"	"	Second	Good	"	15
G. W. Campbell,	Manepy	Heathen	First	"	"	19
F. E. Cannon,	Vannapony	"	Second	Fair	"	17
John Chambers,	Nellore	"	"	Good	Serious	14
C. C. Chapin,	Batticotta	"	Junior	Fair	"	18
R. S. Chapin,	Tillipally	"	"	"	Church mem.	17
A. T. Chester,	Manepy	"	Second	"	Impenitent	13
John W. Chickering,	Mallagam	"	Junior	Good	Church mem.	19
D. Christian,	Tillipally	Fath. Christian	First	Fair	Impenitent	16
David A. Clark, 2	Manepy	Heathen	Select	Good	Church mem.	22
J. F Cogswell,	Batticotta	"	First	Fair	Impenitent	14
William Coit,	"	"	Senior	"	Serious	21
Robert W. Condit,	Manepy	"	"	Good	Church mem.	20
James P. Cook,	Batticotta	"	First	"	Candidate	15
P. G. Cook,	Oodooville	"	Second	Fair	Impenitent	15
W. P. Cornelius,	Batticotta	Christian	First	Good	Serious	14
Charles Crooker,	Oodooville	Heathen	Second	Fair	"	16
William Curran,	Vannapony	"	First	Good	Impenitent	15
Samuel Curtis,	Tillipally	"	Junior	"	Serious	18
Joshua Danforth, 2	Sangany	"	Select	"	Church mem.	20
Christian Davis,	Oodooville	Christian	Second	Fair	Candidate	15
Henry N. Day,	Vannapony	Heathen	"	Poor	Impenitent	16
Henry N. Day,	Oodooville	"	Junior	Fair	"	19
A. D. Eddy,	Panditeripo	"	Second	Poor	"	13
John S. Elliot,	Mallagam	"	First	Fair	"	18
Joy H. Fairchild,	Batticotta	"	Senior	Medium	Serious	18
A. Gardiner,	Manepy	"	First	Fair	"	19
Joseph Garland,	Mallagam	"	"	"	Impenitent	16
Joseph Gautier,	Panditeripo	Christian	"	Good	Serious	17
Samuel Gay,	Batticotta	Heathen	"	"	Impenitent	17
Solomon L Gillett,	Oodooville	"	Second	Medium	"	14
D. E. Goodwin,	Oodoopitty	"	First	Fair	"	22
A. Goldsmith,	Panditeripo	"	"	Good	Serious	16
A. C. Hall,	Manepy	"	Junior	"	Candidate	20
W. T. Hamilton,	Mallagam	"	Second	"	Impenitent	18
T. P. Handy,	Manepy	"	Junior	"	Church mem.	21
Asa Hillyer,	Batticotta	"	First	Fair	Impenitent	17
T. M. Hopkins,	"	"	"	Good	Serious	15
Walter Hubbell,	Mallagam	"	Second	"	Impenitent	14
Thomas P. Hunt,	Chavacherry	"	Junior	"	Church mem.	21
John W. Hyde,	Oodooville	"	Second	Fair	Serious	15
Harry Johnson,	Batticotta	"	"	Good	Impenitent	15
H. Van Dyke Johns,	"	"	First	Poor	"	19

1 Father a teacher in F. B. S., Nellore. 2 Assists in teaching.

Names.	*Residence.*	*Character of Parents.*	*Class in Seminary.*	*Scholarship.*	*Religious Char*	*Age*
John Johns,	Batticotta	Heathen	First	Poor	Impenitent	19
Talbot Jones,	Mallagam	"	Second	Good	"	17
E. Kellogg,	Vannapony	"	First	"	"	16
C. H. Kellogg,	Oodooville	"	Second	"	Serious	14
H. S. Kepler,	Oodoopitty	"	First	"	Impenitent	20
C. Kingsbury,	Tillipally	Christian	"	"	Serious	15
E. N. Kirk,	Oodooville	Heathen	Second	"	Impenitent	18
Thomas J. Lee, 3	Batticotta	Christian	Select	"	Church mem.	20
Samuel W. Lee,	Mylitty	Heathen	Second	"	Serious	16
William Lyman,	Mampy	"	"	"	Impenitent	13
N. Lyon,	Mallagam	"	"	"	"	17
George McClelland,	Chavacherry	"	First	Fair	"	22
C. McIntyre,	Batticotta	"	"	"	Church mem.	18
John McLean,	"	"	Senior	Good	"	17
Cowles Mead,	"	"	"	"	"	17
E. T. Miller,	Tranquebar	Christian	First	Fair	Candidate	17
C. C. Mitchell,	Nagapatam	"	"	Good	"	19
Erasmus D. Moore,	Mallagam	Heathen	Senior	"	Church mem.	20
Joseph Moses,	Oodooville	Fath. Christian	Second	Medium	Candidate	16
Joshua Murdock,	Colombo	Heathen	First	Fair	Serious	22
John A. Nash,	Batticotta	"	Select	Good	Church mem.	17
John Neill,	"	"	Senior	Fair	Serious	20
John Nicholas, 3	Mallagam	Fath. Christian	First	Good	"	17
John Niles, 4	Oodooville	Christian	Second	"	Candidate	14
Daniel Niles, 4	"	"	"	Fair	Serious	12
John B. Park,	Batticotta	Heathen	Senior	Good	Impenitent	19
Levi Parsons,	Tillipally	"	"	Fair	Church mem.	22
J. S. Pattengell,	"	"	Second	Good	Impenitent	21
Isaac Paul,	Varany		First	Poor	Serious	15
Alexander Perry,	Batticotta	Christian	Senior	Fair	Impenitent	18
John M. S. Perry,	Sangany		"	"	"	21
George D. Purviance,	Manepy	Heathen	Second	"	"	18
Lewis Rousseau,	Nellore	"	First	"	"	18
George Reid,	Manepy	Moth. Catholic	"	"	Serious	17
B. H. Rice, 5	Batticotta	Christian	Select	Good	Church mem.	18
T. B. Ritter,	Manepy	Heathen	First	Poor	Serious	18
David Seabury,	Mallagam	"	Second	Good	Impenitent	14
E. Seymour,	Manepy	"	First	Fair	Serious	18
John Shepherd,	Batticotta	"	"	Good	Impenitent	19
Minot Sherman,	"	"	Junior	"	"	21
B. W. Smith,	Manepy	"	Second	Poor	"	17
J. Stocking,	Vannapony	"	"	"	Serious	17
Thomas H. Stockton,	Nellore	"	Junior	Fair	Church mem.	19
John Storer,	Batticotta	"	Second	Good	Impenitent	17
S. H. Taylor,	Manepy	"	First	Fair	Candidate	17
Simon Tissera, 6	Chundicooly	Christian	Second	Good	"	15
Joseph H. Towne,	Chavacherry	Heathen	Junior	"	Church mem.	18
Jacob Van Vechten,	Chundicooly	"	First	"	Impenitent	17
Thomas Vose	Batticotta	"	"	Fair	"	20
Charles Wadsworth,	Tillipally	"	Second	Good	Serious	14
S. H. Walley, Jr.,	Manepy	"	"	Fair	Impenitent	17
J. L. Woart,	"	"	"	Poor	"	17
William Worrell,	Mallagam	"	First	Good	Church mem.	19
C. Wyman, 5	Oodoopitty	"	Select	"	"	20

3 Son of the late N. Permander, native preacher.
4 Sons of Mr. N. Niles, native preacher.
5 Assists in teaching.
6 Son of the late G. Tissera.

Madura.

ANNUAL REPORT OF THE MISSION.

Introductory Remarks.

The annual report of this mission for 1847 describes, in detail, the labors of our brethren, showing conclusively that they have been unwearied in their efforts to do the work which is committed to their hands. And the readers of the Herald will unite with them in rendering thanks to God for his goodness to them during the year. Death has made no inroads upon their number; nor has any one been laid aside from his labors by disease. While Mr. North has returned to this country, in accordance with the invitation of the Prudential Committee, two missionaries, with their wives, have entered the field within the year under review; and Doct. Scudder has kindly consented to supply, for the present, the want of a physician having a permanent station in the Madura district. Thus the number of laborers has been more than kept good.

In reporting the operations of the past year, the mission speak of the different stations in their order.

Madura Fort.

This station is occupied by Mr. Muzzy. He is aided in his work by two native assistants, two teachers in the English school, and two superintendents of Tamil schools. Four native assistants have been dismissed on account of their adherence to caste.

The present state of the schools will appear from the tabular view, published on a subsequent

page. "In sustaining discipline among the teachers and scholars," Mr. Muzzy says, "it has been necessary to dismiss several schools; but the number might have been much increased, had it been thought best to do so. The lessons of the scholars have been altered and enlarged, and the ratio of compensation has been made proportional to the particular lessons learned. The scholars and teachers, as also the families of the teachers, are required to attend divine service on the Sabbath; but we cannot insist upon the regulation as much as is desirable, for want of suitable accommodations. This want, however, will be supplied when the building, now in process of erection, shall have been completed." Doct. Scudder assumed the supervision of these schools during the last quarter of the year.

In speaking of the English school, Mr. Muzzy says, "Morning and evening prayers are regularly attended, at which each boy recites a verse, reads a portion of Scripture, and listens to such explanations of the same as circumstances suggest. They also attend a Bible class once on each Sabbath, and divine service twice." A few of the pupils are brahmins, and others are from the most respectable families in the city of Madura. Though the school has been in operation nearly thirteen years, it is not known that any one connected with it has been truly converted. It may be remembered that an opposition school was established at Madura, some time since, by the agents of a society formed at Madras for the support of Hindooism. Most of the pupils who were in that school, belong at present to the English school under the care of Mr. Muzzy.

Nearly twenty tours, including journeys on business, have been made from this station. The distribution of tracts and Scriptures has been conducted as in past years, and with similar results; to what extent this has been carried, will appear from the tabular view.

The Sabbath services consist of a Sunday school under the charge of Doct. Scudder, composed of the children of the free schools; a sermon both forenoon and afternoon; and a Bible class for the pupils in the English school. The number in attendance at the preaching service is about five hundred, most of them being pupils in the common schools. "On the whole the prospects of the station are as favorable as at any previous time."

Madura East.

The resident missionary at this station is Mr. Chandler. He is now assisted by three catechists, seven having been dismissed on account of their adherence to caste. The number of church members has been twenty-eight, three of whom were admitted to the ordinances of Christ's house last year. One has been excommunicated and fourteen have been suspended on account of their attachment to caste. The girls' boarding school contains at present thirty pupils. Seven have been married during the year; and others have been removed by relatives or friends for reasons connected with caste.

The out-station at Maloor is under the care of Mr. Chandler. Three catechists have been dismissed from this field during the year, because of their relation to caste; and it has not been practicable, as yet, to supply their places. The statistics in regard to the common schools, as also the Christian villages, both at Madura East and Maloor, will be found in the tabular view.

Doct. Scudder has spent most of his time at Madura East. "The calls on him for medical and surgical assistance by the natives have been very numerous. As all such persons have received religious instruction, the truth has fallen upon the ears of many, while their feelings were warmed by gratitude to their benefactor. A wide door of usefulness has thus been opened for any physician who is willing to enter and occupy it permanently." "The prevalence of the cholera for one or two months, at the close of the year, has greatly added to Doct. Scudder's previously fatiguing labors. The mission feel it to be a special privilege to have the aid of a faithful and attentive physician at any time, but particularly now, when the pestilence is raging on every side; and we would present our thanks to our heavenly Father for the timely aid he has sent us in the hour of our need."

Dindigul West.

Mr. McMillan has charge of this station. He is assisted by three catechists and three readers; two catechists and two readers having been dismissed because of their connection with caste; and one reader, with one boarding-school teacher, having been discharged for other reasons. The present number of church members is eighteen, of whom eleven were added in 1847. Twelve have been suspended for their adherence to caste; but as they all, with one or two exceptions perhaps, still consider themselves under the care of the mission, it is hoped that most of them, if not all, will return to the fold from which they have departed. Several have already signified their willingness to do so. One communicant has died during the year; and there are eight candidates for admission to the church.

The tabular view will show the number of villages under the watch of this station; also how many have been given up during the year. The distribution of Scriptures and tracts, as appears from the same table, has received due attention. "In some parts of the field a strong desire for books has been manifested. In one village re-

cently visited, having three thousand inhabitants or more, the people appeared to be very favorably disposed to Christianity, and anxious for a school and a catechist. Accordingly, a flourishing school has been commenced, and five families have placed themselves under Christian instruction. In an adjacent village twelve families pledged themselves to renounce heathenism"

Of the boarding-school, which has thirty-five pupils, Mr. McMillan says, "The caste system, which I found prevailing when the school came under my care, and which caused me much trouble at first, is entirely broken up; and boys of several castes, including pariahs, are now living and studying together in harmony." A considerable majority of the pupils are of good caste; and others of the same description have been refused for want of room. One member of the school has been received into the church during the year.

Dindigul East.

This station is committed to the supervision of Mr. Rendall, who has four native assistants associated with him; one catechist having been dismissed for refusing to comply with the rules of the mission on the subject of caste. The number of church members in regular standing is fourteen, five of whom were received in 1847. Four have been suspended on account of their adherence to caste, and one for other reasons.

An English school has been in operation for seven or eight years, the present number of pupils being twenty-five. It is supposed that eight or ten conversions may have occurred in this institution since its commencement. The state of the other schools will appear from the tabular view. For information on other points, reference must be made to the same source.

"In looking at the state of things here," Mr. Rendall says, "there are some circumstances to encourage the missionary as he labors in the cause of his Master. Many seem to be anxious to read portions of Scripture and tracts, and to learn something about the religion which we have come to teach. There have also been, within a short time, quite a number of applications for the establishment of schools in the neighboring villages. The people appear to be convinced of the errors of heathenism, and of the truth of the gospel. All that seems to be wanting to lead many to embrace Christianity, is the outpouring of the Spirit."

Periacolum.

This is a new station, at which Messrs. Cherry and Ford are now laboring. With them are two catechists and two readers; two catechists having been discharged for their attachment to caste. The tabular view will show that a number of families are receiving instruction from this station; indeed, the whole number of souls under its care is supposed to be three hundred and twenty; and other applications have been made.

This station was formerly a part of the Dindigul field; and the territory assigned to our brethren comprises the whole of the lower Dindigul valley, which is full of villages. Periacolum alone has about nine thousand inhabitants. It is some five miles from the foot of the mountains, and some fifteen from the sanatarium on the Pulney Hills.

Poothoocotta.

No missionary resides at this place; there are, however, eight catechists and readers, together with one English school teacher, acting under the supervision of Mr. Muzzy. The aspect of this station has changed but little during the year. Owing to the difficulty of superintendence, only a few families have been taken under the care of the mission, though a number have applied for instruction.

The state of the schools, of the village congregations, and of the distribution of tracts, &c., will be sufficiently obvious from an inspection of the tabular view. The present number of church members is twenty-five, two having died during the year, eight having removed, and a few having withdrawn in consequence of a disturbance made by the former native missionary. Ten or twelve have applied for admission to church privileges.

"It seems very desirable," says the report, "that one or two missionaries should be stationed in this field, as it promises an abundant harvest to faithful and persevering labor."

Sivagunga.

Mr. Webb has charge of this station, assisted by four catechists. The number of church members is sixty, two of whom were admitted during the past year. Thirteen have been suspended on account of their love for caste, and eleven have been excommunicated. The troubles growing out of the caste question have reduced the pupils in the boarding-school from thirty to sixteen In regard to the village congregations and the common schools, it will suffice to refer the reader to the tabular view. A girls' school in the compound, having twenty pupils, is under the supervision of Mr. Webb. As to the general prospects of the station, Mr. Webb says: "Our encouragements are not found, at the present time, so much in the aspect of the field, as in the promises of God. Our discouragements spring less from our work than from our conscious imperfections and insufficiencies in discharging it. Still in fullness itself we may rejoice; for God will work, and none shall hinder. The treasure

is in earthen vessels, that the excellency of the power may be of him alone; and by means of our very weakness he will make his glorious power more manifest."

Tirupoovanum.

Mr. Taylor has two catechists and one reader associated with him in his labors in this field. The church members are sixteen, three of them having been received in 1847, one of whom was formerly a Romanist. Two have been excommunicated for relapsing into heathenism; and four have been suspended because of their unwillingness to renounce caste, and one for other reasons.

A day-school for girls is taught by a pious young woman, formerly in the Madura boarding-school, who is believed to be exerting a happy influence both on the children and the families to which they belong. Mrs. Taylor has the supervision of the school. The boarding-school for boys contained forty pupils during the first six months of the year, two of whom are church members. These, without hesitation, broke the bands of caste by eating food with a pariah cook. The other scholars, however, refused to eat with them and left the school. The present number of pupils is sixteen.

The common schools have received less attention than usual during the year; while the Christian villages have received more. Of the latter, there were five at the beginning of the year; but the number has increased to nineteen, containing nearly three hundred souls. The inhabitants of one village have withdrawn temporarily, because of their unwillingness to receive a no-caste catechist.

Tirumungalum.

This station is still in charge of Mr. Herrick. He is assisted by four catechists and three readers; four catechists having been dismissed in consequence of the caste difficulties. The church members amount to nineteen; and nine have been suspended for their adhesion to caste. For the same reason the boarding-school, which was very flourishing till near the close of the year, has been greatly reduced, the present number of pupils being only fourteen. A day-school for girls, taught on the mission compound, has thirty-four pupils; of whom ten are Mohammedans, sixteen are from caste families, eight being pariahs. They assemble in the school before sunrise, and spend nearly the whole day in the mission compound. All attend worship twice on the Sabbath, besides reciting their Scripture lessons to Mrs. Herrick.

In regard to the Christian villages, the common schools, and the distribution of books, &c., the table will give the necessary information.

Seminary.

This important institution is committed to the management of Mr. Tracy, assisted by one native teacher. Mr. North, who has been associated with Mr. Tracy in the department of instruction, left India early in 1847, to return to the United States, as already mentioned.

A class of eleven graduated in the early part of the year, four of whom are in the service of the mission. At the commencement of the seminary year, the number of students was forty-nine, taught by four natives. The agitation of the caste question, however, reached the institution at length; and while a part of the students determined to break their caste, whenever they should be called upon to do so, others wavered, and others still were resolved to adhere to their prejudices at all hazards. "At the mission meeting in October, the subject of caste in the seminary was taken up; and, finally, a proposal was made that food should be prepared by a low caste cook, and the teachers, students, and cooks of the seminary be invited to partake of it, together with the missionaries, and those who refused, should be suspended from their employment and privileges, until they should comply with the requisition of the mission. This proposal was carried; food was prepared; and one teacher and ten of the students came forward and partook of it with the missionaries. It was hoped that some of those who at first refused, would subsequently comply with the requisition of the mission. Three only have yet done so; and one of those who complied at first, has, through the influence of his friends, left the seminary and returned to heathenism, leaving twelve as the present number of students. Two or three more may yet return; and the light and truth received into the minds of the others may hereafter, under the influence of the Holy Spirit, lead them to turn away from the broken cisterns which they have chosen, and return to the fountain of living waters. We cannot, without feelings of the deepest sorrow, see so many youth, partially enlightened and educated, return to the almost unmitigated influences of heathenism.

"In regard to a few, we are not without hope that, though erring, they are still the children of God, and will yet be brought to a more entire renunciation of the world and a more unreserved consecration to Christ."

Conclusion.

The closing remarks of the mission will be given in their own language, without abridgement.

Thirteen years and five months have passed since the establishment of this mission; during which period, amidst alternate clouds and sunshine, it has

made slow but continued progress toward the evangelization of the people among whom it is planted. Confidence in the minds of the natives, as to the benevolent objects of the mission, has succeeded to almost universal fear or doubt. When Messrs. Hoisington and Eckard first commenced their labors in Madura, it was, indeed, a day of small things; but the Lord has set our feet in a broad place, and opened a wide door of usefulness before the American church, of which, at that time, they could have had little or no conception. Then there were but a single station and a single school under the care of the mission. We have now twelve stations, occupied by ten missionaries, at each of which the work is so extended as to call for more laborers; while in our schools that truth which, with the blessing of God, is able to make wise unto salvation, is daily imparted to nearly three thousand souls; and instead of the distrust and opposition with which the first missionaries had to contend, four hundred and twenty-two families, in seventy-three villages, have voluntarily renounced the worship of idols, and placed themselves under the care of the mission for the sake of receiving Christian instruction. Truly may we exclaim, "What hath God wrought!"

During this period there have been connected with the mission twenty-two missionaries, with their wives. Of these four missionaries and seven females have died; five missionaries are now in America, having returned to their native country on account of ill health; three are laboring in Jaffna; and ten are now connected with this mission. Three of this latter number have been in the mission about eleven years; one between three and four; and six have joined it during the past and present years.

The past year, though signalized by many blessings, has been to us one of severe trial. The system of caste, which has existed among the Hindoos for thousands of years, pervading and controlling every movement of social and religious life, has ever been one of the strongest supports of heathenism in this country. It is probably owing to this cause, that Mohammedanism has made comparatively so few converts among this people, though that conquering and proselyting sect have been aided by the supreme power; and it has been, and ever will be, one of the most powerful hinderances to the progress of pure Christianity in Hindostan. By what means it found its way into the Christian churches of this part of India, it is not important here to inquire. It is sufficient to know that it has existed to the present time, with various degrees of strength, in the churches established by Schwartz and his devoted fellow-laborers, as well as in those of more modern date, notwithstanding all the instructions and exhortations of missionaries upon the subject. More attention has been attracted to this evil recently, and stronger efforts have been exerted to free the church of Christ from a foe, most insidious as well as powerful, and most hostile to the growth of vital piety and the cultivation of Christian love among the members of the one body of Christ.

The efforts which we have made to free our churches from this formidable foe, have resulted in the suspension of seventy-two persons, thirty-eight of whom were catechists, from the privileges of the church. Our hearts have been pained by this defection, though we trust that some of these wandering sheep will yet return to the fold of the great Shepherd. But as the amputation of a diseased limb may restore health and strength to the body, so we cannot but hope that our loss in numbers may be more than recompensed by an increase of love, purity and zeal in our infant churches. To say that all our measures to eradicate this evil have been faultless or even wise, would be arrogating to ourselves a freedom from error to which we can make no claim. For the purity of our motives alone we claim present credit; while we leave the result of our measures to be manifested by time, with the confident assurance that our divine Master, the great Head of the church, will bless our efforts for the purity of his cause, and with the humble hope that he will overrule our unintentional mistakes to the glory of his name. Into his hand we commend ourselves and our work; while we earnestly entreat all who love the prosperity of Zion to unite with us in our prayers to our God and Savior, that he will have mercy upon this heathen people, and build up his kingdom in these ends of the earth.

The tabular view which has been so frequently referred to in the preceding pages, will be found on the next page. It will be seen that a very large proportion of the native church members have been suspended on account of their connection with caste; while a still greater proportion of the native assistants have been dismissed for the same reason.

Tabular View of the Madura Mission.

STATIONS.	Native church members.	Do. added during the year.	Do. suspended for caste.	Do. suspended or excommunicated for other causes.	Eng. teachers, catechists, and readers.	Do. dismissed for caste.	Scholars in English school.	No. of years the Eng school has been in operation.	Conversions in Eng. school from its commencement.	No. of common schools.	Average attendance in do.	Common schools for girls.	Girls under instruction.	No. of congregations.	Families in do.	Baptized persons in do.	Ch'n schols. in schools in do.	Villages added during the yr.	Do. given up do.	Bibles and portions of do. distributed.	Tracts distributed.	Boys in board. schools & sem.	Girls in boarding schools.
Madura West,					7	4	42	13		15	622	2	175		422	116	192	22	19	5589	28,301	93	31
Madura East,	28	4	14	1	3	7				11	500		21	8	29	3	40		6	69	1,223		30
Dindigul West,	18	11	12		7	4								12	61			4	2	400	2,000	35	
Dindigul East,	14	5	4	1	4	1	25	8	8	8	155	1	50	1	6	9	12		3	589	2,312		
Maloor,	4					3								6	23	4	30	1					
Periacolum,			4	4		2								6	96	50	45			40	500		
Poothoocotta,	25				9		25			10	379			10	44	25				2000	5,140		
Sivagunga,	60	2	10	11	4	4				8	250		82	9	44	23		3	6	400	3,600	16	
Tirupoovanum,	16	3	6	1	3	6				8	200	1	30	17	80		507	14	2	500	3,500	16	
Tirumungalum,	19		9		7	4				8	200	1	34	4	40	2	15			475	6,334	14	
Seminary,	27	3	13		1	3																12	

Ahmednuggur.

LETTER FROM MR. WILDER, FEBRUARY 12, 1848.

Fruits of previous Labor.

MR. WILDER was lately requested by the brethren of his mission to make a short tour to the north of Ahmednuggur. Accordingly, in company with Mrs. Wilder, he went as far as Aurungabad, which is about seventy miles north of his point of departure. He was absent about four weeks; during which period he traveled nearly two hundred miles, and visited some fifty villages.

Before proceeding to a description of his tour, Mr. Wilder states a fact which is not without interest, as showing that the missionary may encourage his heart, even though he sees no present fruit of his labors.

Too often do we find among this people, that a slight degree of Christian knowledge serves only to develope more bitterness and opposition. On our recent tour, however, we saw such developments in but few instances. The indications of previous labor were usually of a most gratifying description. They consisted mainly of quite correct views of Christian truth, a more correct understanding and appreciation of the character and motives of missionaries, and, in many cases, an apparently genuine conviction of the truth. A single instance must suffice to illustrate this statement.

After spending the night at a large village, where I had an opportunity of speaking to some two hundred, we left early in the morning for another place, some five miles distant. Soon after our arrival, I was surprised by the appearance of two brahmins, whom I had noticed in my audience the previous evening. They had followed me the whole distance for the sake of a more personal interview. With a little of Nicodemus's feeling, perhaps, they had wished to see me alone. On conversing with them, I found the amount and correctness of their knowledge of Christian truth such as quite surprised me. Their convictions too seemed to be genuine. They both acknowledged their belief in Christ as the Savior; and one of them assured me that he had abandoned his idols, and was trying to worship the true God in spirit and in truth. From all that I was able to learn, his statement was correct; and he had already become the object of scorn and persecution to some of his friends. One feature in his appearance and conversation which much interested me, was that he seemed to have no idea of worldly benefit from becoming a Christian. He sought no patronage and seemed only desirous to know and serve the true God.

These two individuals spent some hours with me, and left a strong impression on my mind that labor among this people is not expended in vain. Every such case has its tendency to weaken the power of idolatry; and, in some respects, the influence of such a man is more effective on the minds of the heathen, than if he were already in the church, and, therefore, regarded altogether as an outcast.

Wudaley—Native Christians.

Wudaley, it is well known, is the centre of operations in the northern field of the mission. Mr. Wilder naturally directed his course to this village.

Wudaley is a small place, and of little importance in itself; but having become the station of one of our most useful native assistants, and being in the vicinity of several families of native Christians, it is regarded with more interest than any other village. The character of Harripunt, who now lives at the station, as also the bitter opposition he has had to encounter from the people, are well known to you. The people have striven hard to break up the station and drive him away. Convinced of their inability to effect their object, they have, for some months past, ceased their opposition, and, indeed, appeared quite friendly.

We reached Wudaley Saturday morning. Anxious to see as much of the inhabitants as practicable, I went into the village in company with Harripunt, and sought an interview. Finding some twenty individuals assembled in a public place, with most of the village officers, I advanced towards them. The more cautious spirit of Harripunt suggested that a bold introduction might displease them and incur their hostility. Such a feeling might be interpreted as indicating too great timidity on his part;—an interpretation which would doubtless do injustice to his true character. He had seen much of their violence, and had learned that a mild, condescending bearing served to win their respect and confidence, while the opposite course must destroy all hope of doing them good. This conviction in his mind suggested caution. I replied that we would speak to them civilly, and pass compliments; and if the opportunity seemed unpromising, we would then desist. Greetings were exchanged, and at once I was invited to be seated. The interview seemed welcome to all, and proved of peculiar interest to myself. We entered into a long conversation on the difference between our respective countries in science and arts, and more especially religion, taking occasion to make prominent the absolute necessity of conviction of sin and faith in Jesus Christ.

I was not favored with more attentive listeners, or a more interesting interview among the heathen, during my whole tour. The violence of the people appears to be quite disarmed; and there is reason to hope that the calm, which seems about to ensue, will dispose their minds to examine the claims of the gospel with peculiar faithfulness and candor. The course pursued by Harripunt is eminently calculated to favor such a result.

Of the little church which is gathered in Wudaley, Mr. Wilder speaks as follows:

The native Christians immediately gathered around us; and we enjoyed an opportunity of personal conversation and acquaintance with many whom we had before been scarcely able to see. At Wudaley, besides Hurripunt and his little family, we found six men and two of their wives members of our native church. At a village near by, we found seven more Christian families; though the wife of but one among them was connected with the church. In the Christian families of these two villages, we found that twenty-six children out of thirty-nine had been baptized.

It may seem surprising that so few females are among the number of church members. It must be borne in mind, however, that but little labor has been expended on their instruction. Excepting a short visit from Mrs. Ballantine, a year since, no female missionary had ever been among them. They came to Mrs. Wilder in large numbers, even the wives of those who had been violent opposers.

Sabbath at Wudaley.

As this little band of believers gathered around us for instruction on the Sabbath, it became an occasion of peculiar interest. Others came in from villages more distant; and we found before us a little audience of twenty-six native Christians, besides their children, and some friends who accompanied them. They seemed quite like a little "band in the wilderness." Without there was no Sabbath. The heathen around us were prosecuting their ordinary labors, or engaged in the unmeaning and too often corrupting worship of their unknown gods. These few had turned aside for a holy purpose. To them it was a holy day. They had met to worship the true God; and we rejoiced in the confidence that God himself was present to bless their souls. We thought of those precious words of Christ, "I have chosen you out of the world." "Fear not little flock, it is your Father's good pleasure to give you the kingdom." Selecting these last words for my text, the circum-

stances seemed to impart to them an appropriateness and a meaning which I had never so fully realized before. It was an interesting occasion, and we are still constrained to look upon the little band of Christians in that vicinity as furnishing the happiest evidence that God is blessing our labors among this degraded people. True, we found them "weak in the faith," in much need of instruction and constant watching over; but, with a single exception, we found nothing deserving of censure. One did not come to meet us; and we learned, on inquiry, that he was finding the restraints of a Christian life more than he was willing to endure. We hope he may yet be reclaimed; but his case gives us much anxiety.

Aurungabad.

On leaving Wudaley, Mr. Wilder continued his journey to Aurungabad. The object of the visit will appear from the following paragraph.

We had been appointed to visit this place, to examine its facilities as the centre of new missionary operations. We found it a large city, having a population of some sixty thousand, and most desirable as a mission station, in every point of view, except that it is in the dominions of the Nizam. Of course neither we nor our converts could enjoy any protection from the government. We could not feel this to be a sufficient objection to occupying it, were there not other places, presenting equal facilities, in the Company's territory. This being the fact, we think it the part of prudence to occupy the latter first; especially as there is a prospect that large portions, if not the entire territory, of the Nizam, will come under English rule at no distant day.

The English residents at Aurungabad gave us a cordial welcome, and manifested a most gratifying interest in the object of our visit. An English officer in the Nizam's service received us to his house, and entertained us during our stay. We found him a man of piety and prayer, manifesting true love for the kingdom of Christ. Anxious to benefit others, he was sustaining two weekly religious meetings at his own house, which most of the better disposed persons at the station were accustomed to attend. The little light thus reflected in the midst of such dense darkness, seemed, indeed, precious. At his earnest invitation we remained a day longer than we at first intended, that he might call together his friends for a religious meeting. All came, and we found before us an English audience of eighty or one hundred souls. We spoke to them of the things of Christ and his kingdom, and rejoiced in so precious an opportunity of testifying to the truth as it is in Jesus.

LETTER FROM MR. MUNGER, MARCH 24, 1848.

THE station of Mr. Munger is Bhingar, near Ahmednuggur. He is not able as yet to report a Sabbath congregation; he has a school of some eighty scholars, however, with whom he spends an hour and a half on the Sabbath, giving them Christian instruction. The friends of the children, and strangers, are often present.

Mr. Munger has spent considerable time of late in making tours among the people. He mentions four of these tours, during which he was absent one hundred and two days, traveling more than nine hundred miles, and visiting two hundred and eighty-one villages. In respect to these excursions he makes the following remarks.

In all these tours, it was my practice to seek opportunities for making known the gospel of our salvation in every town, village and hamlet on my route. I preached in the temple, the forum, the market, the street, the highway, and the threshing-floor. My congregations have been exceedingly diversified, both in respect to numbers and character. I have preached to few, and they have seemed to hear with interest. I have preached to many, and they have cried, with one voice, "Great is Diana." And again the few have reviled and blaspheмed, and the many have heard gladly. I have usually found the more quiet and attentive audiences among those who have had the fewest opportunities for hearing Christian instruction. And yet it is not unusual to find in such audiences some who are full of debate. In some instances, persons have come four and six miles to obtain books, and have felt amply repaid for the journey by the possession of a Gospel or tract; in other instances, persons have torn up their books, and thrown them at my feet. In some villages the people have sat about my tent till a late hour of the night, listening to the Word which is able to save their souls; in other towns old and young have followed me through the streets, hooting and casting dirt and stones. Some have said, "We would

hear more of these things which you teach. Come to us again; come often." Others have said, "Begone from us. Speak no more to us of your Christ. We will not hear you."

These railings, evil surmisings, and perverse disputings of men of corrupt minds, which are frequently found in places where the truth is best known, are unmistakable indications of its progress. The activity of Satan and his confederates speaks of their alarm and trouble. The days of unconcern and inaction are gone. The powers of wickedness have become more active and insolent, because there is a felt danger which impels them. Foremost in the opposition to this work of evangelization are the brahmins. Indeed, there is ground for the belief that but for the influence of the brahmins, very many who now array themselves against the progress of the truth, would be more than willing to exchange Hindooism for Christianity. Many have said to me, "Let the Government make the religion which you teach the religion of the land by an act of legislation, and we will follow you." Such persons, it is true, have no just ideas of what is the true nature of the gospel which we preach. They are only concerned lest they should be singular. They can go with the multitude to do wrong, rather than be alone in the right.

But such is seldom the language of the brahmin. He may care as little as any one about Hindooism, because of its being a religion. But it is his craft. By it he lives; and, therefore, he who toucheth it, toucheth the apple of his eye. But in vain do the heathen rage. The hand of our God is upon all them for good that seek him; but his power and his wrath are against all them that forsake him.

Nestorians.

LETTER FROM MR. STOCKING, MARCH 25, 1848.

Condition of the Schools.

THE leading object of this letter is to exhibit the state and prospect of the village schools, all of which are under the supervision of Mr. Stocking, assisted by priest Dunka. The reader will be glad to learn that they are exerting a very happy influence upon the Nestorian community.

The present number of village schools is forty-one, embracing seven hundred and sixty-nine pupils. Thirty-six of these schools are established in the province of Oroomiah, and the other five are in Tergawer, Baradost and Salmas.

The number of schools has been somewhat increased of late, in compliance with the earnest wishes of the people, in villages where none had before been opened. An application for a school is now equivalent, in many cases, to a formal request for preaching the gospel. And with suitable teachers each is, in fact, a moral center from which radiates the light of gospel truth. We have sent several hopefully pious and well-qualified teachers, recently, from our male seminary, into those villages where no ecclesiastics reside, and where the word of God has been but rarely proclaimed. These pious young men may be regarded not only as teachers of schools, but as native evangelists, introducing the knowledge of salvation wherever they go.

The character of our schools has been gradually improving, from year to year, as we have been able to provide them with suitable books and teachers. And we have never had more satisfaction in contemplating them as a whole than at present. They are all the medium of conveying, not merely or mainly secular knowledge, but religious truth. The holy Scriptures are the books chiefly used. These are read, studied, and committed to memory. This falls in with the ideas of the people generally, that the object of schools is to impart to the young a religious education, and to fit them in due time to officiate as ecclesiastics, in preaching the gospel and the administration of religious ordinances. Many of the more advanced pupils have committed to memory about a thousand proof texts on the various doctrines and duties of the Christian religion; and received in return a New Testament, which is highly prized. All are also required to be able to repeat the Ten Commandments, and Watts's shorter and longer catechisms, together with three series of Scripture questions, recently translated and printed, relating to the principal facts of the Old and New Testament history.

On the Sabbath they all meet together in the capacity of Sabbath schools, and recite to their teachers those portions of the Bible which they have learned; on these occasions their friends are invited to be present. The last Sabbath I met, in the church at Geog Tapa, one hundred and forty-five children and youth, con-

nected with the village schools in that place, and was much gratified with the correctness and promptitude with which they answered the Scripture questions, as also with the quiet and serious behavior of the whole youthful assembly.

Mr. Stocking thinks that more than two hundred of the inhabitants of this village, probably, are intelligent readers of the word of God. Among these are fifty girls, taught by a pious deacon in the village, who was once a teacher in the female seminary. Of this school Mr. Stocking speaks as follows:

We regard it as an excellent model for the other village schools. The harmony with which they have been taught to sing the hymns they have learned, the propriety with which they read and recite what they have committed to memory, and the rapid improvement of the pupils, with the quiet, neatness and order by which it is regulated, have attracted unusual attention, and made it the admiration of the village. Much of the superior tact and aptness for teaching exhibited, were acquired by the teacher while connected with the female seminary on our premises.

Decease of Teachers and Scholars.

Mr. Stocking next adverts to the changes which death has made in the schools under his care.

Two teachers have died during the past year. One of them was Deacon Eshoo, a young man of exemplary piety, and one of our best teachers. He died of the cholera while engaged in teaching last summer. For nearly five years he had given evidence of a change of heart; and when death came suddenly, it found him, as we trust, not unprepared for the summons. His example and instructions are believed to have had a salutary influence on those who knew him. He was a nephew of Mar Yoosuph, Bishop of Ada, and formerly a member of the seminary.

The other teacher, recently deceased, was Priest Elhas of Geog Tapa. Previous to his being employed as a teacher, some years ago, he was known as a most passionate and intemperate man. During the recent revival his attention was arrested by the Spirit of God, and he became thoroughly evangelical in his views of divine truth. This change of views was followed by a striking reformation of character; and, as some of our pious helpers who knew him well believe, he died a Christian, relying alone on the merits of Christ for pardon and salvation. He has been succeeded in the school by Abraham, a promising and pious young man from the seminary.

But the ravages of disease have not been confined to the teachers.

About twenty of the pupils, half of whom were from one school, fell victims to the cholera last summer. One of them was awakened in the village school at Geog Tapa, of which he was a member, and gave good evidence of being renewed by the Spirit. He was regarded by those who knew him as a lovely and pious youth. He delighted often to be alone, holding communion with God; and though he had but a few hours' warning of his approaching death, he gave most affecting testimony to his weeping parents of his readiness to depart, and of his concern for the salvation of his surviving friends. In one school of seventeen scholars, ten died of the same disease. Six from the first and more advanced class in the school were taken, and but a solitary member was left.

Native Helpers—Koordistan.

The name of the individual mentioned below has been repeatedly brought to our notice in the communications of this mission.

Guergis, known as "the mountain deacon," is now teaching a school in the district of Baradost, where he finds ample opportunity for the exercise of his love and zeal for preaching the gospel among the rude mountaineers of that region. His letters, and other accounts which we hear from him, show that he is not idle in his Master's work. Another pious and excellent young man, one of our first teachers, has recently been ordained as priest in the village of Abdula Kande. His sphere of usefulness in the village where he has long and faithfully labored, is thus enlarged; and he now calls on us to come and assist him in making known Christ and him crucified to the people of his charge.

The relations of the Nestorian Patriarch to the mission still appear to be friendly. Indeed, whatever may be his feelings and motives, he gives his decided countenance to the labors of our brethren; and his influence, particularly in Mar Gabriel's diocese, is quite helpful in the good work which they are doing.

The Turks do not appear disposed, as

many of the mountain Nestorians have feared, to withdraw their authority from Koordistan; but, on the other hand, to strengthen and permanently establish it. As an evidence of this, the Turkish government have recently issued an order to the new Pasha of Koordistan, to enfranchise all Syrian and other Christian slaves, and also Yezid slaves that may be in Turkish harems. This encourages us to hope that the way may be speedily opened for missionary labors in the mountains. Indeed, for all practicable purposes the way is now opened to the full extent of the means we have for occupying the field. Truly, and more truly than ever, in relation to the Nestorians, it may be said, "The harvest is great, but the laborers are few." With much propriety and earnestness, therefore, may we comply with the divine instruction, "Pray ye the Lord of the harvest that he would send forth laborers into his harvest."

Oregon Indians.

LETTER FROM MR. SPALDING, JANUARY 8, 1848.

Introductory Remarks.

THE readers of the Herald are already apprised of the disaster which has befallen the mission to the Oregon Indians. One of the stations has been destroyed; and the laborers occupying it have been murdered by the tribe they were endeavoring to rescue from the degradation and vices of heathenism

Until recently there have been but three stations under the care of the Board in Oregon. These were Waiilatpu, Clear Water and Tshimakain. During the last year, however, the Methodist station at the Dalls was transferred to our brethren. Doct. Whitman has heretofore had charge of Waiilatpu; Mr. Spalding has labored among the Nez Percés at Clear Water; and Messrs. Eells and Walker have resided among the Flat Heads at Tshimakain. The station at the Dalls was committed to Mr. Hinman; with whom a nephew of Doct. Whitman was associated.

In regard to the causes of the deplorable event which has so unexpectedly darkened the prospects of the mission, Mr. Spalding, it will be seen, gives no opinion. The statements which have appeared in the newspapers are probably correct in part; but it is very questionable whether the whole truth has been told. For example, the alleged confessions of Mr. Rogers, implicating Doct. Whitman and Mr. Spalding in a conspiracy against the Indians, are not mentioned in any letter which has been received at the Missionary House. The reader will not fail to notice that part of the following communication which describes the interview between Mr. Spalding and the Roman Catholic priest. It certainly seems very extraordinary that baptism should have been administered to the children of the murderers, in such circumstances. And this occurrence assumes additional importance, when we remember the incessant efforts of the Romanists to extend their influence over the Indians of Oregon. Within a few months a large reinforcement of priests and nuns has entered that distant territory; and missions have been established at several points, not far from Waiilatpu and Clear Water.

While there is no reason to suppose that the Romanists have had any direct agency in the massacre of Mr. and Mrs. Whitman, it is at least possible that they have said and done that which has had an unforeseen and undesigned connection with this melancholy event. Doct. Whitman, it is said, expressed his fears that their measures would give him trouble; particularly, as the diseases (measles and dysentery) which were introduced by emigrants from the States, and which proved so fatal among the Indians last fall, were declared by the priests to be a judgment sent upon the Americans for their heresy and wickedness. Some of the Kayuse chiefs, about this time, refused any longer to listen to his instructions. But a farther discussion of this topic must be deferred till fuller reports shall have been received.

Doct. Whitman was born in Rushville, in the state of New York, September 4, 1802. He joined the church in that place in January, 1824; though he dated his conversion from a revival in Plainfield, Massachusetts, in 1819. He gave himself to the missionary work in 1834. In February, 1835, he went to Oregon for the first time. Having returned the same year, he was married in February, 1836; and in the following month he set out a second time for his chosen field of labor. He made a visit to the Atlantic States in the spring of 1843, being called hither by the business of the mission. He was a diligent and self-denying laborer in the work to which he consecrated his time and energies. In the last letter received from him, he described at considerable length his plans and hopes in regard to the Indians, showing his interest not only in the Kayuses, but in more distant tribes.

Mrs. Whitman, a daughter of Hon Stephen Prentis, was born at Prattsburgh, in the state of New York, March 14, 1808. She joined the church in that village in June, 1820, having indulged a hope that she had become a new creature in Christ Jesus during the preceding winter.

She was a woman of uncommon excellence; and her influence was very happy as a laborer in the missionary field.

Massacre of Doct. Whitman and others.

It has become my painful duty to inform you of a most melancholy providence. I have, however, but a short time to write, as the express leaves this place to-morrow morning for the States. I can now only state the awful fact, leaving the details for a future communication. Our dear brother and sister Whitman have been massacred by the Indians; and with them were murdered twelve other persons; namely, Mr. Rogers, who has been two years preparing for the ministry, with a view to join our mission, John and Francis Sagar, the two eldest boys of the orphan children, Messrs. Kimble of Indiana, Saunders, Hall, Marsh, Hoffman of Elmira, New York, Gillan, Young, Sails and Bulee, of the late immigration, who had stopped at the station to winter. The three first have left large families.

The massacre took place November 29. Mr. Smith and family were at the saw-mill, twenty miles distant; also Mr. Young, his wife and three sons. Next day Mr. Young came down to the station for provisions, and was killed. The others were sent for nine days after the horrible deed; and their lives were preserved that they might take charge of the flour-mill. But the women and children, to the number of forty-eight, (including my oldest daughter, who was at the station at the time,) were made slaves by the murderers, and treated in the most cruel and brutal manner.

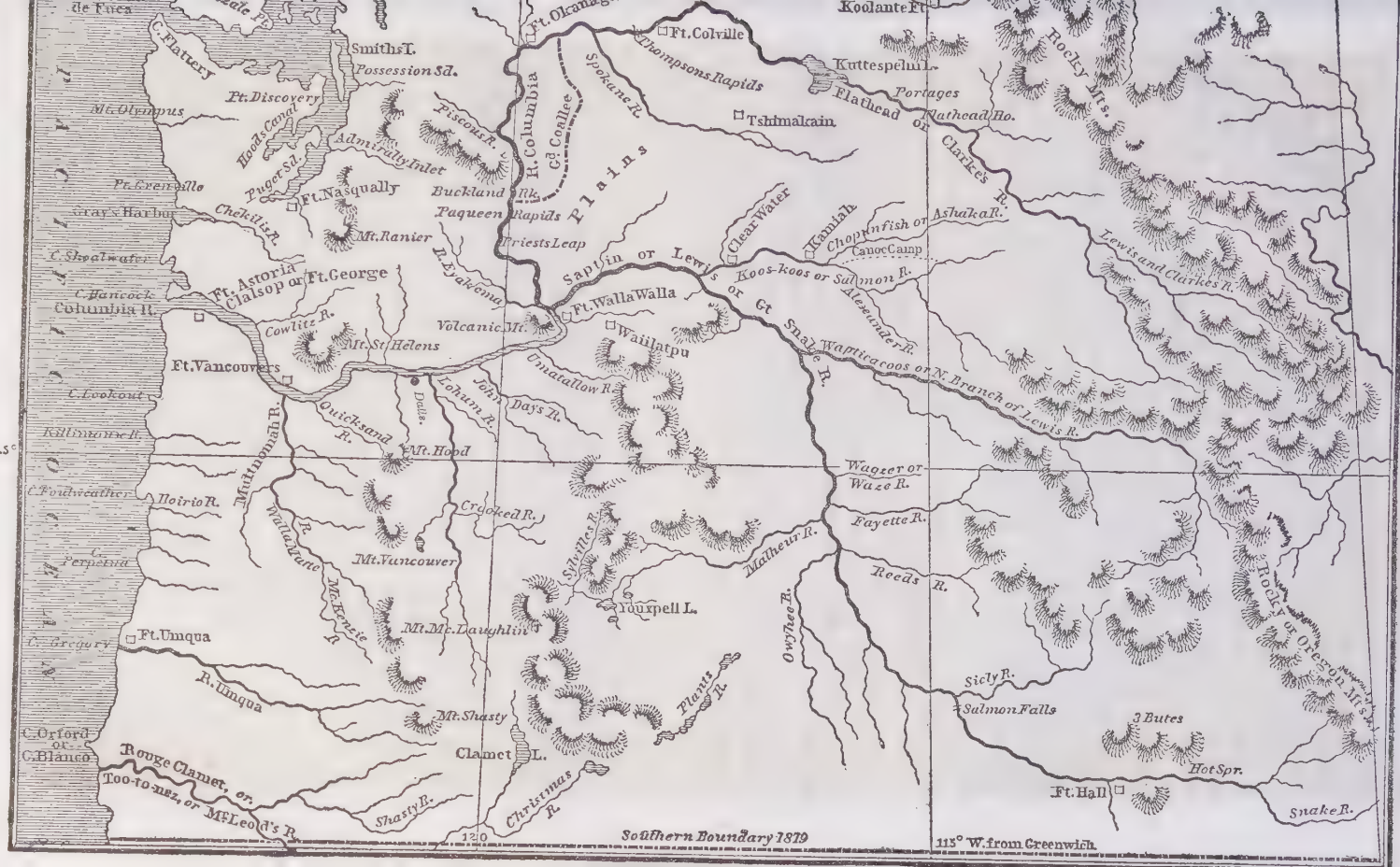
Eight days after the first massacre, Messrs. Sails and Bulee, young men who were sick, were dragged from their beds, butchered and cut to pieces in the most horrible manner, in the presence of the women and children, and their dead bodies lay near the door for forty-eight hours in mud and blood; and the captives, and among them was a sister of Bulee, were compelled to pass over them for their wood and water. No one was allowed to wash and bury them till two Nez Percés arrived.

Doct. Whitman had just returned from burying an Indian child, and was engaged in reading. An Indian, to divert his attention, was in the act of soliciting medicine, while another came behind him, and with a tomahawk struck him on the back of his head. A second blow on the top of the head laid him lifeless on the floor. Then Tilaukait, a principal chief, who has received unnumbered favors from the Doctor, and who was about to be received into the church, fell upon the dead body, and mangled it horribly, cutting the face and head, taking out the heart, &c. &c. and scattering them in the mud. Other bodies were treated in the same brutal manner; and the little captive girls were compelled to pass over them frequently, to torment them. They lay forty-eight hours, (from Monday till Wednesday,) scattered about the premises. None were allowed to gather them up and bury them. Even the distracted widows were not allowed to go out and soothe the last moments of their dying husbands, some of whom lingered long in the agonies of death.

Mrs. Whitman fled up stairs, where she received a wound in the breast, through the window. Mr. Rogers joined her; but they were persuaded to come down, the Indians promising not to kill them. They were immediately taken to the door, however, and shot. Mrs. Whitman died immediately. Mr. Rogers lingered a long time. Mr. Osborn, who was sick, and who with his sick family hid themselves under the floor, heard him, as he lay in the mud and blood, frequently say, "Lord Jesus, come quickly," till his voice failed. Mr. Hall fled from the Indians, reached Walla Walla, crossed the Columbia, and proceeded on his way to this place; but he has not yet arrived, and Indian report says that he was killed.

Mr. Canfield fled, after being wounded, secreted himself in an upper room till dark, then fled some four miles and hid himself in the bushes through Tuesday. During the day he heard several guns, and, as I was expected to return that day from the Utilla, he took it for granted that I had fallen. At night he took the direction of my station; and, although a stranger, reached it through the interposing hand of God on Saturday, and communicated the terrible news, stating that I was probably killed, and that my daughter was of course among the captives. Mrs. Spalding immediately sent an Indian to rescue Eliza, if possible.

Mr. Osborn and his sick family fled that night about three miles, and hid themselves in the bushes. Next night they traveled about five miles, when Mrs. Osborn gave out. Mr. Osborn took one child, leaving his wife and two children, and reached Walla Walla, where he obtained horses and a friendly Indian, and, after wandering and searching a long time, they reached the fort Friday


de Fuca
C. Flattery
Smiths I.
Possession Sd.
Pt. Discovery
Mt. Olympus
Hoods Canal
Admiralty Inlet
Puget Sd.
Pt. Grenville
Gray's Harbor
Chekilis R.
C. Shoalwater
C. Hancock
Columbia R.
Ft. Astoria
Clatsop or Ft. George
Cowlitz R.
Mt. St. Helens
Volcanic Mt.
Ft. Vancouver
C. Lookout
Killimoose R.
C. Foulweather
Noirio R.
Multnomah R.
Quicksand R.
Mt. Hood
Wallamet R.
Mt. Vancouver
Mt. Jefferson
C. Perpetua
C. Gregory
Ft. Umqua
R. Umqua
Mt. Shasty
C. Orford or C. Blanco
Rouge Clamet, or Too-to-nez, or Mt. Leold's R.
Shasty R.
Clamet L.
Christmas R.
Mt. Mc. Laughlin
Mt. Mc. Kenzie R.
Crooked R.
Deschutes R.
Owyhee R.
Malheur R.
Reeds R.
Fayette R.
Wagner or Waze R.
Waptacoos or N. Branch of Lewis R.
Lewis or Gt Snake R.
Koos-koos or Salmon R.
Alexander R.
Clear Water
Kamiah
Chopunnish or Pierced Nose Indians
Ashuka R.
Canoe Camp
Lewis and Clarkes R.
Clarkes R.
Rocky Mts.
Kootanie Ft.
Ft. Colville
Thompsons Rapids
Kuttespelum L.
Flathead or Portages
Flathead Ro.
Tshimalkain
Spokane R.
Coulee
Columbia R.
Ft. Okanagan
Ft. Nasqually
Buckland Rk.
Paqueen Rapids
Priests Leap
Ft. Walla Walla
Wailatpu
Onatallow R.
John Days R.
Lohum R.
Dalles
Ft. Okinakane
Ft. Okanagan
Plains
Ft. Vancouver
Sicly R.
Salmon Falls
3 Buttes
Hot Spr.
Ft. Hall
Snake R.
Rocky Mts. or Oregon Mts.
Southern Boundary 1819
115° W. from Greenwich
45°

night; Mrs. Osborn and the children having had nothing to eat through the whole time. Mr. Stanley, a painter, was returning from Tshimakain to Waiilatpu; but when he was within about two miles of the bloody scene, on Wednesday, he was informed by a little girl that all were dead at that place. He escaped to Walla Walla. A Nez Percé who was present and witnessed the terrible catastrophe, left on Friday and reached Clear Water on Sunday, and gave the intelligence that I had escaped the Indians, and had taken the direction of Wallamette. My safe arrival, through the interposing hand of God, however, on Monday night, removed the dreadful suspense from the mind of Mrs. Spalding.

Mr. Spalding's Escape—Redemption of the Captives.

Mr. Spalding gives a brief account of his escape. The reader will recognize, with him, "the protecting care of God in a most wonderful manner."

I was at the Utilla, twenty miles west of Waiilatpu, at the time of the massacre; and remained there, visiting the sick and preaching to the Indians, till Wednesday morning; at which time I left for the residence of Doct. Whitman. When I was within about three miles of the station, I met a Roman Catholic priest, his interpreter, and a Kayuse.

After some conversation, the Indian wheeled about, and, with great speed, proceeded towards the house of Doct. Whitman, when the priest informed me of what had taken place. He informed me that he had arrived there the night before; that he had that morning baptized the children of the murderers, while the hands of their parents were yet wet with the blood of their devoted Protestant teachers; after which he had assisted two friendly Indians in burying the slain. He said that ten men and Mrs. Whitman had been killed; that a Frenchman in the employ of the doctor had been spared, as also the women and children; that no Frenchman or Hudson Bay Company's man would be harmed, but only Americans. This he received from the chief. Having requested him to take charge of my pack-horse, I took some provisions which he had prepared for the night, and gave myself into the hands of God, and turned my horse to the plains.

In the meantime the Indian had returned toward Doct. Whitman's to reload his pistol, and wait for me to come along. He had started with the priest with the intention of killing me; but, stopping to smoke, he had accidentally discharged his pistol in lighting his pipe, and had neglected to reload. After waiting a while, he wheeled again on his track and followed the priest, who had providentially made great speed, and had gone some ten miles before the Indian overtook him. Not finding me there, nor learning from the interpreter what direction I had taken, he returned again to the point of meeting and took my track; but darkness soon coming on, he was stopped for the night.

Suffice it to say, the Lord delivered me from my pursuer. I traveled nights and lay concealed in the day-time. The second night my horse left me. I had now ninety miles to walk without food; I must leave every thing, even my boots, as they were too small. But, praised be the name of God! the fourth night I reached home, without great suffering.

A dispatch was sent immediately from Walla Walla to this place. Mr. Ogden, with two boats and a great amount of property, proceeded with all haste to Walla Walla, sent an order for myself and family and the Americans at my place to join him without delay, and a request to the Nez Percés to deliver us up, with the promise of property in return. In forty-eight hours we were under way, with a portion of our property. Part of it has been left, a part was plundered by the Indians, and some has been given to appease them. We reached Walla Walla in four days, escorted by about forty Nez Percés, to protect us from the Kayuses; who required a large amount of property, which was furnished at the fort. Here we found the captives from Waiilatpu, rescued by the very prompt and judicious efforts of Mr. Ogden. He paid fifty blankets to the Kayuses for the captives, with a large amount of other property. To the Nez Percés he paid twelve blankets, with other articles. My party swelled the number of the rescued to sixty, and the next day we were in three boats on our way to this place. God gave us the very best of weather for the season, and we reached here to-day.

On the 10th we proceed to Oregon city, where Mr. Ogden will deliver us to the Governor. Too much praise cannot be awarded to the Hudson Bay Company, especially to Mr. Ogden, for their timely, prompt, judicious and Christian efforts in our behalf. We owe it, under a kind Providence, to the efforts of Messrs.

Ogden and Douglass that we are alive at this place to-day. May the God of heaven abundantly reward them! The property at Waiilatpu has all been plundered, and the buildings are demolished. Four hundred troops have already collected, and are on their way to take possession of the Kayuse country and to punish the guilty. Messrs. Eells and Walker have been advised to flee to Colville. God in mercy direct us.

Proceedings of other Societies.

Domestic.

AMERICAN SEAMEN'S FRIEND SOCIETY.

THIS society held its twentieth anniversary at the Broadway Tabernacle, New York, May 8, the President, Captain Richardson, being in the chair. After prayer by Dr. Ferris, an abstract of the annual report was read by Rev. J. Spaulding, one of the Secretaries. The receipts of the society for the year ending May 1 were $24,007, exceeding those of the previous year by $6,492; while the expenditures were $23,793. A large amount has been received by auxiliary and branch societies, which is not included in the above mentioned sum. In addition to the chaplains and sailor missionaries heretofore employed, seven chaplains have been commissioned, within the past year, to occupy important stations in China, France, the West Indies, Chili, and the Sandwich Islands. Temperance boarding-houses or sailors' homes are constantly increasing; and, by their good fruits, they are showing their great value. The one in New York which is owned by the society is kept by Captain Richardson, free of expense to the society, except an inconsiderable sum for repairs. The results of the labors expended in behalf of seamen are every where visible.

Addresses were made by Rev. H. Chase, of New York, John Thompson, Esquire, of Poughkeepsie, Rev. C. Forbes, missionary at the Sandwich Islands, and Dr. Bethune, of Philadelphia.

PRESBYTERIAN BOARD OF MISSIONS.

THE annual meeting of this Board was held in Rutgers Street Church, May 9, Dr. Snodgrass being in the chair. After prayer by Rev. Mr. Jacobus, an abstract of the annual report was read by Rev. J. C. Lowrie, the Assistant Secretary.

The receipts for the year were $108,586; and the expenditures amounted to $109,183. The circulation of the Missionary Chronicle has been 8,400 copies; of the Foreign Missionary, 15,000 copies; Letters to Sabbath Schools, 5,000; Letters to Children, 7,000 copies; of the last Annual Report, 3,500.

Five ministers, two teachers, and five females, have been sent out, during the past year, to different missionary fields. The whole number of laborers now sustained, at 16 missions and at 22 stations, is 101. Of these 46 are ordained ministers; one is a licentiate; two are physicians; and ten are teachers, printers, &c. The statistics of European missions are not included in this statement.

The different fields occupied are six. These are as follows: 1. The *North American Indians*. Among the Ojibwas, Iowas, Omahaws, Choctaws and Creeks, there are 8 ministers, 7 teachers, one farmer, and one carpenter. There are boarding-schools among the Iowas, Omahaws, Choctaws and Creeks, having 166 scholars. The day scholars amount to some 50; and the church members are 50. 2. In *Western Africa* there are two stations among the Kroo people, at which one minister, one teacher, and one native assistant are laboring. At Monrovia there is one minister, and also a church. At Sinoe there is one minister, and there are schools at all the stations. In *North India* there are the Lodiana, Allahabad and Furrukhabad missions, having 8 stations. At these different stations there are 22 American and two native ministers, 18 native assistants, two printing establishments. At most of the stations there are schools, the number of pupils in them being 980, of whom 139 are supported by the missions, and about 470 are in schools of a high grade. There are churches at 6 of these stations, into 5 of which converts were received during the last year. In *Siam* there are one minister and one licentiate, the latter of whom is also a physician. In *China* there are missions at Canton, Amoy and Ningpo; connected with which are 9 ministers, one physician, two boarding-schools, having 60 pupils. There is a printing-press at Ningpo, with metallic types; also a church at the same place. For the *Jews* one minister is laboring in New York city. Funds are remitted to *papal Europe* for the support of evangelists and colporteurs.

Addresses were delivered by Dr. Davidson, of New Brunswick, New Jersey, Rev. Mr. Brown, missionary to China, and Dr. Murray, of Elizabethtown, New Jersey.

FOREIGN EVANGELICAL SOCIETY.

THE ninth anniversary of this society was held in Dr. Potts's church, New York, May 10, Dr.

De Witt being in the chair. After prayer by Dr. Vermilye, the Treasurer, W. W. Chester, Esquire, read his report. From this document it appeared that the receipts of the year were $19,438; that the appropriations made for the spread of the truth in Europe amounted to $11,340; in Canada, $1,531; in Spanish America, $725; in St Domingo, $200. The cost of the Annual Report, Sermon, and Quarterly Paper, was $569; the other home expenses amounted to $4,576. The balance in the treasury was $493.

Dr. Baird next submitted an abstract of the Annual Report, in which he gave a general view of the operations of the Society during the past year.

Addresses were made by Dr. Todd, of Pittsfield, Massachusetts, Rev. Mr. Bridel, of Paris, (interpreted by Rev. Mr. Kirk,) Rev. E. N. Kirk, of Boston, Rev. Mr. King, of Dublin, Ireland, and Dr. Bethune, of Philadelphia.

AMERICAN TRACT SOCIETY.

THE twenty-first anniversary of this society was held in the Broadway Tabernacle, New York, May 10, William B. Crosby, Esquire, being in the chair. After prayer had been offered by Dr. Schmucker, the Treasurer's report was submitted by Moses Allen, Esquire; and an abstract of the annual report was read by Rev. Messrs. Hallock and Cook, Corresponding Secretaries.

From these documents it appeared that the receipts of the year were $237,296; of which $129,744 were from sales, and $105,905 from donations, including $32,912 from colportage and $12,804 from legacies. The expenditures for paper, printing, binding, engraving and copyright were $143,699; for presses and machinery $6,741; remittances to foreign lands $11,000; expended for colportage (exclusive of grant of publications to the value of $16,622) $50,559; making the whole expenditure $237,155.

The report shows that there have been 63 new publications, of which 19 are volumes; making the whole number 1,313, of which 231 are volumes; sanctioned for publication abroad 2,303, in about 100 languages and dialects. The circulation has been 693,303 volumes, 6,987,262 publications, and 211,730,285 pages; and in 23 years, 4,068,928 volumes, 96,949,992 publications, 2,035,001,325 pages. The circulation of the Christian Almanac has been 128,000; of the American Messenger more than 100,000. The gratuitous distribution has amounted to 40,948,459 pages, valued at $27,000.

There are 206 colporteurs now in commission; and there have been employed for the whole or a part of the year 291, of whom 50 have labored among the German, French, Irish, Welsh, Norwegian or Spanish population, and in Mexico. Besides these, 106 students from colleges and theological seminaries have spent their vacations in this work.

The remittances abroad have been as follows:—to Toulouse, $300; Paris, $300; Baptist mission in France, $200; Belgium, $200; Basle, $100; Hungary, $200; Hamburgh, $200, and $500 for American Baptist mission; Russia, $500; Italy, $100; Armenians of Turkey, $1,300; Nestorians, $300; Ceylon, $700; Madura, $700; Madras, $300; Lutheran mission, Guntoor, $100; Orissa, $300; Northern India, $1,500; Siam, for the Baptist mission, $300, for the American Board, $200; China, (Presbyterian,) $300; Canton, for the Southern Baptist Convention, $300, and for the American Board, $300; Hongkong, $200; Amoy, $300; Fuh-chau, $200; Ningpo, $200; Shanghai, $200; Sandwich Islands, $700. The total is $11,000.

Addresses were made by J. D. Husbands, Esq. of Rochester, Rev. William Passavant, of Pittsburgh, Rev. A. Rauschenburgh, Colporteur, Dr. Hopkins, of Williams College, Rev. Mr. Bridel, of Paris, (interpreted by Rev. Mr. Kirk,) Rev. Alexander King, Dublin, Ireland, Rev. S. H. Calhoun, missionary to Syria.

AMERICAN HOME MISSIONARY SOCIETY.

THIS society held its twenty-second annual meeting in Broadway Tabernacle, New York, May 10; Hon. B. F. Butler, one of the Vice Presidents, being in the chair. The Treasurer's report was read by Jasper Corning, Esquire, and an abstract of the report of the Executive Committee was submitted by Dr. Badger, one of the Secretaries.

The balance in the treasury, April 1, 1847, was $282. The receipts for the succeeding twelve months have been $140,197. There was due to the missionaries at the date of the last report the sum of $13,728; there has since become due the additional sum of $135,039, making the total liabilities $148,268. The income of the last year exceeds that of any previous year by $15,072.

The number of ministers in the service of the society, the past year, was 1,006; these have labored in twenty-seven different states and territories. The number of congregations supplied, in whole or in part, has been 1,447; and the aggregate of labor performed was 773 years. To the churches under the care of the missionaries 2,530 persons have been added by profession, 12,499 by letter. Ninety-six congregations have been favored with revivals; and the number of conversions is supposed to be 2,521. The pupils in Sabbath schools and Bible classes have amounted to 77,000; the subscribers to the temperance pledge to 99,000.

Addresses were made by Dr. Bacon, of New Haven, Connecticut, Dr. Dwight, of Portland, Maine, John Thompson, Esquire, of Poughkeepsie, New York, Rev. Alexander King, of Dublin, Ireland.

AMERICAN BIBLE SOCIETY.

THE thirty-second anniversary of this society was held at the Broadway Tabernacle, New York, May 11. The chair was taken by Hon. Theodore Frelinghuysen, the President of the society. After the reading of a portion of Scripture by Dr. Stone, of Brooklyn, New York, the President delivered the opening address; at the close of which the Treasurer's report was presented by Joseph Hyde, Esquire, and an abstract of the Managers' report was read by Dr. Brigham.

The receipts of the past year have been $254,377, being an increase of $49,308 over those of the previous year. The payments of the year have been $253,992, leaving a balance in the treasury of $344. The number of Bibles and Testaments reported as distributed is 655,066, being an increase of 28,196 over those of the previous year, and making a total, from the beginning, of 5,780,095. Bibles and Testaments to the amount of 4,000 have just been sent to Mexico.

Addresses were subsequently delivered by Drs. Ferris and Tyng, of New York city, Rev. Thomas Sargent, of Baltimore, James M. Murray, Esq., Agent for the British and Foreign Bible Society in the West Indies, S. G. Potts, Esq., Trenton, New Jersey, Rev. Mr. King, of Dublin, Ireland, and Dr. Pomroy, of Bangor, Maine.

AMERICAN BAPTIST HOME MISSION SOCIETY.

THIS society held its annual meeting in Dr. Cone's Church, New York, May 11; the President, Hon. Isaac Davis, being in the chair. Prayer was offered by Rev. Mr. Harrison. An abstract of the report was read by the Corresponding Secretary, Rev. B. M. Hill.

It appeared that the receipts for the year ending April 1, 1848, were $26,136, of which $20,068 were in direct contributions; being $2,340 more than those of last year. The amount of disbursements was $21,347. The liabilities of the society, April 1, were $20,652, and its available resources were $11,387, which shows a balance against the society of $9,264.

The number of agents and missionaries employed during the year was 156, being an increase of 15 on those of the previous year. The number of states and territories, including Canada, in which labor has been performed, was 20. The missionaries have occupied statedly 558 stations and out-stations, and the aggregate of time spent by them is 104½ years. They report the baptism of 694 persons and the organization of 35 churches.

Addresses were made by Rev. Mr. Caldicot, of Roxbury, Massachusetts, Rev. Mr. Murdock, of Albion, New York, and Rev. Mr. Magoon, of Cincinnati.

AMERICAN AND FOREIGN BIBLE SOCIETY.

THE eleventh anniversary of this society was held in Dr. Cone's Church, New York, May 12; the President, Dr. Cone, taking the chair. After a prayer had been offered by Rev. Mr. Bates, the President made an address in relation to the objects and operations of the society. The Treasurer's report was read by E. S. Whitney, Esq., the Recording Secretary; and an abstract of the Managers' report was read by the Corresponding Secretary, W. H. Wyckoff, Esq. It appeared that the receipts for eleven months and six days were $31,521, exceeding those of the corresponding period the previous year more than $3,300; while the disbursements had amounted to $34,421. As there was a balance of $2,013 on hand at the close of the previous year, the debt of the society at the present time is only $387.

The whole number of volumes of the sacred Scriptures published in foreign lands at the expense of the society, prior to May 1, 1848, was 300,000; the number published at the depository was 262,734; making a total of 562,734. The society is stereotyping in Germany a portable German Testament; and is adding to its stock of stereotype plates at the depository a set for a nonpareil duodecimo Bible, and another for a duodecimo reference Bible. The French Testament is nearly printed; the Italian is in process of preparation for the press. The society maintains six colporteurs in Germany, who are exclusively engaged in Scripture distribution.

Addresses were made by Hon. D. A. Bokee, of Brooklyn, New York, Dr. Dowling, of New York city, Prof. Raymond, of Madison University, and Rev. Mr. Thompson, of Rochester, New York.

AMERICAN SUNDAY SCHOOL UNION.

THE twenty-fourth anniversary of this society was held in the Musical Fund Hall, Philadelphia, May 15. The chair was taken by Ambrose White, Esq., one of the Vice Presidents. After prayer had been offered by Rev. Mr. Janeway, one of the Secretaries, F. A. Packard, Esq., submitted an abstract of the annual report.

The receipts of the society during the past year, have been $137,468; of which $31,092 were from donations and legacies, $103,010 from sales, and $3,365 from loans and the balance of last year. The expenditures for printing, &c.,

were $79,729; for missionaries and donations $35,715; for conducting the business of the society, Bibles and other books, rent, &c. $21,850. The balance in the treasury is $171. The indebtedness of the society amounts to $67,176.

Forty-three missionary colporteurs have been employed in seventeen different States; who have established 770 new schools, besides visiting and reviving 1,000 other schools. Their salaries and expenses were $11,894; and they gave away and sold books to the value of nearly $15,000.

Addresses were made by Dr. Hodgson of the Methodist Episcopal church, Rev. Mr. Tucker of the Baptist church, Rev. H. W. Beecher of Brooklyn, New York, Rev. Mr. Prime, delegate from the New York Sunday School Union, Dr. Tyng of New York city, and Abraham Martin, Esq., of Germantown, Pennsylvania.

AMERICAN EDUCATION SOCIETY.

THIS society held its thirty-second annual meeting at the Tremont Temple, Boston, May 29; John Tappan, Esq., being in the chair. The exercises were opened with prayer by Rev. Geo. W. Blagden; after which the Secretary, Rev. S. H. Riddel, presented an abstract of the annual report.

The receipts of the parent society, with its branches and auxiliaries, amounted last year to $24,974, while the disbursements were $26,516. The balance in the treasury, April 30, was $4,788. The receipts of the parent society, as now reported, are nearly $2,000 more than those of the previous year, and most of this increase has been in the contributions of the churches.

The whole number of young men assisted by the society during the year was 392. Of these 275 were aided by the parent society at various institutions in New England and the West, being 29 more than were reported last year. The whole number of new applicants received is 102, of whom 74 have been received by the parent society. Fifty-five have entered upon the work of the ministry during the year. Of fifteen missionaries who have embarked within the last twelve months for foreign lands under the care of the American Board, seven have been aided by this society.

Addresses were made by Rev. William W. Woodworth, of Berlin, Connecticut, Dr. Nehemiah Adams, of Boston, and Professor Tatlock, of Williams College.

MASSACHUSETTS SABBATH SCHOOL SOCIETY.

THE sixteenth anniversary of this society was held in the Tremont Temple, Boston, June 1; Hon. S. T. Armstrong being in the chair. Prayer was offered by Rev. Mr. Clark of Portsmouth, New Hampshire; after which an abstract of the annual report was read by the Secretary, Rev. A. Bullard.

The receipts of the past year, arising from sales, have been $25,340; and the donations have amounted to $3,996. The number of new publications, issued during the last year, was 74, making the whole number from the beginning 888, of which 491 are bound volumes. For fifteen years the society has sustained itself by the income accruing from its publications. The sum of $3,000 has been expended, during the last year, in aid of Sabbath schools in fourteen different states.

Addresses were delivered by Rev. I. P. Langworthy, of Chelsea, Massachusetts, Charles T. Russell, Esq., of Boston, and Rev. Lyman Whiting, of Lawrence, Massachusetts.

Foreign.

WESLEYAN MISSIONARY SOCIETY.

THE annual meeting of this society was held in Exeter Hall, London, May 1; Mr. Heald, M. P., being in the chair. From the financial report, read by Rev. E. Hoole, it appeared that the expenditure for the year 1847 was £114,606; while the receipts were £103,619. Adding the balance of the former year (£4,994), the balance against the treasury is £5,993. The loss by the Kaffir war has been £5,000.

The missions of the Society were stated to be in a prosperous condition. Addresses were made by George A. Hamilton, M. P., J. Henderson, Esq., Dr. Hannah, Hon. and Rev. Baptist W. Noel, Rev. William Arthur, and others.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIS society held its forty-fourth anniversary in Exeter Hall, London, May 3; the venerable Lord Bexley being in the chair. Rev. A. Brandram submitted the report.

The issues of the Scriptures by the agent in Paris during the past year amounted to 124,214 copies, making the whole number from 1820 more than 2,000,000. The society employed 108 colporteurs last year in this kingdom. A grant of £300 has been made to the French and Foreign Bible Society. From the depots in Belgium, Holland, and at Cologne, the issues have been 50,000; the issues in Holland having been 30,874. In Germany, 64,000 have been distributed, exclusive of what the local Bible societies have done. To the Jews in Hungary, 2,000 Hebrew Bibles have been given. The whole number of Bibles distributed in Hungary since 1837 is 120,000. The Prussian Bible Society has put in circulation 1,440,000 copies since its formation. In Sweden the issues have exceeded those of the previous

year by 8,000 copies. The copies distributed in Russia amounted to 28,222 last year; from the beginning they have been 227,798. An edition of 10,000 New Testaments in modern Greek have been added to numerous other editions; 240,000 copies in all having been prepared for the Greeks. The issues in Turkey have been 4,784. The Calcutta auxiliary has printed 19,700 copies and distributed 12,068; and at Madras 20,000 have been printed and 23,738 have been distributed. In Bombay the circulation has been 4,169. To Borneo 395 Bibles and Testaments have been sent; and to New South Wales and Van Diemen's Land, 16,549. An edition of 5,000 copies of the Tahitian Bible has been placed at the disposal of the London Missionary Society. For New Zealand 20,000 copies of the Psalms have been printed. At the Cape of Good Hope 29,269 copies of the Scriptures have been put in circulation, of which 23,601 have been sold. In Jamaica the issues have been 11,641 copies.

The issues of the society during the year were, from the depository at home, 837,361 copies; from depots abroad, 286,706. The total issues from the beginning have been 20,865,837 volumes.

The entire receipts of the Society have amounted to £90,146, the sum applicable to the general purposes of the society being £43,946, including £31,303 in free contributions from auxiliaries. The receipts from Bibles and Testaments were £46,189. The expenditures were £105,042, being £14,896 more than the receipts.

Addresses were made by the Archbishop of Canterbury, Viscount Morpeth, the Bishop of St. Asaph, Prof. La Harpe, of Geneva, Rev. W. Arthur, from Paris, Rev. Hugh Stowell, the Earl of Chichester, and others.

RELIGIOUS TRACT SOCIETY.

THIS society held its forty-ninth anniversary in Exeter Hall, London, May 5; T. Farmer, Esq., being in the chair. W. Jones, Esq., Secretary of the society, submitted the usual report; from which it appears that the issues during the year had been 17,543,501, making a total of 463,000,000 from the beginning. The sum received for gratuitous purposes during the year was £5,846, showing a decrease of £223. The receipts from all sources were £55,736.

Addresses were made by Hon. and Rev. Baptist W. Noel, Prof. La Harpe, of Geneva, Dr. Steinkopff, Rev. T. Boaz, missionary at Calcutta, Rev. Amos Sutton, missionary in Orissa, Rev. W. Arthur, from Paris, and others.

LONDON MISSIONARY SOCIETY.

THE fifty-fourth anniversary of this society was held at Exeter Hall, London, May 11; the chair being taken by Alderman Kershaw. After an address from the Chairman, Mr. Tidman, one of the Secretaries, submitted an abstract of the annual report.

The ordinary receipts have amounted to £72,159, showing a decrease in contributions of £3,525, in legacies of £2,986. The sum of £4,533 has been given by a lady to be invested for the support of a missionary in China; and £921 have been received on account of the college at Calcutta. The expenditures were £79,265. An appeal was made to the wealthy friends of the society, in answer to which £6,347 were promptly tendered in aid of the embarrassed treasury. Events in South Africa and the West Indies have disappointed the Directors in the matter of finances, the loss by the mission churches in Africa having amounted to £30,000. It is stated, however, as an interesting fact that the poor Hottentots of Griqua Town have contributed £75, and those of Philipolis £135; while "the moneyless Mangaians" have given £100 in fishing nets; and the Samoans have subscribed oil and arrow root to the amount of £2,500. For the last seven years the contributions from mission stations have exceeded £15,500 a year, nearly one-fifth of the whole income of the Society.

The following extract from the report, showing the watchful care which God has exercised over the Christians of Madagascar, must have been heard with intense delight:

The only son of the Queen, and her successor to the throne, who has just attained to manhood, has continued to afford to the persecuted followers of Christ the most conclusive evidence that he is a faithful brother in the Lord. In defiance of the laws which pronounce slavery and death upon the Christian, the youthful convert assembles with them for worship in their places of retreat; and when their lives and liberties are threatened, he employs all the means in his power to warn them of impending danger, and effect their rescue. He has been more than once reported to the Queen, by her chief officer, as a Christian; but the love of a mother has prevailed over the spirit of the pagan persecutor, and the life of the Prince has been spared. The characteristic attachment of the Malagash to their offspring and near kindred has been strikingly overruled for the preservation of this hopeful youth. "Madam," said the Prime Minister, when recently addressing the Queen, "your son is a Christian; he prays with the Christians, and encourages them in this new doctrine. We are lost, if your Majesty do not stop the Prince in this strange way." "But he is my son," replied the Queen, "my only, my beloved son! Let him do what he pleases. If he wish to become a Christian, let him! He is my beloved son." But, in a manner still more striking, the heart of the very man who was thus the accuser of the Prince, was subsequently overcome by the power of affection. Being informed of a meeting of Christians in the capital, he sent his nephew (of whose conversion to Christianity he was ignorant) to take down the names of all those who were thus, contrary to law, met together for religious worship. The nephew, without making any objection, went to the Christian brethren, and told them the object of his visit, begging them instantly to break up and go home, lest his uncle should do them harm. When the

young man came back, the uncle inquired, "And where is the list?" "There is none." "Why have you disobeyed my orders? Young man, your head must fall; for you show that you also are a Christian." "Yes," he replied, "I am a Christian; and if you will, you may put me to death, for I must pray." At these words, the feelings of the severe and cruel enemy gave way to those of kindness and compassion, and he exclaimed, "Oh, no, you shall not die!" And thus the affair dropped, and the Christians were delivered.

Addresses were delivered by Dr. Archer, Dr. Candlish, Rev. E. Crisp, from India, and others.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SANDWICH ISLANDS.—A letter has been received from Mr. Paris, dated Nov. 15, which contains a brief notice of a tour made by him through southern and western Hawaii. The following extract is from this communication:

At Kailua there has been an interesting state of things for many months. The Spirit of God has been coming down, as the "dew of heaven upon the mountains of Zion." The people of God have been stirred up to a spirit of prayer and supplication; the wandering and backslidden have been reclaimed; and many sinners, in different parts of the field, are inquiring what they must do to be saved. It did my heart good to see the old, gray-headed missionary pastor, who has so long and faithfully preached the gospel and labored for the good of this people, in the midst of those who were inquiring the way of life, sowing and reaping. He told me he had just received more than sixty to the church, and was about to propound as many more.

Of another station he speaks as follows: "At Kealakekua, for the last two years, there has been but little religious interest. Cold indifference and stupidity seemed to pervade the whole church; while a large number had backslidden and entirely forsaken the house of God and the means of grace. I was happy to find, however, that there was a change for the better. Many who had forsaken the sanctuary, were returning, some confessing their sins and promising amendment."

Respecting Kau Mr. Paris says: "I was greatly rejoiced to find that many of the members of the church were awake to the interests of religion; walking together in love and in the ordinances of the gospel. While they have been deprived for a time of the preached word, it is very evident that the good Shepherd has not forsaken them. Some are inquiring the way to Zion; I received eighteen into the church; and quite a number were restored who had been under censure. We formed a temperance and anti-tobacco society, composed of most of the citizens in this district."

A letter of Mr. Armstrong, dated January 3, contains the following announcement:

After a month's absence, I returned to Honolulu yesterday, and found, to my exceeding joy, a great awakening among my dear people. How much of it is the Lord's work, time will show. Experience has taught me to think soberly and speak cautiously of these excitements; but appearances are certainly very encouraging. Our large meeting-house has been very full for three Sabbaths past; and yesterday the people could not all crowd into the house, much less get seats. And yet the large assembly was perfectly still, and wakefully attentive to the Word of Life. Meetings are held every morning at the dawn of day, and the house is well filled; crowds come in who are entire strangers to me, although they live in the village close by me. The prayers of Christians are fervent, and indicate much love to the Savior and the souls of men. And yet I do not see that deep conviction and sorrow for sin that I wish to see. This is where Hawaiians usually fail most. I am happy to say the King, Queen, and all the Chiefs appear to be interested in this work, and are almost daily seen in the house of God. It is interesting to see his Majesty become a Sabbath school scholar, as he has of late, with his Queen and Chiefs around him, studying the word of God.

FUH-CHAU.—Messrs. Baldwin and Cummings, with their wives, and Mr. Richards, arrived at Hongkong, March 25, after a very pleasant passage of one hundred and thirty-one days. Grateful mention is made of the kindness of Captain Lockwood during the voyage. The reinforcement was expecting to proceed immediately to Fuh-chau.

BORNEO.—Mr. Thomson died at Berne, Switzerland, April 2. He was on his way to this country, in the hope of obtaining reinforcements for this afflicted mission; but on arriving at the residence of his late wife, he became unable to continue his journey. His end was eminently peaceful.

A letter has been received from Mr. Steele, dated Karangan, December 4. Though alone, he wrote with his accustomed cheerfulness, expressing the hope that his fellow laborer Thomson was then in the United States, awakening an interest in behalf of Borneo. Mr. Steele has received much kindness from Lieutenant Van Kessel, and Mr. Ortlieb, the second officer in rank at Pontianak.

Under date of February 21, Mr. Steele wrote again; and the contents of this letter excite painful apprehensions in regard to his being able to

continue much longer in Borneo. His health appears to be seriously impaired.

Siam.—The annual report of this mission for 1847, has been received. From this document it appears that there has been no material change in the plan of operations; nor has there been any thing marked in the results of the year. In relation to the press, the following statement is made: "Ours has been the only press worked in the kingdom for the spread of evangelical principles and the promotion of true Christianity, if we except that of the Baptist mission, which has printed very little, in consequence of the absence of Mr. Jones. It is matter of devout thankfulness with us, that while the Siamese have not been able to get a supply of books at other places, we have had health and strength to prepare and print them fast enough to meet the demand for them."

Madras.—Mr. Winslow wrote, April 13, that five persons were received into the church at Chintadrepettah on the previous Sabbath; making the number of admissions, from the beginning of 1847, nineteen. "And though," says Mr. Winslow, "about the same number have been cut off for adherence to caste, the church is in a much better state than it was at the commencement of last year."

Since the mission was organized in 1836, seventy-five natives have been admitted to the church; of whom five have died, and twelve removed to other places, while seventeen have been excluded on account of caste, and four for absenting themselves from public worship, &c. The remaining thirty-seven are in full communion, excepting one who was recently suspended. "The state of our mission," writes Mr. Winslow, "all things considered, was never more encouraging."

Ahmednuggur.—Under date of March 29, Mr. Ballantine writes: "On the 12th instant, a young man of the brahmin caste, named Dajeba, was baptized and received into the church. He has long been in our employment as a school teacher; and for two years past he has at various times asked for baptism."

Erzeroom.—In a letter dated April 28, Mr. Peabody writes as follows:

In my last I wrote you that we hoped soon to be able to organize some of the evangelical Armenians into a church. This important step has been taken. On Saturday last, April 22, those who were invited, assembled in my study. Besides ourselves, Mr. Cochran and Priest Abraham of the Oroomiah mission, our native helper, a member of the church at Trebizond, and a pious Armenian of Oroomiah in Mr. Cochran's employ, were present. The meeting was opened by reading appropriate portions of Scripture and prayer; after which the plan of organization, confession of faith, covenant and rules of discipline, prepared by those of our missionaries who were present at the annual meeting of the mission in 1846, were submitted and explained. The pious natives present, whom it was deemed proper to form into a church, were then requested to rise and give their assent to the confession of faith and covenant, should these meet their approbation. The articles were again read, and solemnly and audibly accepted by them. They also gave an audible assent to the covenant; whereupon we arose and, in behalf of ourselves and of all evangelical churches, publicly acknowledged them as a true church of Jesus Christ.

The brethren, immediately after their organization as a church, chose me as their pastor, for the present. For their deacon, they chose Baron Vartan, the mason; the representation of whom, under the torture of the bastinado, has made the readers of the Dayspring acquainted with him. Two of the brethren were also elected to act with the pastor and deacon, as a standing committee of the church.

In addition to the five who have been constituted a church of Christ at Erzeroom, there are three others who, it is hoped, are genuine disciples.

Trebizond.—The brethren at this station have been much tried by the misconduct of two church members, whom it became necessary to separate from the brethren by a formal vote of excision. Mr. Bliss, writing under date of April 1, thinks that God has overruled this event for the honor of his name and the advancement of the missionary work.

The Protestants of Trebizond have not fully attained to the enjoyment of those civil rights and privileges which the Turkish government has recently granted to its subjects. The instructions to the Pasha are explicit and decisive; and he has authorized the Protestants to organize themselves into a distinct community, assuring them of their independence of the Armenian Church. Still he lends a ready ear to the representations made by their enemies; and they find themselves consequently subject to many annoyances.

Syria.—Messrs. Benton and Ford, with their wives, have removed to Aleppo, with a view to occupying it as a permanent station. The following extract is from a letter of Mr. Ford, dated April 29:

My impressions of the progress of our work in Syria are more favorable than I had anticipated. The first intelligence which we received on landing, was that the formation of a church among the native Christians was about to take place. The organization occurred before we left Beirût; and the event itself, and the spirit manifested by those connected with the church, have been exceedingly cheering to us and honorable to the cause of the Redeemer. I saw also many other proofs that the influences of the Holy Spirit attend the dispensation of the Word among this people. The congregations present at religious worship were full and attentive. Cases of individual awakening, and of favorable develop-

ments on the part of those previously interested in religion, were frequently reported. The intelligence received from Hasbeiya, from time to time, shows most clearly that this work is not of man but of God, and that he will be glorified as a Sovereign in it. Among the indications of good, might also be mentioned a general anxiety to receive our books, even in places most noted for bigotry and hatred of the truth, and the frequent applications from villages in all parts of Lebanon for Protestant schools under the care of our mission. I am persuaded that the churches at home, so far as I am acquainted, have an estimate quite too low of what has been done, what needs to be done, and what we can reasonably expect will be done, with faithful effort, in this interesting field. I thank God, and under him the Committee, and the body of Christians whom they represent, for the privilege of laboring here, and the hope of spending my life in preaching the gospel to this people.

Home Proceedings.

MEETINGS IN BEHALF OF THE BOARD.

A MEETING in behalf of the Board and its objects was held in Pine Street Church, Philadelphia, May 7. After a prayer had been offered by Rev. Mr. Rood, a statement was made by Rev. Mr. Malin, General Agent of the Board in the Middle States, illustrating the condition and progress of the different missions. Addresses were then delivered by Drs. Parker and Bethune.

A similar meeting was held in the Broadway Tabernacle, New York, May 12, the Hon. Theodore Frelinghuysen, President of the Board, being in the chair. The services commenced with prayer by Dr. Magie; after which a statement was made in regard to the state and prospects of the Board by one of the Secretaries. Addresses were subsequently delivered by Rev. J. L. Wilson, missionary to West Africa, Dr. George H. Fisher, New York city, Rev. S. H. Calhoun, missionary to Syria, and Dr. Pomroy, of Bangor, Maine.

A similar meeting was held in the Tremont Temple, Boston, June 1; the Hon. S. T. Armstrong being in the chair. Prayer was offered by Rev. Mr. Dimmick; after which a statement was made by one of the Secretaries in relation to the objects of the Board. Addresses were then delivered by Rev. Messrs. Wilson and Calhoun, missionaries of the Board, and Dr. Parker, of Philadelphia.

EMBARKATION OF MISSIONARIES.

ON the 1st of June Mr. and Mrs. Williams embarked from New York in the ship Samuel Russell for Canton. Mr. Williams has been a member of the Canton mission for a number of years; Mrs. Williams, heretofore a resident of Plattsburgh, New York, goes out for the first time.

On the 14th of June the following persons sailed from Providence in the Smithfield, Captain Duff, for the West Africa mission; namely, Rev. John L. Wilson and Mrs. Wilson, Rev. Albert Bushnell and Mrs. Bushnell, Mrs. Griswold, Rev. Ira M. Preston and Mrs. Preston, and Rev. William T. Wheeler. The last three go out for the first time. Mr. Preston is from Scioto county, Ohio; Mrs. Preston is from Marietta, in the same state; and Mr. Wheeler is from Terre Haute, Indiana. Mr. Preston is a graduate of Marietta College; and both he and Mr. Wheeler studied theology at Lane Seminary.

FINANCES OF THE BOARD.

THE Prudential Committee were much encouraged by the spirit manifested at the annual meeting at Buffalo and by the assurances then given. Acting in accordance with what they have supposed to be the wish of the churches, they have sent forth the missionaries then under appointment; and all the departments of labor have been carried forward with a good degree of vigor and success. But, instead of an increase of *forty per cent.* above the contributions of the previous year, which they were led to expect, the advance for the first nine months was only about *twenty-five per cent.*; and the receipts for May were much less than those of the corresponding month in 1847. Thus the debt of $31,000, with which the year commenced, has risen to more than $60,000!

In view of these facts it is plain that, either the missions must be curtailed and the expenditures brought down to the receipts, or the receipts must be increased and carried up more nearly to the expenditures. And this must be done soon. Can the friends of missions believe it to be consistent with the will of God that the operations of the Board should be thus reduced? And can they expect his blessing upon themselves, or upon their efforts at home or abroad, if they shall permit this to be?

Where shall the process of curtailment begin? Which of our twenty-six missions shall be given up? On which department of labor shall inroads be made? Can the approbation of the Head of the Church be expected on any such measure? On the other hand, are not the intimations of his will most plain that, instead of reduction, there should be far greater vigor imparted to all our operations? The Committee do not know how to make such a curtailment, without entering on a backward movement, which will grieve the Holy Spirit, dishearten our brethren abroad, repress the rising missionary feeling at home, impair the efficiency and enterprise of the churches, and ultimately, if followed out, result in the abandonment of the work.

Not only is the deficiency for the current year a source of embarrassment and solicitude; but it should be borne in mind that plans must soon be formed for the coming year. The missions which now require so large an expenditure, are still, in their more enlarged state, to be carried forward. Twenty missionaries, two physicians, and other assistant missionaries, now under appointment, with others who may be added to this number, are to be sent forth and provided with the means of usefulness. It is obvious that to do this the disbursements of the coming year must exceed those of the present. How important then that the new year should be entered upon with a treasury unclogged by debt! If the Board must go forward, burdened with a deficit of $50,000 or 60,000, with this increasing expenditure to defray, and without a greater advance in the contributions than the history of the last few years justifies us in anticipating, what can avert the most painful embarrassments both at home and abroad!

In view of this state of things, will not the friends of missions, even before the 31st of July, come forward and meet the emergency? A sister society in England, laboring under similar embarrassments, has recently appealed to its wealthy friends for relief, and has found its treasury again replenished. A friend of the Board, a much respected minister of the gospel, who can by no means be classed with the rich, but who is ever bringing forth wise and liberal devices, has recently offered to be one of a thousand persons to give to the Board fifty dollars each, above their ordinary contributions. He has not only made the proposal, but he has made the donation; and he now invites others who have only moderate resources, like his own, to do likewise. Let then those to whom God has given an abundance of this world's goods, make donations according to that abundance. Let those of more limited means, follow the example of our venerable friend, just referred to. Let the poor bring their smaller but not less acceptable offerings. Let the children add even their gifts to the Children's Fund. And let all unite in praying for the effusion of the Holy Spirit on the missionaries, on the churches which they have gathered, and on our own favored Zion!

DONATIONS,

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Portland, C. S. D. Griffin, 7 00
- Windham, Cong. ch. 25 00—32 00

Lincoln co. Aux. So. Rev. E. Seabury, Tr.
- Bristol, m. c. 13 00
- Phipsburg, Cong. ch. and so. 10 00—23 00

Penobscot co. Aux. So. J. S. Wheelwright, Tr.
- Bangor, Hammond-st. ch. 61,32; three chil. for Doct. Scudder, 1,50; 62 82
- Brewer, 1st ch. 36,16; Village m. c. 10,57; 46 73
- Dexter, m. c. 5 00—114 55

York co. Conf. of chs. Rev. G. W. Cressey, Tr.
- Acton, Cong. ch. 6 00
- Sanford, J. Frost, 2 00
- York, 1st par. 42 00—50 00

219 55

Belfast, Cong. ch. and so. 51,29; Fryeburg, H. C. Buswell, 15; Prospect, Cong. ch. and so. 30; Robbinston, Cong. ch. and so. to cons. Rev. David B. Sewall an H. M. 66; 162 29

381 84

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
- Dublin, Ch. and so. 17 00
- Jaffrey, ack. in June Her. as fr. Rindge, 20,50;
- Keene, m. c. 20 00
- Marlboro', Coll. 8,25; m. c. 2; 10 25
- Stoddard, Ch. and so. 6 00—53 25

Grafton co. Aux So. W. W. Russell, Tr.
- Haverhill, 32 03

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Greenfield, Cong. ch. and so. 8 87

Hancock, Gent. 5 50—14 37

Merrimack co. Aux. So. G. Hutchins, Tr.
- Canterbury, Cong. ch. and so. 30 00
- Concord, Rev. W. Clark, 50 00
- Franklin, Cong. ch. and so. 26 00
- Hooksett, do. 12 00
- Loudon, A widow's two mites, 2 00—120 00

Rockingham co. Conf. of chs. J. Boardman, Tr.
- Deerfield, Cong. ch. and so. wh. cons. Mrs. Sarah Cilley an H. M. 100 00
- Exeter, 2d cong. so. wh. cons. Rev. Samuel D. Dexter an H. M. 101 00
- Newcastle, s. s. for Indian chil. 2 00
- Plaistow, N. H. and Haverhill, Ms. united cong. ch. and so. 25 00
- Stratham, B. F. Clark, 4 00—232 00

Strafford co. Conf. of chs. E. J. Lane, Tr.
- Great Falls, Cong. ch. and so. 62 87
- Milton, do. 16 73—79 60

531 25

Legacies.—Rindge, Mrs. Mary Raymond, by Jason B. Perry, Ex'r, 100 00

631 25

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
- Hardwick, Cong. ch. Mrs. A. S. 2; S. T. S. and others, 2,06; E. N. 2; C. N. 50c.; Miss L. G. 50c.; Chil. of s. s. 1,47; Rev. J. N. Loomis, 20; 28 53
- Lyndon, Cong. ch. and so. 40 00
- Waterford, A Friend, 5 15—73 68

Chittenden co. Aux. So. M. A. Seymour, Tr.
- Burlington, Mrs. A. Morton, 20; m. c. in cong. ch. 5,13; 25 13
- Essex, Cong. ch. m. c. 6,87; la. 9; 15 87—41 00

Franklin co. Aux. So. C. F. Safford, Tr.
- Fairfield, T. M. and wife, 3; W. M. 2; 5 00
- Franklin, Cong. ch. and so. 8 00
- Highgate, do. 15 00
- St. Albans, 1st do. 84 00
- Swanton, Benev. so. 20 00—132 00

Orleans co. Aux. So. T. Jameson, Tr.
- Brownington, Ch. 5 00
- Coventry, Cong. ch. and so. 9 00
- Irasburgh, do. 4,02; Mrs. B. 31c.; 4 33—18 33

Rutland co. Aux. So. W. Page, Tr.
- Brandon, Coll. 28,87; m. c. 27,13; 56 00
- Clarendon, 3 93
- East Rutland, Gent. 23,75; m. c. 16,67; 40 42
- Wallingford, Coll. 18,62; m. c. 4,88; chil. of s. s. 1,50; 25 00—125 35

Windsor co. Aux. So. E. P. Nevens, Tr.
- Quechee, 20 00

Springfield, Cong. ch. and so. 63 93
West Hartford, 11 00
Windsor, Gent. 24,75; la. 18; m. c. 28,25; 71 00—165 93
Peru, Cong. ch. 28 35
584 64

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Centreville, Cong. so. 20 00
Falmouth, Mr. Hooker's so. 196; s. s. 5; 201 00
Harwich, m. c. 20; a young lady, 5; 25 00
Orleans, Cong. ch. and so. 40 00
Sandwich, do. 13,79; Monument par. 7; 20 79—306 79
Berkshire co. Aux. So. T. Green, Tr.
W. Stockbridge, Cong. ch. 27 00
Boston, S. A. Danforth, Agent,
Old South ch. Gent. 2,071 50; la. 565,82; 2,637 32
Central ch. Gent. and la. 1,910; m. c 177; 2,087 00
Mount Vernon ch. do. 1,658 22; m. c. 226,06; 1,884 28
Park-st. do. Gent. 1,316 13; la. 499,19; 1,815 32
Bowdoin-st. ch. do. 1,495; m. c. 267,36; 1,762 36
Salem-st. do. Gent. and la. 1,061; m. c. 83,45; 1,144 45
Essex-st. do. Gent. and la. 801 20
Pine-st. do. Gent. and la. 499,21; m. c. 50; 549 21
Phillips ch. 390; m. c. 17,72; 407 72
Leyden ch. 275 55
Church of the Pilgrims, 100 00
Mariners' ch. 50 00
Maverick ch. 12; m. c. 36,38; 48 38
Suffolk-st. Chapel, 30 00
United m. c. Park st. ch. 402 78
Mass. miss. so. as inc. fr. Mrs. Osborne's legacy, for prop. the gospel among the Ind. of N. Amer. 68,50; la. Jews so. of Boston and vic. for sup. of Mr. Schauffler, 99,83; M. Moore, 15,50; a friend, 10; do. 75c.; C. W. W. dec'd, 1,45; M. E. and S. E. H. for Tamil chil. 80c.; other donations, particulars of which have been published, 312,10; 508 93
14,504 50
Ded. am't prev. ack. 9,979 15—4,525 35
Brookfield Asso. W. Hyde, Tr.
Oakham, A friend to cons. WILLIAM LINCOLN an H. M. 100 00
Sturbridge, Inf. class of s. s. for Bible for chil. in Madras, 2 00—102 00
Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury Mills, Cong. so. la. miss. so. 19 00
Haverhill, Centre cong. ch. 110,80; m. c. 19,43; 130 23
Newbury, 1st par young la. Ceylon so. 25; Belleville, gent. 28,46; la. wh. cons. Rev. DANIEL T. FISKE and ANDREW W. MILTIMORE H. M. 190,37; m. c. 5; 248 83—398 06
Essex co. South, Aux. So. C. M. Richardson, Tr.
Beverly, Washington-st. ch. m. c. 72,57; gent. 18,15; la. 44,28; (of wh. to cons. JOSEPH TORREY an H. M. 100;) 4th cong. ch. 20; 155 00
Danvers North, Mr. Braman's so. gent. 72,82; la. 80,37; 153 19
Gloucester, Annisquam par. m. c. 10 00
Hamilton, Mr. Kelly's so. 64 67
Manchester, Fem. miss. so. 10 00
Rockport, A friend, 50
Salem, South ch. 299,17; m. c. 14,38; Tab. ch. and so. coll. and s. s. 506,67; m. c. 16,55; Rev. J. Mann and wife, 10; 846 77
So. Danvers, Friends for miss. to W. Africa, wh. and prev. dona. fr. Mr. Field's ch. and so. cons. Rev. ALBERT BUSHNELL, Mrs. BUSHNELL, Rev. IRA M. PRESTON, and JANE E. WILSON, of the Gaboon miss. H. M. 11 00
Topsfield, Coll. 118 40—1,369 53
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, m. c. 26 00
Conway, m. c. 26; W. Avery, 24; 50 00
Greenfield, 2d cong. so. m. c. 36,39; Esther White, dec'd, 7,50; 43 89
Northfield, Trin. so. 3 78—123 67
Hampden co. Aux So. C. Merriam, Tr.
Blandford, Orrin Sage to cons. ABNER PEASE an H. M. 100 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Chesterfield, Mrs. Eliza Ann Smead, dec'd, 20 00
Cummington, S. Tower to cons. Rev. JAMES D. CHAPMAN an H. M. 50 00
Easthampton, Edward Smith to cons. Mrs. EDWARD SMITH an H. M. 100 00
Greenwich, Cong. ch. (of wh. for a boy in Sivagunga, Madura, 20;) 64 00
Northampton, Stoddard, Lathrop & Co. profits of Herald agency for 1848, 23 47
Plainfield, Cong. ch. m. c. 10; s. s. 11,25; Mrs. Ebenezer Snell, dec'd, 40; 61 25
South Hadley, Chil. 3 50—322 22
Harmony Conf. of chs. W. C. Capron, Tr.
Mendon, Evan. ch. and so. indiv. 40 00
Millville, Ch. 25 00
Northbridge, Cong. ch. 70 00—135 00
Lowell and Vic. W. Davidson, Tr.
Lowell, John-st. ch. 75 00
Middlesex North Char. So. J. S. Adams, Tr.
Groton, M. E. Denny, 20; B. Capell, 10; 30 00
Townsend, E. Spaulding, 10 00—40 00
Middlesex South Conf. of chs.
Sherburne, Mr. Dowse's ch. and so. 30 30
Norfolk co. Aux. so. Rev. S. Harding, Tr.
East Medway, An aged friend, 25 00
Foxboro', Cong. ch and so. to cons. Mrs. EUNICE A. H. BARNES an H. M. 103,94; Mrs. Abigail Carpenter to cons. ANTOINETTE F. CARPENTER an H. M. 100; Miss Susan Payson wh. and prev. dona. cons. Miss HARRIET PAYSON an H. M. 50: 253 94
Franklin, Cong. ch. 1 00
Medway Village, A friend, 5 00
Roxbury, Eliot ch. and so. m. c. 19; gent. 15; 34 00—318 94
Old Colony, Aux. So. H. Coggeshall, Tr.
Fairhaven, 1st cong. ch. and so. 153; Centre ch. 6,50; 159 50
New Bedford, N. cong. ch. and so. wh. cons. HAYDON COGGESHALL and Rev. COCHRAN FORBES of Sandw. Islands, H. M. 167 00—326 50
Palestine Miss. So. E. Alden, Tr.
Braintree, Union ch. 33 00
Hanover, Cong. ch. and so. m. c. 20 00
Middleboro', Central cong. so. m. c. 18 37
N. Bridgewater, S. cong. so. 50 12—121 49
Pilgrim Aux. So. J. Robbins, Tr.
Halifax, Cong. ch. and so. 7 97
N. Marshfield, Trin. cong. so. 12,90; Rev. D. D. Tappan, 12; 24 90
Pembroke, Miss Mary C. Ford, (of wh. for *Nathaniel Ford*, Ceylon, 20;) 35 00
Plymouth, 4th ch. 20 00—87 87
Taunton and Vic. Aux. So.
Attleboro', 1st cong. ch. and so. 34,31; m. c. 25; 59 31
Fall River, Central ch. 215 39
Pawtucket, Gent. 90; la. (of wh. for *Constantine Blodgett* and *Hannah M. Blodgett*, Ceylon, 40;) 76,62; m. c. 161,50; (of wh. to cons. WILLIAM M. BOWEN an H. M. 100;) 328 12—602 82
9,012 54

Andover, A. R. 2; Chelsea, Winnisimmet ch. and so. m. c. 48; Dracut, Central ortho.

ch. and so. 36,50; E. Cambridge, Evan. ch. m. c. 12, tithes, 5; a friend, 10; do 10; do. 2; a pilgrim, 3; Methuen, 1st cong. ch. and so. (of wh. for *E. H. Thaxter*, Ceylon, 20,) wh. cons. Moses Meviel an H. M. 124,63, Wilmington, Cong. so. wh. cons. Rev. Freegrace Raynolds an H. M. 59,98; m. c. 14,48; fem. miss. so. 38,24; 365 83

9,378 37

Legacies.—Holliston, Mrs. Esther Bullard, by A. Johnson, Ex'r, 886; W. Newbury, Mrs. Sarah Hills, by J. Moody, Ex'r, 500; 1,386 00

10,764 37

CONNECTICUT.

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Hartford, Centre ch. W. B. 10 00

Hartford co. South, Aux. So. H. S. Ward, Tr.
Berlin, Kensington so. gent. and la. 26 59
Glastenbury, Eastbury so. m. c. 33 00
Middletown, 1st so. gent. and la. 13,50; s. s. schol. for hea. chil. 1; 14 50
New Britain, S. ch. s. s. 30; H. North, for sup. of two pupils at Oroomiah, 25; 55 00—129 09

Litchfield co. Aux. So. C. L. Webb, Tr.
Goshen, m. c. 20 00
Litchfield, 1st so. a friend, 10 00
New Hartford, South, 3 00
New Preston, wh. and prev. dona. cons. Elijah Meeker an H. M. 20 00
Watertown, La for fem. orphan sch. Bombay, 12 00—65 00

Middlesex Asso S. Silliman, Tr.
Higganum, Cong. ch. 23 11
Lyme, N. Matson, 6 50—29 61

New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. s. s. for the Syrian miss. 45,32. union m. c. 46,40; 3d ch. do. 9; Broadway Sab. and day sch. 29,68; 130 40

New London and vic. Aux. So. C. Chew, Tr.
New London, T. Edwards, Jr. 54

Norwich and vic. Aux. So. F. A. Perkins, Tr.
Colchester, C. & L. Burt, 50
Hanover, Three girls in Mrs. Hastings's s. s. class, 62—1 12

365 76

Legacies.—Litchfield, So. Farms, Henry Skilton, by T. J. Skilton, Ex'r, 100; Salisbury, Moore Chittenden, by T. Chittenden, Ex'r, 50; 150 00

515 76

RHODE ISLAND.

Barrington, La. benev. asso. 9,50; Central Falls, gent. 28; la. 16,75; m. c. 37,25; Woonsocket, cong. ch. m. c. 60; 151 50

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. W. R. Thompson, New York, Tr.
(Of wh for the Amoy chapel, 445,50;) to cons. Robert O Doremus an H.M. 100; 1,852 32

Geneva and vic. C. A. Cook, Agent.
Chapinville, 7 00
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Penn Yan, Pres. ch. to cons. Rev. William W. Robinson an H. M. 50 00—68 35

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Durham, 1st pres. ch. m. c. 5.66; A. Pratt, wh. cons. Rev. Revilo J. Cone, of Copenhagen, an H. M. 50; 55 66
Lexington, 1st pres ch. m. c. 10 00—65 66

Monroe co. and Vic. E. Ely, Agent.
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Rochester, Brick pres. ch. s. s. for *Samuel W. Lee*, Ceylon, 20 00—42 00

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(Of wh. fr. the Armstrong juv. miss. so. of Brooklyn, 20; Rev. J. J. Abbott, 5; 1,095 20

Oneida co. and vic. Aux. So. J. Dana, Tr.
Augusta, 1st cong ch. 150 10
Clinton, Cong. ch. (of wh. fr. Rev. S. Strong to cons. Rev A. K. Strong an H. M. 50, fr. la. benev. so 50;) 320 67
Deerfield, C. Preston, 10 00
Utica, 1st pres. ch. m. c. 13,28; H. Ferry, 15; 28 28
Vernon, Mt. Pres. so. wh. cons. Rev. Isaac P Stryker an H. M. 75 00
Waterville, Pres. ch. 48 00

632 05
Ded. disc. 3 16—628 89

Plattsburg & Vic. Aux. So.
Plattsburg, Pres. ch. 30 00

St Lawrence co. Aux. So. H. D. Smith, Tr.
De Kalb, Pres. ch. 7 13

3,789 55

Albany, 3d pres. ch. m. c. 30; Arkport, M. H. 5; Ashland, pres. ch m. c. 20,18; Beekmantown, pres. ch. 12; Bergen, 1st cong. ch. 50; Mrs. L. G. Hoyt, dec'd, for Gaboon miss. 50; wh. cons. Lansing W. Hoyt an H. M.; Boonville, benev. so. 20; Canaan Centre, pres. ch. m. c. 10; Canterbury, a friend, 5; Circleville, pres. ch. 21,41; Constableville, pres. ch. 4,50; Rev. A L. Chapin and wife, 20; Crown Point, 2d cong. ch. m. c. 16,50; Dansville, 2d pres. ch. 19; Denton, pres. ch. m. c. and coll. 9,62; Franklinville and Union parishes, 13,31; Fresh Pond, pres. ch. m. c. 15; la. cent so. 3,62; Glenn's Falls, pres. ch. 22,15; Greenbush, 1st pres. ch. 27; Greenfield, S. Wood, 10; Holland Patent, pres. ch. 37; Hudson, H. Hunt, 10; Ithaca, 1st pres. ch. 125; Jamaica, pres. ch. m. c. 14,69, Jefferson, 1st pres. ch. 15; Leyden, pres. ch. for Leyden fem. sch. at Madura, 31; Lodi, cong. ch. m. c. and chil. 8,56; Martinsburg, pres. ch. m. c. 24; New Haven, cong. ch. 12; Northville, fem. miss. so. for *John Wells*, Ceylon, 20; Poughkeepsie, 1st pres. ch wh. and prev. dona cons William Sedgwick an H. M. 50; Rocky Point, Mt. Sinai cong. ch. 15; Sag Harbor, pres so. 50; s. s. for Wickham sch. Ceylon, 30; Springfield, a friend, 1; Troy, E Wickes, 150; Valatie, pres. ch. m c. 19; West Galway, Mrs. H. Betts, 10; ded. am't for Holland Patent, ack. in June, 75,50; 931 34

4,720 89

Legacies.—Brooklyn, Mrs. Mary S. Davenport, by John A. Davenport, Ex'r, (prev. rec'd 100;) 265; Franklin, Miss Sally Waters, 75; 340 00

5,060 89

NEW JERSEY.

Connecticut Farms, pres. ch. 40; Deckertown, pres. ch. m. c. 6,56; Fairfield, fem. mite so. 12; Madison, pres. ch. 100; Parsippany, pres. ch. 54,35; fem. benev. so. 34,57; rea. and sew. so. 22; fem. evan. so. 4,26; Rockaway, pres. ch. wh. and prev. dona. cons. Mrs. Susan K Tuttle an H. M. 60; Springfield pres ch. wh. and prev. dona cons. Rev. F. M. Starkweather of Northampton, Ms. an H. M. 8; West Bloomfield, la. sew. so. for W. Bloomfield sch. Madura, 26,50; 368 24

PENNSYLVANIA.

East Whiteland, Pres. ch. 12; T M Mitchell, 50; Gettysburg, pres. ch. m. c. 23,21; Honesdale, pres. ch 25; Miss M. D. 2; Marple, a bal. 4.31; North East, 1st pres. ch. 24; Philadelphia, Clinton-st. ch. Mr. Borland, 25; M. G. Ogden, 10; a friend, for ed. of child in Mrs. Wilson's sch at Gaboon, 15; a friend, 5; Hamiltonville, m. c. 24; Mrs. M. S. 1; Miss M. McA. 50c; Pittsburgh, Michael Allen wh cons. him an H. M. 100; An Episcopalian friend, 25; 346 02

DELAWARE.

Drawyers and Port Penn, Congs. for *George Foot*, Ceylon, 20; Pencador, pres. ch. 21,37; 41 37

MARYLAND.

Annapolis, Rev. J. Leaman, 1; Elkton, pres. ch. 29; Emmetsburg, W. Walker, 10; 40 00

DISTRICT OF COLUMBIA.

Washington, A friend, for Gaboon miss. 10 00

VIRGINIA.

Culpepper, Miss E. A. T. 3; Harrisonburg and Cook's Creek ch. 17,50; 20 50

SOUTH CAROLINA.

Hopewell, Pres. ch. for Gaboon miss. 53,88; John's Island, J. L. Walpole, 5; 58 88

GEORGIA.

Cullodensville, R. Holmes, 10; Mount Zion, J. Bryan, 20; 30 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Batavia, Rev. E. S. 1; Berlin, B. Dickerman, 10; Chiviott, fam. coll. 2,50; Cincinnati, 3d pres. ch. juv. miss. so. for Doct. Scudder, 15,15; Tab. ch. m. c. 5,36; Z. B. 1; Newark, J. Young, 10; Pleasant Hill, coll. in. Dr. Scott's fem. sem. 14,31; Portsmouth, pres. ch. 64,91; m. c. 2,47; Walnut Hills, Lane sem. ch. 9,20; 135 90

Western Reserve Aux. So. Rev. H. Coe, Agent.
Brownhelm, 3; Burton, 4,75; Rev. D. Witter, 10; Castalia, 13,63; M. Burton, 10; Chatham, 6; D. Richards, 10; Dover, 15; Greenfield, 19,91; Huron, young misses miss. so. for Doct. Scudder, 41; Lyme, 41,76; C. Smith, 10; C. Rash, 10; E. Bemis, 10; Middlebury, 8,35; Monroeville, 6,85; Norton, 4; Rev. J. Samson, 6; Norwalk, M. Lawrence, 20; Plymouth, 13,71; G. Bugbee, 10; A. Brink, 10; Republic, 12,60; Sandusky City, 137,25; St. Louis, R. Knox, 10; Tiffin, pres. ch. 14,50; Rev. W. E. Chittendon, 10; Ger. Ref. ch. for Mr. Schneider, Broosa, 6,75; Twinsburg, 4,92; Wakeman, S. Hill, 3,20; Westfield, Rev. J. McCrea, 1; Youngstown, 5; ded. disc. 5; 484 18

620 08

Cleveland, 1st pres. ch. and cong. 279,93; ded. disc. 5,55; Granville, a friend, 13; Norwalk, pres. ch. 102,54; 389 92

1,010 00

Legacies.—Ripley, J. D. Evans, by D. P. Evans, Ex'r, 40 00

1,050 00

INDIANA.

By G. L. Weed, Tr.
Bethlehem, T. Stevens, 20; Danville, pres. ch. m. c. 10; Evansville, juv. miss. so. for ed. of a Chinese girl, 10; Newport, R. Jones, J. and M. J. and J. B. for Mr. Bushnell, 3; 43 00
Loss Creek, juv. miss. so. for Gaboon miss. 2 50

45 50

ILLINOIS.

By G. L. Weed, Tr.
Springfield, 2d pres. ch. 18 00
Elmwood, M. N. Miles, 10; Jacksonville, A. Russell and fam. 10; Pittsfield, cong. ch. 34,45; Rockport and Atlas, cong. ch. 34; 88 45

106 45

MICHIGAN.

Detroit, a friend, by E. P. H. 100; Hillsdale, pres. ch. m. c. 12; Monroe, pres. ch. 10; Mrs. E. S. Noble, 5; 127 00

WISCONSIN.

Mineral Point, s. s. of pres. ch. for Rev. Mr. Cochran, 12 20

IOWA.

By G. L. Weed, Tr.
Danville, cong. ch. 2,10; Fort Madison, pres. ch. m. c. 4; 6 10
Burlington, cong. ch. m. c. 10,50; juv. miss. asso. 1,66; Danville, fem. sew. so. 50c.; 12 66

18 76

MISSOURI.

Rock Hill, pres. ch. m. c. 3,30; m. box of C. Armstrong, 8; 11 30

FLORIDA.

Jacksonville, O. Congor, 10; H. Baldwin, 5; 15 00

IN FOREIGN LANDS, &c.

Bombay, Indiv. rup. 513.7.6 233,60; Madura, J. Blackburne, rup. 200; His Excellency the Tondiman Rajah, 200; Capt. Horsely, 100; Mr. Clarke, 100; T. E. Anstruther, 100; T. F. Finnie, 50; 375; Park Hill, Choc. na. m. c. 23,19; Phillipsburg, C. E. cong. ch. 6; Wailuku, Sandw. Isl. Miss Maria C. Ogden, 82; 719 79

Donations received in May, $19,095 26.
Legacies, $2,016 00.
☞ TOTAL from August 1st to May 31st, $199,849 11.

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in May, $268 39.

DONATIONS IN CLOTHING, &c.

Amherst, Ms. 1st par. 29 Reference Bibles, fr. s. s. for Nestorian miss.
Buffalo, N. Y. A box, fr. Derby & Hewson, for Rev. T. P. Johnston, Smyrna.
Chambersburg, Pa. A box, fr. Ger. Ref. cong. for Mr. Schneider, Broosa.
Exeter, N. H. A box, for Mr. Boutwell.
Grafton, Vt. 5 pr. socks, 83
Hillsboro' Bridge and Henniker, N. H. A box, fr. friends, for Mr. and Mrs. Winship, Choc. miss.
Lowell, Ms. Articles fr. young la. sew. cir. in 1st cong. ch. for Mr. Wheeler, Bad River, 14 73
Portland, Me. A box, fr. the Armenian so. of 2d par. for Mr. Hamlin's sch. Bebek.
Rochester, N. Y. A box, fr. fem. friends, for Mr. McKinney, So. Africa, 50 00
So. Braintree, Ms. A bundle, fr. la. sew. cir. for Mr. Bliss, Cattaraugus miss.
Springfield, Ms. 4 Webster's Quarto Dict. fr. G. Merriam, for indiv. missionaries.
Wallingford, Vt. A box, fr. L K. M. Hill and L. M. H. Benton, for miss. fam. at Batticotta sem. Ceylon, 47 00
Wilmington, Vt. A bundle, for Ind. miss.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIV. AUGUST, 1848. No. 8.

American Board of Commissioners for Foreign Missions.

Amoy.

LETTER FROM MR. DOTY, MARCH 16, 1848.

Hearing the Word.

IT is still the privilege of this mission, Mr. Doty says, "to sing of mercy and recount the continued favor of God." In the general plans and arrangements heretofore reported, there has been no material change. Preaching the gospel, in some form, is regarded by these brethren as the only true method of arresting the attention of the people among whom they dwell. In labors of this description they seem to abound. The encouragement which they have in them will appear from the following extracts.

You have already been notified that we have secured what we esteemed an eligible site for a church edifice. The experience of the past three months is confirmatory of our first impressions. Shortly after the lot came into our possession, a building was fitted up and opened, as well for daily instruction as for preaching on the Sabbath. At once it became the place of frequent, if not daily, resort to many who before had seldom or never heard the gospel; while at the Sabbath service there has usually been present a crowd, as great as the place can accommodate, of attentive and (in regard to some we think it can be said) interested listeners. The attendance on all our instructions has never been so full as within the past month or more; and what we feel to be a particularly encouraging indication is, the fixed and intelligent attention often given to the ministration of the Word. Probably during no three months, since the arrival of the first missionaries in Amoy, have so many heard the gospel.

Our brethren have derived much assistance in their labors from the native evangelist, who has been mentioned in former numbers of the Herald. Respecting this individual, Mr. Doty makes the following remarks: "Doubtless he has defects of character, some connected with his natural constitution and temperament, others with his early education, his religious errors and superstitions. It would be strange, and far more than any one acquainted with the heathen would expect, were it otherwise. Still there certainly appears to be much that is good and lovely in him. He seems to be a growing Christian. In his work he is diligent, and shows a good degree of earnestness and zeal. In addition to his attendance upon stated and daily exercises in the chapel, a part of which necessarily falls on him, he visits much among the people, seeking to awaken them to the concerns of the soul, or to converse with those who manifest any special interest in the religion of Jesus. Though his native dialect is very different from the one spoken here, he has so far mastered this as to be quite intelligible and fluent."

Friendliness of Rulers.

We ought not to conclude this sketch of the past few months' labors, without a

notice of the continued friendly feelings of the people by whom we are surrounded. In this we rejoice to record that no change has taken place. It would not have been strange, at the time of the recent outbreak of hatred and violence against foreigners at Canton, if manifestations of that same bitter feeling had appeared in other places. Indeed, this was to some degree the case in other ports; but nothing of it appeared here. Our relations to the local authorities continue to be of the same friendly and social character as heretofore. An illustration of their views of us, as men of peace and of peaceable designs, recently occurred. The highest civil officer in the place sent a party of belligerents, determined on the extremities of the law, to two of our missionary brotherhood, desiring them to act as umpires between the parties, and, if possible, bring about a settlement of difficulties and a reconciliation. The parties were strangers to us all.

Baptisms.

But the missionary brethren at Amoy have other proofs of the divine favor.

On the 5th instant, our regular communion season occurred, when two more from among this people, a father and son, were admitted to the table of the Lord, and united with the two old men, whose history is familiar to you, as also the evangelist and ourselves, in commemorating Christ's dying love. For some time past they have been under the more immediate instruction of the Rev. A. Stronach, of the London Missionary Society, and received baptism from his hands.

It is about a year since the father first heard the truth from our evangelist. His attention seems soon to have been arrested; and what he learned he communicated to his son. About six months ago the son was induced by the father to accompany him to chapel on the Sabbath. From that time they have both been regular Sabbath attendants. The father also on week days often resorted to some place of instruction. Our evangelist has often seen them and had much intercourse with them; and he entertains a very favorable opinion of both. The father, we think, gives the more satisfactory evidence of the two of a divine work upon the heart. Neither can read; hence all their knowledge of the religion of Christ is from oral instruction. If sincere, as we trust they are, that sincerity is mixed with much ignorance; and if truly in Christ, they are the merest babes.

Idols surrendered.

Mr. Doty gives an account of the change wrought in a Chinese family by the preaching of the gospel, which is quite animating.

Your interest will be awakened by a box, containing some cast-off idols, which Mr. Pohlman is about to send to you. As he was just ready to begin worship in one of the chapels on the last Sabbath in February, a man who was about forty years old, approached, saying that his mother was coming. Presently an aged woman, of very respectable appearance and unusually intelligent countenance, came in, attended by another son who is about thirty years old. Each had a bundle which, upon drawing near the stand where Mr. Pohlman was, they opened, and presented the contents (two idols) to him. These, from time immemorial, had stood in the family shrine, which is now left tenantless and desolate. At the same time they presented a slip of paper, on which was written in Chinese: "Chiang-chiu, Ong family, Chhieng-chuan, Chhieng-bong, and mother, Hong-si, have received the commands of Jesus."

The history of this case is to us full of encouraging interest. The family, consisting of the mother and two sons, belong to the city of Chiang-chiu; but they removed to this place shortly after the close of the war. They are of the middle class, in comfortable circumstances, and reside within the city walls. Nearly two years ago the younger son first heard the gospel, which appears at once to have impressed his mind. He soon became quite regular in his attendance, generally at the chapel of the brethren of the London Missionary Society. As the truth broke in upon his mind, he began to confer and reason with his elder brother. The latter was thus induced to visit the chapels and hear for himself. Mr. Pohlman thinks it is about a year and a half since he first met him in our chapel. He then appeared to be a thoughtful and honest inquirer, wished a reason for every thing, and would take nothing for granted. He proposed questions, reasoned, brought forward objections and difficulties, but was always ready to converse and listen. At times he would be very constant in attendance, not only on the Sabbath, but at the daily exercises also; and then for a season he would

disappear. All this time it was supposed that the family residence was at Chiang-chiu, and it was but very lately that we knew of their residing here.

As the attention of the elder brother was first awakened by the younger, so now he began to communicate to his aged mother, sixty-three years old, what he was learning. This awakened thought in her, and she soon began to desire further instruction. Though they reside nearly a mile and a half from us, she began to attend the women's meeting, being obliged to walk that distance, no easy task with her small crippled feet. The second time she heard the gospel, she became convinced of the folly of idolatry, and the family shrine and ancestral tablets were neglected. It is some time since the sons avowed their disbelief in idols, and professed to have entirely renounced idolatry.

Of the aged mother we saw and knew but little. We were not prepared, therefore, for the decided stand and public renunciation of heathenism which they have all recently made. On the 24th day of the Chinese 12th month (this year, January 29) is the festival called "Sang-sin," or "Sending away the gods." The Chinese on this day, with various ceremonies, dispatch their deities to the tribunal of the chief of the gods, to render up their annual account. Then the shrines and images are supposed to be deserted for about ten days, when the divinities again return and take up their abode among mortals. The old mother and sons embraced this occasion to send their idol gods from them never to return. They, therefore, brought forth their images, except the two about to be sent to you, and the ancestral tablets, and committed them to the flames. The act was public, as friends and neighbors in vain interceded to have these memorials of idolatry spared; and it seems to have been the effect of deep conviction and much deliberation. Nor did it proceed from the urgency of missionaries; as no one of our number knew any thing in regard to the step till the transaction had taken place.

When we first heard of it, indeed, we were incredulous; especially did we disbelieve that the ancestral tablets had been thus destroyed. Nothing is so sacred and revered in China; and to destroy these is regarded a most heinous affair, though they may be buried in the ground or deposited in a temple for safe keeping. Our evangelist was quite as unbelieving as any of us, and made a visit to ascertain the truth of the facts.

The two idols sent to you were reserved, without any special interest, merely because they were unusually nice images. Mr. Pohlman suggested that they should be given to him to send to America. They readily consented. The images were presented, however, in a most unanticipated manner. As already described, the family voluntarily chose to bring them to the place of public worship; and there, in the face of the assembled congregation, to give away and renounce the last of their heathen deities, and sever the last link between them and idolatry.

There is a serious earnestness manifested by this family, especially by the aged mother, that is wonderful. She appears to thirst for divine knowledge and long for instruction. She has broken over the custom which does not allow a woman's public appearance in a company of the other sex, and now regularly attends the place of public worship. A week since she was at the Bible class, where she sat with eyes so fixed and mouth opened that a brother missionary, observing her, supposed she was anxious to speak, and signified it to the brother conducting the exercise. She was, therefore, asked if she desired to say anything. "No," was her simple reply, "I only desire to hear."

Other Cases of Interest.

This interesting family seem to be truly desirous that others may become acquainted with the truths which they have so recently and gladly learned. The fruit of this solicitude has already begun to appear.

They have requested that a weekly meeting should be established at their own house, where their neighbors, men and women, may assemble and hear the Word. The first meeting was there held a fortnight since, when a neighboring woman brought forward her last idol, and said she was not only willing, but happy in presenting it to Mr. Pohlman. It appeared that the old woman already mentioned, on the Sabbath evening previous, had rehearsed to this neighbor what she had been hearing at the public service. The latter became so convinced of the folly of idolatry, that she at once collected all her idols that would burn and cast them into the fire. The one spared was of clay, and it will be sent to you.

We know of others whose judgments

seem entirely convinced; some who have renounced all respect for their idols, but who, for the want of moral courage or from the opposition of friends, have not yet taken so decided a stand as those above noticed. Their idols are still in their wonted place, but are neglected pieces of clay or wood. We are not prepared to say of any of these, that they are renewed in the spirit of their minds; but some of them do seem to be sincere and earnest seekers after the truth; and we hope they are not far from the kingdom of God. Most of them have for a long time been receiving instruction; and some have quite extensive and apparently correct apprehensions of the distinguishing doctrines of Christianity. We trust the Holy Spirit is working in their hearts.

The School—Female Education.

In the school which is under the care of the mission, there are forty-six pupils; and the brethren have been obliged to decline receiving any more. One half of each day is devoted to Christian books; the other half is spent in the study of the Chinese classics. Mr. Doty thinks that a good school for female children is very desirable. "The material," he says, "abounds."

In a short time a seminary with permanent boarders, removed from the influence of heathen parents and idolatrous practices, and entirely under Christian training, might be established. Who shall undertake the enterprise and superintend such an establishment? The work would require the entire time and energies of a lady, free from all other cares, and devoted entirely to this one object. Surely there are those in the church who so love the Savior and the souls of ignorant heathen, that they would feel it a privilege and honor to consecrate their talents and lives to such a work. Woman in China, helpless in her ignorance, sits in the shadow of death. Being in her best estate little more than a domestic slave, and knowing little of domestic privileges and happiness, she is almost isolated in her misery. Few are they to whom the missionary can obtain direct access. The Christian female, however, could; and, by the blessing of the Master upon her efforts, she might pour the light of truth upon their darkness and lead them to life and happiness.

The Chapel.

The purchase of a lot for the erection of a chapel, already referred to, has received the sanction of the Viceroy of the province; and our brethren have been duly authorized to proceed with their undertaking. They mention this circumstance "with feelings of grateful satisfaction."

The building is to be thirty-six feet wide and sixty-eight feet long, including a verandah of ten feet. It is to be one story high, the material being brick; but the first five feet of the wall above the foundation is to be cased with hewn slabs of granite; the roof and floor are to be of tiles. There will be room to seat from three hundred and fifty to four hundred persons; and the interior is to be so arranged as to accommodate from sixty to seventy women secluded from the other sex, and who, therefore, may attend our meetings without any violation of custom. We feel confident that the whole expense of the building will be less than twenty-five hundred dollars; and, including the purchase of the site, will not exceed the three thousand dollars granted us by the Prudential Committee.

Madras.

LETTER FROM MR. H. M. SCUDDER, MARCH 11, 1848.

The object of Mr. Scudder in this communication is to give his impressions, both pleasant and painful, of the people among whom he has been called to labor as a Christian missionary, as also of their country, language, &c. It is nearly four years since he arrived at Madras, on his return to the land of his birth. His opinions, therefore, have not been hastily formed; and he may reasonably ask for them the candid and considerate attention of the friends of missions in the United States. The brighter features of the picture are first described.

Pleasant Impressions.

1. *This is a pleasant land.* I mean this in a physical sense. India has been called a "weary land." If this be intended spiritually, it is certainly true; but let me ask, Where, this side of heaven, is there a land that is not a weary land to those who toil in the midst of darkness to set up Christ's kingdom of light? It may be also, to some extent, a "weary land" physically. But India's bright skies and sunny plains and luxuriant foliage have charms for me. I only wish that her spiritual horizon may beam brightly with the light of the

Sun of righteousness, that the hearts of her sons and daughters may be warmed with heavenly love, and become luxuriant in graces; then shall India be called the garden of the Lord. I love India. I love her soil; I love her people. I repudiate as a calumny many things that have been said of this country. I pray God to grant me here a long life and a successful course, and then to take me up from India's shores to that land which is better than all.

2. *The Tamil is a noble language.* Born on an eastern soil, it is clad in garments of oriental majesty. Its stately periods seem peculiarly fitted to address in prayer that glorious Being in whom is the sum of all majesty. Through the blessing of God, I am able to preach in Tamil with great ease; and to me it is an unspeakable delight to proclaim, through this medium, the blessed truths of the gospel. I also occasionally preach in Teloogoo. This is called the Italian of India. Both languages have a literature, much soiled, indeed, with heathenism and its attendant obscenity; but yet vast, difficult, and possessing much that is interesting. These languages are greatly enriched by that queen of oriental tongues, the Sanscrit.

3. *The Hindoos are an interesting people.* They are kind and polite. It is true that they conceal much hypocrisy under a bland exterior; and that they can forget their politeness, and turn upon you with the face of a fiend, when they become enraged in defence of the religion and customs of their forefathers. Yet I only wonder that they do not become more enraged. I think they often show much forbearance. "The arrows are sharp in the heart of the King's enemies." The Christian missionary assails the Hindoos at every point. His words fall like fire upon their heads, and his thoughts shoot painfully through their bones. Yet they generally carry themselves toward the missionaries with much civility. The better class of them have a great deal of dignity. I have a man now in my eye, who possesses suavity of manners, dignity of bearing, strength of intellect, and keenness in reasoning. There are many such in India.

The Hindoos are naturally of an inquisitive cast of mind. If I may judge from myself, a missionary will often find that all his natural gifts, and all his acquirements, are none too large a stock in trade to meet the demands of this people in this respect. I must confess that since I have been here, the heathen have taught me a vast deal. They have set all my wits agog, many a time. They are a loquacious people, very fond of discussion. There is no end either to their willingness or ability to talk, either upon anything or nothing. The Hindoo that refuses a discussion, almost belies the attributes of his race. Some think that discussions carried on with them are profitless. I cannot think so. If conducted with a right spirit, ability, and within just bounds, I think discussion a great means of awakening the Hindoo to right thoughts, of infusing just ideas, of rousing a spirit of inquiry, and of spreading abroad the truth as it is in Jesus.

Their popular mode of reasoning is analogical. This is natural. An oriental mind prefers simile to the close, logical process. I do not intend to imply that they are incapable of logical processes. They have, together with fertile imaginations, no small amount of metaphysical acumen. Hindoos make good mathematicians and metaphysicians. But analogy is the popular method of reasoning.

Young men preparing for the ministry, who think there would not be sufficient scope for the play of their intellects in India, and that, therefore, they must stay at home, lest they should be numbered at last among those who have buried their talent in a napkin, are, in my humble opinion, sadly deceived. I fear these views are prevalent among young men in America. The beginning of labors in India will suffice to dissipate such hallucinations. A minister at home lives in a Christian community, among whom a thousand things are so universally acknowledged as axiomatic truths, that he passes them unexamined. A missionary comes where every thing is disputed. He must often apply himself to demonstrate what have always been current with him for axioms. He will soon learn that his abilities do not, in any wise, transcend the demands made upon him. The people will not scruple to tell him, "Since you have set yourself up as a teacher, why do you not remove our doubts in regard to the teachings you proclaim?"

Some may say that "a missionary's duty is simply to deliver his message and avoid all discussion." If this be admitted, then the missionary's talents and attainments need to be but slender. But I feel great difficulty in admitting this. When I deliver the message, it is assailed. Acute intellects press upon me their objections. Every point in the

Christian system will, when known, be minutely questioned. Reasons will be demanded; and I cannot believe that my duty has ceased with the mere delivering of the message. I feel that, to the best of my ability, I must defend Christianity against the systems of India. Hindoos are now becoming acquainted with the Christian religion, and are rising to the work of attacking it on every side, and of extolling and defending their own religion. Can a missionary be quiet? When the infidels of Europe rose *en masse* against the gospel, did not Christian ministers defend the truth? Would they have been justified in remaining silent at such a time? Hindooism and Christianity are meeting in conflict. We need men of sanctified talent, men who can cope with minds as subtle as those of European infidels, and that too in a language not their own.

4. *The Hindoos are an accessible people.* It is true they will not, on account of caste, admit us into their houses, to any great extent. But the land is open to the preaching of the gospel. The missionary who knows their language well, who is affectionate in manner, and who will observe the points of native etiquette, need never lack for an audience in India. The broad earth is his church-floor, and heaven's spacious dome is his church-roof. Heathen, while continuing such, cannot be expected to frequent Christian churches in any large numbers. Missionaries must be evangelists. India sighs for preachers. The tidings of salvation must be proclaimed from town to town and street to street. The way-side tree, the native rest-house, the Hindoo's own verandah, the market-place, and the zayat, should be the missionary's preaching places. He can thus speak to multitudes. The land is wonderfully accessible. Strength like Samson's, zeal like Paul's, and eloquence like Apollos's, may here find room for exercise.

5. *India is a worthy field for the sons of the church.* Do they wish to labor in a land which, when converted, shall become the garden of the Lord? Do they wish to have a noble medium for communicating the truths of everlasting life? Do they wish to live in the midst of an interesting people, and preach the gospel to thousands on thousands of them who have never heard Christ's precious name, and know nothing of Christ's glorious salvation? Then let them come to India. A great battle is to be fought, and great trophies are to be won. Ye young men, who desire to achieve triumphs for Immanuel, turn your eyes to this battle-field! Would you direct the gospel artillery to the very mouth, and discharge its fire into the very vitals of the great dragon? Would you plant the banner of salvation on fortresses where, from olden time, have waved the gloomy standards of death and of hell? Then come to India. There is no place on earth that I would choose as a post in comparison with this country. Let the hardiest of the church's sons bind on their armor; let her most enterprising sons gird up their loins; let her swiftest sons shoe their feet with the preparation of the gospel of peace; and let them come in a phalanx, strong in the might of their great Captain, to give battle to the powers of earth and hell, now drawing up in frowning array against the truth. It is not I that call you. He whose vesture is dipped in blood; who hath on his vesture and on his thigh a name written, King of kings and Lord of lords, mounts his white horse, and calls you to follow to engage in India's invasion, and India's subjugation. India, her languages, her people, and the work of Christ in the midst of her, are themes of great interest.

Painful Impressions.

But there is another view to be taken of this numerous and interesting people.

1. *The heathen are a very great multitude.* I live in a city of perhaps seven hundred thousand inhabitants. Lift up your eyes and survey in imagination India's cities, towns, villages and hamlets. See the immense crowds. The Sivite, the Vaishnavite, the Jain, and the Mohammedan, flash along in swift succession before you. The units that compose the population that flows by you in so large a volume, seem in number like unto the multitudinous drops that form a vast and ever-rolling stream. Attend one of their festivals. It appears to you like a sea of heads, like an ocean whose crests you can never count. Hear the hum. It is like the noise of many waters. You instinctively inquire, "Where do these multitudes get food to eat?" If the getting of that bread for which they all eagerly strive, be to you a problem, how think you they will get that "living bread," for which none of them hunger, and none of them strive? Remember that these masses are heathen, without God's word and heaven's light; and then ask yourself how much

can be done, by here and there a missionary scattered among this great throng? The thought is overwhelming. Does it not seem that each missionary is like an infant struggling with a tempest!

2. *The Hindoo mind is full of error.* The Hindoos have fine intellects; but, alas, they are full of error! The doctrines of fate and transmigration, which destroy all hope and fear, have buried their souls in sepulchres of apathy as to their future state. Satan has had it all his own way here for ages. Evil influences have come down from generation to generation, increasing in breadth and depth and strength. The poison of ages circulates through the spiritual system of the Hindoo. His mind is the transcript of Hindoo institutions. Gospel sunlight never streamed upon him with enlightening ray. When he was a laughing babe, his mother held him up and taught him to clasp his tiny hands to the idol. Now he is a full grown idolater. He overflows with pride and self-sufficiency. Christianity appears as folly to him. His own religion is far better and nobler in his sight. He scorns the truth of the ever wise and ever living God. He more than scorns it. Language cannot convey the utter contempt which he feels for the gospel; and what his tongue fails to express, you read in his countenance, and think in your soul, "Alas, how strong are the chains with which Satan has bound these poor souls!" Professing themselves to be wise, they have become fools. But let us rejoice also while we mourn. Truth lives, and shall conquer. While we contemplate the mournful errors of the Hindoo, we will not fail to recognize the glory of that truth which, when energized by God's Spirit, is able to expel error, purify from iniquity, and transform the abode of devils into a temple of the Holy Ghost.

3. *The Hindoos are sunk very low in vice.* No man can properly understand this, till his eyes see, and his ears hear things that drive the conviction like iron into his soul. Two of the worst forms of vice, and the most frequent also, are lying and lasciviousness. There is no truth in the land. This is not figurative, but a verity. Lies flow from their mouths like water from a fountain. Few men are faithful to their marriage vows. Abominations, to which even distinct allusion cannot be made, are prevalent among them from childhood to hoary age. This moral degradation is most fearful.

4. *Infidelity is springing out of the ashes of superstition.* When mind that has long been bound with the shackles of superstition, breaks away from those shackles, its tendency is to swing to the opposite extreme. From believing every thing, it often leaps, with a desperate bound, to believing nothing. Many minds are in this state in India. Their own religion has become to them a lie. They continue in it through fear of reproach, whilst they are really infidels. They have faith in no form of religion. If any system is adopted by them, it will probably be some form of transcendentalism suited to please the fancy and lull the conscience. Is not this a painful thought. When minds are in a transition state, how necessary that there should be many and able ministers of the New Testament, to arrest them in their flight to some vain refuge, and guide them to the true refuge, even Jesus Christ. There is to be a battle in this land, not only with idolatry, but also with infidelity in many forms.

5. *India groans under the oppressions of caste.* If I were asked to tell, in one breath, what I thought the mightiest present obstacle to the onward course of the gospel in India, I should unhesitatingly say, "Caste." It is a monster that defies description. Idolatry in no way compares with it, as to its grasp on the people. Caste has its hold on every sinew of the Hindoo. Its bitterness is diffused through every drop of his blood. Its threads are woven into the very texture of his soul. Caste gives form and life and strength to the Hindoo religion. Hindooism would soon be shivered to atoms if it were not for caste. This is Satan's master-piece. The more I look at it, the more I am struck with the cunning of the great Deceiver, in so skilfully forging, and so firmly riveting upon this people, the fetters of caste. No one can conceive of its universal power and its malignancy until he comes in contact with it. It stands directly in the face of that gospel which demands brotherly love and unity. The gospel is unity. Caste is diversity. No two things can be more diametrically antagonistic. This is a most appalling obstacle. It stands in the way of the gospel, like a mountain with immeasurable base and sky-reaching summit. But God, the mighty God, liveth; and his presence can make such a mountain as this to melt and flow down.

Ground of Encouragement.

But the Christian need not be dismayed, as he

looks at these mighty obstacles to the triumph of the gospel. Mr. Scudder sees a brighter day approaching.

Have I drawn a dark picture? Yes; but it does not approximate to the reality. Gigantic forms of error stalk like spectres through the midnight that wraps this land in dismal darkness. Hinderances to the advancement of the truth are great. The enemies are mighty and subtle. Haughty speech, violent blasphemy, and demoniac laughter, rise up from every fortress of idolatry, and mingle in one great shout of defiance. But shall we be dismayed? By God's blessing, never. The kingdom of the Lord cometh. In many places light has broken in upon these masses of darkness. I seem to hear, above the roar of Satan's hosts in this land, a sound like the rustling of wings. I look up, and, behold! an angel cleaves the upper air in swift flight. In his hand is the everlasting gospel, and he ceaseth not to cry mightily, saying, "Worship him that made heaven and earth, and the sea and the fountains of waters." And I hear another angel saying, "India is fallen, is fallen, that great land." And as his voice reverberates along the arches of the sky, another and another angel catches the prophetic sound, and lends his voice to swell the glad annunciation, which, as it reaches to the bounds of Jehovah's vast domain, calls forth the universal response, "Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever." Why should we be dismayed? Why not rejoice? He whose eyes are as a flame of fire, and whose feet are like unto fine brass, will march triumphantly over the length and breadth of India. Every obstacle shall perish beneath his footsteps. We will wait laboring, and, while we labor, will strive to raise a note that shall mingle with the song of anticipated triumph, which trembles on the lips of the heavenly host.

Madura.

JOURNAL OF DOCT. SCUDDER.

Evils of Caste.

Doct. Scudder is still in temporary connection with the Madura mission, waiting the arrival of a physician to take his place. The following extract will illustrate the absurdity and manifold evils of the system of caste.

November 5, 1847. A few days ago, while Mr. Muzzy was riding through the streets of this city, he requested a low caste man in his employ to go to the assistance of a high caste woman, who had providentially been knocked down and lay in the street. He refused, saying that he could do nothing for her, as she was of the brahmin caste.

Here we have another instance of the direful effects of this system. The low caste person, just alluded to, is a pariah. The touch of this caste is considered to be pollution. If a high caste person goes into their houses, he loses his caste. If he drinks the water they have drawn, or drinks it from vessels which they have handled, he loses his caste. In some districts the poor pariahs are so much despised, that they are obliged to make a long circuit when they see brahmins in the way, that their breath may not infect them, or even their shadow fall upon them. In other places their approach is considered sufficient to pollute a whole neighborhood. For a brahmin to touch one, even with the end of a long pole, would be defiling. Such being the state of things, if a brahmin should see a pariah in the act of being drowned, he could not afford him assistance. He must let him die. Should a brahmin be in similar circumstances, the pariah must let him die.

To our great sorrow, we have lately been called to witness the sad effects of this system of caste in our mission. To give but a single instance. Not long since Mr. Muzzy gave employment to one or two catechists from Tanjore. As it is the duty of these catechists to make a report of their labors, they stated that they had been to some low caste villages to proclaim the word of God, when they had not been near them. They chose rather to tell a lie, than to defile themselves by visiting them.

To give an instance of the effects of caste, out of our circle. Not long since one of the missionaries of the Gospel Propagation Society thought it proper to employ a pariah catechist to labor among the native Christians of his charge in Madras. This was an innovation, and it was complained of as such. "How can a pariah catechist come into our houses to pray?" some said. Others refused even to attend church, because he was permitted to read the Scriptures and sometimes a sermon. As the missionary would not yield to their wishes, more than four hundred and fifty persons of high caste left him, and formed a new congregation. About twenty only re-

mained with him. Of course, whenever we see such relics of heathenism, we feel it to be our duty to root them out.

Treatment of the Cholera.

Doct. Scudder's practice in cases of cholera may be interesting, at least to the medical profession in this country.

17. On Monday, one of our school boys died with cholera. Another was brought to me yesterday, very ill with the same disease. I detained him for several hours. His disease was checked before he was taken away. I gave him ten grains of calomel with forty drops of laudanum. A part of the dose was rejected; when I gave him twenty additional drops of laudanum. In the evening I went to his house, and found him so comfortable that I had strong hopes of his recovery, and I felt the delightful pleasure of having done something for his relief. I have visited him several times to-day, and entertain the hope that he will soon be well.

I would remark that the only medicine in which I place confidence in cholera, is calomel, with laudanum or finely pulverized opium. Of course I am speaking of the disease in its commencement. The doses which we give to an adult, are fifteen grains of calomel with one hundred and twenty-five drops of laudanum, or fifteen grains of calomel with five grains of very finely pulverized opium. These doses may appear to be large to those who have never witnessed the cholera; but nothing short of them should be given. We never give calomel in small doses at such times, fearing that they may not produce the effect desired, and fearing even that the disease may be increased.

Days of the Week in India.

The facts stated below, with others of the same character, have an important bearing upon the origin of the Sabbath The coincidence disclosed in respect to the days of the week is certainly remarkable.

23. It is worthy of remark that time in India has been, from the remotest ages, reckoned by weeks; and that the beginning and end of their weeks correspond with ours. But it is a still more curious fact, that in the Tamil language the different days are named after the same heavenly bodies, and in the same order, as in the western world. This the following table will show.

English Names.	Tamil Names.	Derivation.
Sunday.	Naittukherlamy.	Nairu, the Sun.
Monday.	Tinkurlkerlamy.	Tinkurl, the Moon.
Tuesday, (from Tuesco, the Saxon Mars.)	Sevvaikkerlamy.	Sevvai, Mars.
Wednesday, (Woden, the Sax. Mercury)	Puthenkerlamy.	Puthen, Mercury.
Thursday, (Thor or Jupiter.	Veyaarlakkerlamy	Veyaarlan, Jupiter.
Friday, (Freya or Venus.)	Verlikkerlamy.	Verlle, Venus.
Saturday.	Sanikkerlamy.	Sane, Saturn.

Under date of January 31, Doct. Scudder has the following entry in his journal: "Yesterday my daughter Harriet made a public profession of her faith in the Lord Jesus." The numerous friends of this beloved brother in the United States will participate in his joy.

Health at Madura.

The testimony of Doct. Scudder, in relation to the healthiness of the station at present occupied by him, must be regarded as valuable. It may be proper to add, in this connection, that some of the deaths mentioned in the following extract might probably have been prevented, had there been proper medical assistance always at hand.

February 9. I lately received a letter from a friend in America, from which the following is an extract. "I can assure you that every letter we receive from you, relieves me from a load of anxiety in regard to your health and comfort, which results, in a great measure, from the opinion I have of Madura. I can say that I entertain a dread of the place. There has been so much mortality among the missionaries who have been stationed there, in days which have gone by, so much sickness in their families, that I sometimes am led to think the climate, like that of some parts of Africa, is unfavorable, if not fatal, in its effects on Americans."

As this impression respecting Madura is probably not confined to a single individual, I wish to correct it. I consider Madura to be a healthy station. There have been, it is true, a number of deaths. Three persons were taken off by the cholera within a few days; but the cholera rages everywhere in India. It took off Mr. and Mrs. Perry, within two or three days, in Jaffna; and two of our mission children there died from its effects on the same day. There have been but two deaths in that large company of missionaries, ten in number, which came out eleven years ago. Doct. Steele died

from consumption. He probably lived much longer here than he could have lived in America. Mrs. Muzzy died a few days after her confinement. There are now ten brethren belonging to this mission, and not one of them has any ailment worth mentioning. They are all strong to labor, and are constantly at work for their divine Master.

After what I have now said, I hope that none of our young men will be deterred from coming to this place on account of their supposing it an unhealthy situation. Were I to say that it is quite as healthy here as it is in Jaffna, and even more so, I do not know that I should err. Madura has one advantage over Madras and Ceylon. In this district are the Pulney Hills, which are very high and healthy. The cold is sufficiently great to produce ice. Mr. Taylor, who was lately there, sent us quite a quantity of ice, which we exhibited to the members of our English school, to their great amazement and gratification. To these Hills we can have access from Madura city in twenty-four hours. A residence there has been tried and found to be very beneficial.

Doct. Scudder states some interesting facts, showing the progress which the government of India has made in the application of just and Christian principles to the administration of its affairs. The Marquis of Hastings did much to meliorate the condition of Hindostan; Lord William Bentinck introduced some very important changes; and Lord Hardinge deserves the thanks of every friend of this vast but deluded people. A further notice of this interesting topic must be deferred.

LETTER FROM MR. FORD, APRIL 5, 1848.

A preaching Tour.

At the date of this letter, Mr. Ford had been one year in India. During most of the time he has lived in Madura city; but he is now stationed at Periocoolum as an associate of Mr. Cherry. This place is about fifty miles from Madura, and seems to offer decided encouragement to the missionary laborer.

Most of the letter is devoted to a description of a tour recently performed in company with Messrs. Cherry and Taylor. As introductory to the account which he has prepared, he says: "The demands of our field seem at present to call for much itinerary preaching. The gospel must be carried to the houses of the people, in order that they may receive it. Where I have been, I have found many ready to listen, some apparently from good motives." The tour which is mentioned below, was made in the field which is committed to Messrs. Cherry and Ford.

I was more encouraged by what I saw while absent on this journey, than I had been at any time before. We found many persons eager to listen to what was told them concerning the great salvation.

At Cumbum, a village about thirty miles distant from Periocoolum, we were pleased to find eighty-seven adults, who had nominally renounced heathenism, and who were learning the truths of Christianity. Many of them assembled to greet us on our arrival. A meeting was held in the evening, after which they lingered for some time, as if unwilling to leave us. Early the next morning they collected around the bungalow, which they themselves had erected for a place of worship, and which afforded us a resting place for the night. There we joyfully told them some of the first principles of the gospel, and endeavored to impress upon their minds the necessity of being united together in opposing idolatry, their common enemy. They listened with marked attention. After the service, several remained to ask questions and seek advice on various subjects. One man brought in his little son in his arms, and wished us to baptize him. But we could not comply with his request, because he was not a member of the church.

While we were there, the head man of a caste in the village, accompanied by eighteen men of the same class, brought presents of plantains and sugar, and appeared desirous of knowing what we should communicate to them. When they were seated, we asked them many questions in regard to their religion and their prospects beyond this world. They appeared extremely ignorant. When we spoke of some attribute of Jehovah, one of them said, "That is our god," naming an idol which he worshiped. We told them of their relations to the "only living and true God," and of Christ as a Savior. They seemed to think that we brought 'certain strange things to their ears.' Every eye was fixed on us while we spoke; and when some truth shone upon their minds, for the first time, they repeated it, one to another, with the simplicity of children. We desired them to renounce their false gods, to give up their heathen rites and ceremonies, to attend to the preaching of the gospel on the Sabbath, and learn

the way to heaven. Some of them were afraid to pledge themselves; but the chief man and five others agreed to comply with our request, and become learners of the true way. Two of them, to prove their sincerity, took from their arms some silver charms, which superstition had taught them to venerate, and promised to wear them no more.

At this village, including the six families just mentioned, are nearly a hundred adults, together with their children, who statedly present themselves to receive religious teaching. Five men and some children from a neighboring village, having heard of our arrival, came to greet us and receive our advice. They consider themselves as belonging to us.

Coillarverum.

At another village (Coillarverum) we found thirty-two families, the members of which have separated themselves from the heathen, and consider the missionaries as their guides. They attend public prayers, morning and evening, and meet for worship on the Sabbath. Early in the morning thirty or forty adults, and several children, met together for prayer and exhortation. While we spoke to them of the blessedness attending "the poor in spirit," their whole attention seemed absorbed in the subject. I never saw an audience in America more attentive to the words of a preacher than were these people. After the exercises had closed, they brought before us some cases of difficulty which existed in their families and community, in order that we should settle them, considering us on some points their judges, as well as their teachers.

A Merchant.

On the evening of the day in which we arrived at Coillarverum, we walked to a village that was near, for the purpose of calling on a wealthy merchant, whose son is a member of the mission church. The son was not at home, but the father, although formerly opposed to his son's renunciation of idolatry, seemed pleased to see us. His wife, contrary to Tamil custom, seated herself by our side. After some pleasant conversation, the old man asked us to read a portion of Scripture and pray. It was as gratifying to us, as it was unexpected, to be requested to perform this service. A small writing-desk was brought, and, unlocking it, he took out a New Testament. This, with a prayer-book and some religious tracts, he carefully preserves. He stated to us that he has made it a practice to read daily a chapter of God's word, to observe the Sabbath himself and to require his servants to do so. After reading a portion of divine truth and making some remarks, Mr. Taylor invoked the blessing of God upon the family and upon this people, the old man kneeling on the ground beside us. Many persons assembled about the place to gratify their curiosity and listen to what might be said. We turned away, rejoicing that the good seed which had been scattered there in times past, perhaps by those who have gone to their eternal rest, had not been in vain.

Mr. Ford concludes his account of this excursion as follows:

As I said before, my soul was delighted with what I saw on this tour. I returned home, strengthened by the conviction that God will glorify himself among this people. These little village congregations need constant watchfulness, lest their members be drawn away by their adversaries. They are composed of persons who know a little about Christianity, and are willing to learn more. May the Spirit from on high give efficiency to the truth here, and gather into the kingdom of Christ multitudes to the praise of God!

Ahmednuggur.

REPORT OF THE AHMEDNUGGUR STATION.

Schools.

THE brethren at this station, in making their annual report, first speak of the schools under their care. At the commencement of 1847, there were nine common schools for boys, subject to their control, four in Ahmednuggur, exclusive of the school for Christian boys, and five in villages distant from two to twenty miles. One of the village schools has been given up; and another at Bhingar has been transferred to that station. A new school has been opened at Jamgaum, fourteen miles west of Ahmednuggur; and another in the city, previously in operation, has been taken under the care of the mission.

The number of pupils enrolled in these schools, at the close of 1847, was 482; and 301 were present at the last examination, of whom 44 were brahmins, 25 Mohammedans, 71 cultivators, while 161 belonged to the other castes. "I have received repeated applications for schools," says

Mr. Wilder, "and could increase the number if desirable."

The Christian boys' school had thirty-two pupils at the end of last year. The diligence of the teacher and the progress of the boys are represented as gratifying. A class of eight is prepared for the seminary.

At the commencement of 1847 there were four schools for girls; another has since been opened; while two have been suspended. The latter change appears to have been mainly owing to the excitement occasioned by the baptism of certain members of the seminary. "To many of the girls," the mission say, "Miss Farrar has been successful in imparting a very good knowledge of Christian truth."

Seminary.

Mr. Burgess has had charge of this institution since his return to Ahmednuggur, Mr. Wilder having rendered such aid as circumstances required. "The progress of the boys in study," says Mr. Burgess, "has in general been commendable. Their attention to religious concerns and scriptural truth outwardly has, for the most part, been quite satisfactory, and at times some of them have manifested a degree of solicitude respecting their eternal interests. A majority appear to be convinced of the truth of Christianity."

The number of pupils at the beginning of the present year was thirty-eight. The school has not been so small at any previous time for eight or ten years. The baptism of Daood, whose case is familiar to the readers of the Herald, was the occasion of several lads withdrawing from the school, who have not returned. Other causes of reduction are to be sought in the requirement of higher qualifications for admission, and in the establishment of a Government English school in Ahmednuggur.

The course of study is designed to give a good practical education, in the common branches of knowledge, in the vernacular language. English is only introduced as a study, not as a medium of communicating instruction, except in the case of the more advanced classes. The latter cannot obtain suitable text-books in their native tongue. In regard to a large class of subjects, indeed, resort must necessarily be had to some other language. Mr. Burgess asks, "Will not authors and booksellers in America, who are friendly to the cause in which we are engaged, esteem it a privilege to send to our seminary library copies of such theological and biblical works, as are adapted to the wants of our students?"

Girls' Boarding School.

This school has had, for more than a year past, forty to forty-five pupils, most of them being Christian girls, or girls connected with Christian families. It is under the particular care of Narayan, a brahmin convert, who is assisted by one of the largest girls. Mrs. Ballantine, during a portion of each day, also gives instruction. The English ladies at Ahmednuggur have contributed about seventy-five dollars towards the support of the school.

Other educational Plans.

Besides the efforts in the cause of education, mentioned above, it is proper to add that considerable has been done the past year, as well as in previous years, to instruct the adult women of our congregation (Christians or members of Christian families) in reading and in the truths of the word of God. Each of the ladies of the mission has performed more or less of this kind of work, in behalf of the native women immediately around her; and Mrs. Ballantine and Miss Farrar have both devoted much time and strength to these efforts. The Bible is read and explained to these females; they are taught the Lord's Prayer and Ten Commandments, and the mission catechism; and after finishing the latter they commit to memory verses in the Bible. Many have learned to read the Bible intelligently. As one result of these efforts, it may be said that most of the wives of our Christian converts, living around us in Ahmednuggur, are desirous of being received into the church; and some of those who have not yet been admitted, give good evidence that they love and desire to obey the truth.

Preaching.

The preaching exercises at Ahmednuggur have been continued as heretofore.

The congregation on the Sabbath has numbered from two hundred to two hundred and fifty. The great majority of these are connected with us, or members of our schools. And yet there is often quite a number of strangers present. The families connected with us have numerous friends living in the villages around, who, when they come to Ahmednuggur and remain over the Sabbath, usually attend the chapel. Scarcely a Sabbath passes in which there are not some such hearers present. We have at times a few strangers from the masses in the town immediately around us; but their number is very small. It is painful to think that so little impression is made by our preaching on the heathen in our immediate vicinity. It is plain

that generally the people have no desire to meet together to hear the word of God.

One of the brethren has made some efforts to give religious instruction in the streets of Ahmednuggur, "but not with any flattering success."

Tours.

All the brethren have engaged more or less in making tours. The report contains brief notices of these excursions; but it will be sufficient to give a single extract. In January, 1848, Mr. Ballantine, accompanied by Mr. Hazen from Seroor, visited the villages north of Ahmednuggur, having been absent nineteen days. While following the Paira toward its source, they came to the first village in the field about Wudaley, the out-station which has been so often mentioned.

There are two families of Christians at this place; and here we found a good deal of interest manifest on the subject of religion among the relatives of the converts. Thence we went to Karegaum and Khokur, both villages where Christians are living. At Khokur I baptized three children of native Christians. It was an interesting occasion, some of the cultivator caste being present, as well as persons connected with the Christian families. From Khokur we went to Wudaley, and remained there over the Sabbath. Hurripunt and Khundoba, our native assistants, were there. I administered the sacrament at that time to twenty-seven native communicants.

From Wudaley we traveled westward, visiting every village on our route to Kolhar, and in some instances having very large congregations. We found numerous opportunities for addressing the people; one day we had nine different congregations. At a village two miles from Wudaley, which none of us had ever visited before, and where no brahmins reside, we had the whole population at our tent for several hours, while we preached to them the truths of the word of God. Two or three of the mahars of that village seem to be in an interesting state of mind.

At Kolhar we attended the pilgrimage which usually takes place there in January. I have never seen such favorable indications at Kolhar before, and never enjoyed more favorable opportunities of making known the truth. Crowds came around us while we preached to them of Jesus. Hurripunt and Khundoba joined us there from Wudaley, and Hurripunt gave great assistance in preaching. The only religious song which was sung on that occasion by native singers, was one declaring that Jesus Christ was the only Savior; that he died for men; that his hands and feet were pierced with nails, and his side with a spear; and that through his blood an atonement was made; and now he is the only Mediator through whom men can approach God and become holy. This singer is a brahmin, a koolkurnee (town-clerk) of a village twelve miles distant from Kolhar, who has received a great deal of instruction in Christian truth from Hurripunt, as well as from the missionaries here, and who, though far from being a man of good character, has yet obtained a knowledge of the way of salvation through Christ, which it is encouraging to see. At any rate, to behold a brahmin coming forward, and, in the presence of a very large assembly of Hindoos, declaring the great truths of the Christian system, while all the Hindoo singers were silent, was to me an interesting sight, especially when I compared it with former years. The number of persons who performed the ceremony of hook-swinging was much less than on former occasions.

Native Helpers.

There are seven native assistants connected with this station. Ram Krishna is employed in the seminary. "His influence on the boys appears to be very good." It has also been his duty, for most of the year, to conduct the religious exercises in the chapel Wednesday afternoon. Hurripunt and Khundoba are laboring at Wudaley. They seem to be earnestly engaged in their work, "in the midst of a great deal of opposition and some danger." Three native assistants are stationed at Ahmednuggur, one of whom has spent much time in giving instruction to persons coming in from the surrounding villages, and visiting the mahars; and all three have been absent more or less on tours. The friends of this mission will be glad to learn that Hurripunt and Ram Krishna have received a formal licence to preach the gospel. "We feel," say the mission, "that they are very well prepared for this work."

Native Church.

During the year 1847, twelve persons were admitted to the church in Ahmednuggur, besides one who was restored, he having been excommunicated in 1845. Of these twelve persons seven were men; and five were women, being wives of native Christians. One young man received into the church was of the cul-

tivator caste; one was a Mussulman who, however, soon after apostatized; the remainder were originally of the mahar caste. There were two excommunications during the year, that of the Mussulman convert just referred to, and that of a woman guilty of continued gross wickedness. One member of the church, an old man, deceased during the year. He seemed to die happy in the prospect of going home to heaven. Our number of church members, which at the beginning of the year was eighty-five, at the end of it was ninety-five. No cases of suspension occurred during the year; but two members previously suspended still remain so.

Syria.

ORGANIZATION OF A NATIVE CHURCH.

A LETTER from this mission, dated March 20, 1848, describes the measures which have been taken for the organization of a native church. At the last annual meeting of the mission held at Beirût, commencing February 9, "a petition from the native Protestants at Beirût to the American missionaries" was presented and read. As this is a very interesting document, it will be published without abridgement It is as follows:

Petition.

On the 10th of July, 1847, some of us whose names are hereunto subscribed, assembled by particular invitation in a regular meeting, to consider our present condition as a Christian community and an evangelical sect; at which meeting, and others which followed it, Mr. Butrus Bistany was appointed Chairman, and Mr. Elias Fuwaz, Scribe. After conversation at three different sessions, it was found that the most important matter for us to direct our special attention to, was what relates to our organization as Christians into an evangelical church. Inasmuch as it appeared that all about which we had conversed, depended upon this, and perhaps would result from it without further care, it was, therefore, agreed to appoint a special committee to draw up such laws and regulations, conformable to the gospel, as might be needful; and Mr. Bistany was appointed said committee. Then it was resolved to lay these rules before you, accompanied by a petition to be organized into a church according to them. Whereupon the meeting adjourned to the 9th of August.

On the day appointed we assembled again in the village of 'Abeih; and after hearing the rules and petition which had been prepared, we adopted them unanimously, except one rule. This rule it was agreed to refer to you separately for your consideration and decision; and it was agreed to present the same to you on Thursday, the 19th of August, referring all to your discreet judgment and Christian zeal. And thus we adjourned.

And now we can never forget the great benefits which have been conferred on us through you, in being turned by your instrumentality to the saving doctrines of the gospel and the rejection of the carnal doctrines of the churches in which we were born; doctrines with which one cannot worship God in spirit and in truth. And we thank God, who has called us by his Son to the faith of the gospel, without which no one can be saved. Nor can we describe the joy we have in the hope, that God is about to open the way for our countrymen to receive the knowledge of his Son and adhere to his gospel, rejecting all the human doctrines and traditions which are opposed to the Bible. We have forsaken our churches, prepared to undergo disgrace and persecution and loss, a part of which has actually fallen upon some of us, and the whole upon others; while we rejoiced that we were counted worthy to suffer shame for the name of Christ. And with our hopes founded upon the sure promises of God, we preach the gospel to high and low, if perchance we may bring the people around us to repentance and true faith in the Lord Jesus Christ. Yet we confess that heretofore we have not given ourselves so entirely, as was our duty, to the work of spreading the knowledge of salvation among our countrymen; and we are conscious that if Christian zeal and brotherly love be not quickened in us anew, the rebuke of the great Head of the church will fall upon us; and we are not without fear lest, by reason of the want of the proper union among us, we shall be a stone of stumbling and an obstacle in the way of others. We were, indeed, of different sects, Greeks, Greek Catholics, Latins, Maronites and Armenians; but we have abandoned all the animosities and jealousies existing between these sects, wishing them no more to be mentioned among us, inasmuch as we have become members of one body in Christ. For in him nothing of the kind exists; he having abolished the whole, and required that all believers in him should be one in faith and love.

This union, when it is publicly manifested, must occasion great and beneficial results, as was the case in the apostolical churches; and now is in the evangelical churches of the present day. But such an union cannot be publicly manifested by us, so long as we are not organized into an independent evangelical church. Moreover it cannot be doubted that such an organization is more favorable than our present state to the growth of Christian zeal and brotherly love among us, as well as to the spread of the gospel in our country; and that it is agreeable to the proceedings of the Apostles, and to the primitive Christians after them, who were in the habit of founding churches in the places where they journeyed; while it may be also a means of lightening some of the burdens which we cause you. If we remain in our present unorganized state, we shall be weak in ourselves and appear so to those around us; and if persecution against the gospel should arise, it will fall upon each one of us as an individual, and thus have an effect which would not result from it, if it fell upon us together as one body. And, moreover, those who wish to join us will have their courage weakened, and perhaps return back, when they find themselves unconnected with any one like us.

Wherefore, since the foundation of an evangelical church in Syria is an object which we hope to see accomplished, and at the beginning the assistance of such persons as yourselves is indispensable, that everything may be done with propriety and order, we have deemed it important that the matter should be commenced as soon as possible. Present circumstances seem to us favorable for a beginning, and to require it. Our number, though small in comparison with other churches, is, by the grace of God and your assistance, sufficient for the foundation of a church whose Head and Master has said: "Where two or three are gathered together in my name, there am I, in the midst of them;" and especially as we hope that, by the blessing of God upon the labors of those who preach the gospel in this country, there will be a growth and increase. While yet we are not without apprehension that, by reason of sickness or other causes, some or all of you may be obliged to return to your country or remove to other parts, and we be left by ourselves, or with so few of you as will not be sufficient to afford the necessary assistance, and thus our organization into a church be difficult, if not utterly impossible; the consequences of which are sufficiently apparent.

Already some of your number have forsaken this country and returned home, on account of the weakness of their hope that the gospel would thrive here, causing thereby discouragement in the American churches, to the extent perhaps of thinking that this country is almost worthy to be abandoned. For we have seen that, for a long time, no new missionary has put his feet upon the shores of Syria. Perhaps there is no more effectual means toward strengthening the hopes of those churches, and quickening and arousing their zeal in contributing assistance and sending missionaries, and especially offering up their prayers for us to the great Head of the church, than that they should see us organized together into an evangelical church; that being the fruit which they expect from the means which they have caused to be used.

Nor can those churches receive any more gratifying intelligence than that their missionaries have founded churches in the places whither they have gone; inasmuch as that is the highest object for which they part with their money, their children and friends, and send them into different parts of the world. And no doubt, should the American churches hear of the foundation of an evangelical church in Syria, it would be to them an occasion of great joy, and lead them to offer special prayers to God for its preservation and prosperity; a blessing which we shall not perhaps enjoy while we remain as we are.

To explain, however, all the reasons which have moved us in our present proceeding, and the thoughts which have passed through our minds, and the feelings which have affected our hearts in our meetings together, would be impossible; and we must stop, feeling that what we have not expressed, is perhaps more important than what we have. But you are so near us, and so well acquainted with our circumstances, you need no further explanation. We come, therefore, to the object of our petition.

Inasmuch as we hope that we belong to the followers of Christ, who have a right to the privileges of the gospel, and confide in your Christian zeal and love, which have moved you to forsake your homes and friends and your peaceful country, and come into these distant and dark lands simply for the spiritual benefit of ourselves and our countrymen; and

inasmuch as we trust that we and you are in the Spirit mutually members one of another, and of one family, and have one Head, the Lord Jesus Christ, we entreat you, with all due submission and with earnestness, as ministers of the Word and messengers of Christ, to organize us into an independent evangelical church, to be called the Evangelical Church of Beirût. And if you find it to be agreeable to the gospel of the Son of God, and demanded by our relation to you, and there be no obstacle in the way at the present time, we entreat that you will hasten to comply with our request as soon as possible. And if any obstacle should now stand in the way, we beg of your Christian zeal the favor that you will use the means to remove it; for you know that we ourselves cannot accomplish the object now proposed, for many and evident reasons.

It may be proper to mention that the object we now propose is nothing new with some of us; but we have before felt our need thereof, and have asked it of some of you, but in another way and with little earnestness. And also what has urged us now to ask it expressly, with earnestness and perseverance and zeal, is not any design to separate ourselves from you, or to get beyond the reach of your supervision; nor that we have found in you any deficiency of any kind in instruction, exhortation, counsel, or whatever else our relation to you has demanded. But rather it is, as we believe, the Lord Jesus Christ, the Head of the Church himself, who has called you from the ends of the earth to us for this purpose. Nor have we any doubt that this act is agreeable to your own desire and the wishes of the churches of Christ in your country.

Our request is that our church should be organized now, according to the rules drawn out in this paper, inasmuch as they are conformed to the order of the apostolical churches. And we beg of you the favor to read and examine them; and if you find they need any change, addition or omission, we beg you will inform us of the same. Thanks be to God who has given success to the gospel in other parts, as the Sandwich Islands and Constantinople, so that evangelical churches have been organized, and by means of them the gospel has had great success, Christian zeal and love have grown, and the blessing of God has copiously descended. And we, therefore, hoping for these blessings, come to you with this request, supplicating the blessing of God upon us and yourselves, and praying that he will guide us and you in the way which will be most favorable to the glory of his holy name, and the growth and spread of the gospel in these lands; and that he will help us all to remove obstacles and complete the work in the shortest time. Finally, it is a point understood among us all, that if this request be complied with, it will be indispensable that some one of your number be specially appointed to assist our minister in counsel and labors; and this favor we ask you to grant us, as a matter of necessity at the beginning; referring all to your decision, and praying that you may live long, we are your children in the Lord.

After the reading of the foregoing paper, and of the documents accompanying it, the mission resolved that it was expedient to organize a native church as soon as the necessary arrangements could be made; and that a committee be appointed to propose such changes in the Constitution and Discipline, submitted by the native brethren, as should render them conformable to the principles of the Constitution and Discipline of the Evangelical Armenian Church at Constantinople, and that these changes be recommended to the native brethren for their adoption, in order that their organization might not materially differ from that already recognized in other parts of the empire. The Constitution and Discipline finally adopted were as follows:

Constitution.

The sacred Scriptures teach us that there is one Catholic Church, consisting of all those who have a correct faith in the Lord Jesus Christ and confess that he is the Savior of the world. Every community professing this faith and making this confession, whatever be the number of its members, is counted a Christian church, and is a member of the Catholic Church. Of this Church, visible and invisible, there is but one Head, namely, the Lord Jesus Christ.

I. Each of the evangelical churches of Syria shall have an elder, called also bishop and pastor, possessing the commendable qualities mentioned in 1 Timothy iii. 2—9, and Titus i. 6—9; and one or more deacons possessed of the praiseworthy qualities mentioned in 1 Timothy iii. 8—12. These shall be chosen by the voters in the church, who shall be its male members; and shall be ordained by prayer and the laying on of hands.

II. Inasmuch as there are not now in

Syria members enough to constitute more than one evangelical church, all the members scattered in different places shall be united with the Evangelical Church in Beirût, and be obedient to its order and government. And the elder of the Evangelical Church of Beirût shall serve them, inasmuch as they are members of one church. But if there be found in any place members enough to constitute a particular church, permission shall be given to the people of said place to separate from the church of Beirût, and organize themselves into a particular church in their place, according to these rules; and their church shall sustain to the church of Beirût the relation of sister.

III. From the necessity of the case, at the beginning the first of the elders of the evangelical churches in Syria shall be ordained by the American elders, residing in Syria as missionaries, and that by prayer and the laying on of hands in the presence of the church. The same is the case with the deacons. The second elder shall be ordained by the first elder and the American elders above mentioned. But when the churches shall have two elders, they shall appoint their ministers, as was the custom in the apostolical churches.

IV. The elder shall be the chairman in all the meetings of the church; and if he is absent, one of the deacons shall take his place. In all the acts of the church a majority of the votes shall decide. The proceedings of all church meetings shall be recorded in a book to be kept for reference in case of need.

V. Inasmuch as the assembling of the members of the church on all occasions, for the consideration of what relates to its constitution or the discipline of offenders, is unnecessary and inconvenient, there shall be appointed a committee or session for that purpose. The members of the session shall be the elder and deacons, and a like number of delegates chosen by the voters for two years, but in such a manner that the election of at least one half of them shall occur every year. This Committee shall keep a book in which its proceedings shall be recorded.

VI. If any disagreement shall arise in the church in reference to any matter pertaining to its constitution or discipline, and the church, after due consideration, cannot settle it by itself, the case of necessity shall be referred to a regular council of the American elders above mentioned; and their decision shall be final. But when the evangelical churches in Syria become three or more in number, the cases of disagreement in the particular churches shall be referred to a regular council of the elders and delegates of the other sister churches, each church choosing one delegate, and the decision of such council shall be final.

VII. The elder shall devote himself to the preaching of the gospel, to prayer, the administration of the holy sacraments, the visitation of the sick, the diligent teaching of the doctrines of the Christian religion, and efforts for the salvation of the souls of his flock, and for their spiritual prosperity, by means of visiting them and giving them counsel suited to the condition of each. He shall also keep a book in which shall be recorded the names of those in his flock who are born, and are baptized, and are admitted to the Lord's Supper, and are married, and die; with the mention of such circumstances of place and time as may be necessary for the sake of reference when needed. And his flock shall reverence and pray for him, and furnish him his support in order that nothing may divert him from the fulfilment of the duties of his office.

VIII. The deacons shall attend to the poor of the church, and distribute among them such charities as may be contributed to their relief; and shall assist the elder in spiritual matters by every proper means.

IX. Baptism shall be administered only to such as are believed to have true faith in the Lord Jesus Christ, and to their children, though but one of the parents be a believer.

X. Those who seek for admission to the church shall be carefully examined, by the Committee above mentioned, in reference to their knowledge of the doctrines of the gospel and their piety. And if they find on (sufficient) examination and inspection of their life, satisfactory evidence of their conversion toward God, and of their faith in the Lord Jesus Christ, or their regeneration, the elder shall announce their names in a regular meeting of the members of the church, before the time of communion by at least two weeks; so that if any of the voters in the church know of any objection to prevent any of them from admission, he may notify the elder thereof, before the time of communion by at least five days, so that there may be opportunity to consider the same. This rule shall be applied to all who seek to come to the communion, without other exception than

that the examination may be dispensed with, if those who seek the communion belong to another evangelical church, and bring with them a certificate from the elder of the same, testifying that they are members of that church, or are known to be so by any other means.

XI. Those who have been propounded for admission into the church shall, at the end of the two weeks, if no objection to their admission has been offered, confess to the following rule of faith. Then the vote of the church upon their admission shall be taken; and if they are admitted they shall take upon themselves the covenant which follows.

This rule of faith, and the covenant also, are substantially the same as those adopted by the Evangelical Armenian Church at Constantinople.

Discipline.

Discipline is the administration of government according to principles prescribed for that purpose by the Lord Jesus Christ to his church, and that for the removal of offences, the preservation of purity in the church, its edification, and the benefit of the offender.

I. All ecclesiastical discipline is spiritual, and no offence shall be deemed deserving of discipline, but what the sacred Scriptures expressly declare to be such.

II. Personal and private offences shall not be brought before the church at once, but shall be treated according to the rule prescribed to us by the Savior in the gospel of Matthew xviii. 15—17.

III. Public and scandalous offences, and especially such as are opposed to the Ten Commandments, shall be dealt with immediately.

IV. Offenders shall be admonished, temporarily suspended, or excommunicated from the church, as the offence and the feelings in reference to it demand, until they give sufficient evidence of repentance; inasmuch as the object of discipline, in a special manner, is the welfare of the offender. The Church of Christ has no right to inflict temporal punishment, nor to curse any one.

V. The examination of offenders shall take place in a special session of the Committee above mentioned; and if it be found, after careful examination, that the offender is deserving of public discipline, or that the accusing party still demands the infliction of such discipline, the case shall be brought before the voters of the church, and their vote shall be decisive. The same rule applies also to the deacons.

VI. If an elder be accused of an offence, the church over which he presides, or of which he is a member, shall ask him with delicacy and respect to justify himself. If he refuses, or produces proofs insufficient to satisfy the church, the case shall be referred immediately to a regular council of the American elders above mentioned for the present, or of the elders and delegates of the evangelical churches of Syria, hereafter, as has already been intimated in the Constitution of the church, and the decision of said council shall be final.

VII. If an elder shall be deposed from his office, he shall be (subject) submissive to the government of the church of which he is a member, in all respects like the rest of the members.

Aintab.

LETTER FROM DOCT. SMITH, MAY 31, 1848.

It is the object of Doct. Smith in the present letter to give a brief account of his sojourn at Aintab, commencing in December, 1847, and extending to March 3, 1848. The fact that a church was formed by him at that interesting point, consisting of eight members, has already been announced.

Early History of the New Movement.

Before entering upon the principal topic of the present communication, Doct Smith mentions a few incidents, hitherto unknown to the friends of missions in this country, connected with the origin of the late reformation at Aintab.

In the fall of 1844, on the breaking up of the Mountain Nestorian mission, its surviving members passed through the region in which Aintab is situated, on their way to the sea coast. At Birijik, on the Euphrates, we found much interest in our Armeno-Turkish books; and we were invited and urged by a priest who was passing through the place on his way to Aintab, to accompany him there, promising to secure the sale of our publications for us. We were unable to do so; but we gave him a copy of the New Testament, and told him we would leave an assortment of our books at Aleppo, in a situation accessible to any in the region who might like to buy them. At Aleppo we had an interview with one of the most prominent Armenian

priests; and he expressed so much desire for the spread of evangelical literature, as to promise to undertake the sale of two or three hundred volumes, of which he gave me a list.

A month later, upon arriving in Beirût, we found there Bedros Vartabed, who had then just arrived from Constantinople, whence he had been driven by the Patriarch; but who, on his way, had thrown aside his ecclesiastical robes, and was now beardless and clad in the costume of a merchant. I employed him as a teacher in Armenian, for the purpose of making his acquaintance; and as soon as his confidence was secured, the suggestion to become a colporteur was made to him, and met his approbation; and he soon after set out for Aleppo and Aintab, carrying with him four boxes of books, largely composed of the Armeno-Turkish translation of the Scriptures.

Soon after arriving at the former place, he formed a friendship with a merchant from the latter, and offered him some of our books to sell on commission. Upon his declining, for fear of awakening opposition, Bedros applied to the Bishop of Aintab, then in Aleppo, for his sanction of the sale of our publications, and the Bishop gave it; his motive being a wish to secure the confidence of Pedros, and then, through him, an introduction to the English Consul. Assured by his ecclesiastical head that no harm should come to him from the sale of the books, the merchant took a supply of them home, and they were rapidly sold, without the least opposition from any quarter.

Early in 1845, Bedros reported the sale of about seventy dollars' worth of books, and an urgent demand of the people of Aintab for religious instruction; but want of faith in the work, lack of confidence in his judgment, or inability to cultivate the field from its distance, led to its neglect by our mission for the time. Encouraged, however, at first by the grant of a few books from us, and afterwards by a small salary from the Syria mission, the Vartabed held on upon Aleppo and Aintab, and made, during 1845 and 1846, two considerable visits to the latter place. In the first he was a guest of the Bishop for several weeks, and had uninterrupted intercourse with all the people of the place. The second visit was invited by the few who had then become enlightened, and who wrote him that as he had furnished them the Scriptures in a known language, and thus undermined their confidence in their old way, he ought now to visit them and unfold in full the gospel plan of salvation. On his arrival he found that prejudices had been awakened against him, in the minds of the ecclesiastics, by letters from Constantinople; and he was allowed to remain there but a short time; still his presence, with the opposition excited, seemed greatly to spread the knowledge of the truth.

Growing out of these two visits, and the continued sale of books by the merchant referred to, many of the people of Aintab became awake to the corruptions of the Armenian church; and they now wanted something to bring them together and secure their union. Occasion for this was afforded by the arrival of Michael Vartabed, an intemperate man, but an eloquent preacher, besides being well informed concerning the peculiar errors of his sect. This man had no connection whatever with us; but he was an independent reformer, indebted for his zeal to a bitter personal enmity which he entertained for the Patriarch of Constantinople. On three occasions this man preached discourses to large congregations in the Armenian church, exposing the uselessness of confession to the priest, the sin of worshipping saints and of making pictures of God, &c.; and, having aroused much opposition, he was forbidden to preach again in that place. The Protestants now began to side with him, and he discoursed to large audiences at private houses, until he was driven into banishment through the influence of the local ecclesiastics; upon which eighty-two heads of families, resident in the city, gave their seals to a document representing the state of things then existing, and begging that a missionary might be sent to break to them the bread of life.

Doct. Smith is not aware that this document ever reached the missionaries; but in consequence of the facts which it stated, Mr. Van Lennep, and after him Mr. Johnston, were induced to go to Aintab. The journals and letters of these brethren will continue the history of this remarkable movement down to the recent visit of Doct. Smith.

Progress in Knowledge—Females.

In passing to a description of the congregation which met to hear him preach, on his arrival at Aintab, Doct. Smith mentions, as worthy of a particular notice, the fact that nearly all his hearers were male heads of families.

The greater part of the wives of these men were decidedly friendly, but were prevented from attending the meetings

by the feeling, common everywhere in Turkey, that their presence was inadmissible in audiences composed largely of men. My predecessor in the field, to meet this feeling, held meetings with them separately, three days in the week; but my medical engagements during the day seeming to be necessary to render my residence most secure and quiet, I labored, instead of following his example, to break in upon their past customs, and to open all our meetings equally to the two sexes. To secure the attendance of the women, was, however, a difficult work; and at last it was accomplished only in part, as the following statement will show. During December the average audience at twenty-one preaching services, exclusive of children, was twenty-one men and one woman; at twenty-seven similar meetings in January, it was twenty-one men and four women; and at twenty-one exercises in February, it was twenty-four men and five women.

Besides the barrier to their attending our meetings, presented by the feeling just alluded to, the great difference of the two sexes in evangelical knowledge may account in part for this disparity. For a year or two, and most emphatically during the period of Mr. Johnston's stay, the brethren have been growing rapidly in their acquaintance with the Scriptures. They have met almost every evening, at some one of their houses, for reading, prayer, and religious conversation; while the women, excluded from these meetings, have remained stationary; and many of them, while they sympathized with their husbands in their struggles and sufferings for religious liberty, little realized the importance of that for which they were contending.

When I arrived, not one of these females (and but one or two in the city) was able to read; and I soon found that the greatest barrier to their progress was the idea, that there was no way to teach reading but through the medium of the ancient Armenian. As Turkish alone is spoken in Aintab, the folly of such a course of instruction may well be illustrated by supposing a teacher in America to insist upon giving the first lessons in reading in the Latin language. In other places, our enlightened Armenian friends have early seen the folly of this system and abandoned it; but as the teacher employed here was blind, and only capable of traveling in the old beaten path, no inroad had yet been made upon the established way.

The teacher, however, readily yielded to my suggestions, and commenced committing to memory (another person reading to him) the reading books I selected from our Turkish publications; and the introduction of these into the school threw around it new interest, as the children now made rapid progress in the understanding of what they read. The number of girls in the school soon increased; and, in order to draw in some of greater age, it was deemed desirable to form a separate department for the female children; which was done, with twenty for a beginning, about the time of my leaving in March.

In the meantime four married women were prosecuting their studies with much zeal; and when I left, two of them had read each four and five chapters in the New Testament. By frequent perusals they were able to read these chapters with great fluency; and by doing so in all the circles where they were found, they were exciting in others a desire to imitate their example. Four others had commenced learning their letters; and with them were two men, one of them so old as to be unable to distinguish the letters, except by means of spectacles.

It is stated by Doct. Smith, that of the seventy-five persons composing the Protestant community at the time of his leaving them, almost all were spending their leisure moments in the acquisition of knowledge. This is certainly a very interesting and encouraging fact.

Liberality—The new Birth.

With the growth of these men in knowledge, their advance in religious principle became marked and decided. Though various are the objects which have called for the exercise of their benevolence, ever since they began to feel an interest in the progress of the truth, they had not previously formed any organization adapted to call out their united energies. They had always looked upon a church as desirable mainly because it opened to all the sacramental (and in their view saving) ordinances of Christ's appointment. They were not, therefore, prepared for the doctrine that it should be an association only of such as evinced in their conduct a living faith in the teachings of our Savior, and a practical obedience to his commands. To limit church membership to those who were prepared to devote their time, talents and industry to the service of Christ, was to them a strange innovation.

With a little aid and direction as to the manner, the zeal of some twenty, not worth on an average over a hundred dollars each, readily led them to the formation of two societies having in view charitable objects. To one, the design of which was to purchase our books and distribute them by an agent, laboring gratuitously, of their own selection, they pledged on an average about a dollar a year each; and to the other they promised about the same sum, its object being to create a fund for the relief of the poor among their number, and to meet any other secular demand upon the congregation. Many of these twenty had given out of great poverty. "Why should not the self-denial necessary to this," said one of them, "be considered sufficient proof of our attachment to Christ to secure for us admission to the celebration of his dying love?"

Of the "new birth" they had heard and read much, since the commencement of their religious inquiry; but most of them, like Nicodemus at the time of his coming to Jesus by night, had only reached the question, "How can these things be?" They could hardly comprehend that it was a thing sufficiently real and tangible to be made a condition of admission to the communion. On personal examination a few did, indeed, express clearly the sentiment, "Whereas I was blind, now I see." One only, however, gave such a narration of a change in his whole feelings and purposes at a particular time, as we meet in those in America who are subjects of a revival. This was the mason, Polat Oghlon Avedis, mentioned by Mr. Johnston in his journal.

A Striking Conversion.

The history of this young man is interesting, especially as showing the counterpart of what is often seen in this country.

Avedis had been for some time a declared friend of Protestantism, when Mr. Johnston's arrival in Aleppo was announced, and some of the brethren were invited to visit him there. Up to this time, his former habits of drinking, lying, and using profane language, had remained unchanged; indulgence in such things not being, so far as he then knew, a mark against true Christian character. He rejoiced greatly at being one of the company invited to Aleppo for instruction, since he felt, at setting out, an inward triumph in the prospect of becoming qualified to stop by arguments the mouths of all who should hereafter engage with him in controversy. But the exposition of the first chapter of Romans, to use his own language, "opened before him the wickedness of his own heart, and he seemed to himself to be already in hell." In a few days, salvation by faith became all his delight; and a more humble student of the word of God, and a more devoted Christian, is rarely found in any evangelical community.

Other Cases.

Some of the facts stated below, give us good reason to believe that the Holy Spirit is really in the midst of this little community.

But though Avedis was the only one of the Protestants who, like Paul, could record the time when they were struck down, several others, by evincing Paul's spirit, seemed to warrant the belief that they were of "such as shall be saved." The opportunities afforded me for testing their characters, before forming a church, extended over a space of only two months; and for want of a satisfactory acquaintance with them, I felt constrained to set aside three or four promising individuals, of whom I could not but entertain a favorable opinion.

One of these was the blind teacher, of whom you have heard so often. Notwithstanding all that he has suffered for Christ, and the boldness and steadfastness he has shown, he said he felt constrained to acknowledge that he had no internal evidence of having become a new creature. This confession was to me the more interesting, as I have rarely found unconverted persons in the East who sincerely feel their need in this respect. Our impenitent hearers who have given up fully the idea of baptismal regeneration, are liable to interpret the intellectual light which they have obtained from the gospel, as an earnest of their having been taught by the Spirit. Consecration to Christ's service, marked by devotion in every department of life, they have never seen in others; and they easily mistake a sort of party attachment which they feel for Protestantism, for that willingness to labor and suffer in the cause of their Savior, which is the fruit of constraining love.

To enlighten the congregation as to the spiritual character of all who are in the real invisible Church of Christ, I preached several discourses upon the subject, before giving notice of my intention to form in Aintab a visible

church. Five nights of the week I spent at their houses in rotation, and thus had opportunities of free personal conversation with all; and at last, when all who desired to unite with the church, were invited to see me privately in reference thereto, I was gratified to receive calls from but two of the seventeen adult males whom I regarded as impenitent. This, with the remarks of some of them, leads me to hope that many, if not all of them, understand more or less of their present situation as out of Christ; and it is a cheering proof of a wonderful preparation in their hearts for the future sower of gospel seed. Those who at last formed the church, eight in number, seemed cordially to do so, with the apostolic feeling that they were thereafter not to live unto themselves, but unto him who loved them and bought them by his blood.

Though none of these were females, the case of two, who upon hearing I Tim. ii. 9, 10, gave up at once all their gold and silver ornaments, worth about forty dollars in each case, affords us hope that they will, by the manifestation of a spirit of obedience to all of Christ's commands, soon evince that they are clad with the robe of Christ's righteousness.

Doct. Smith's departure from Aintab was not hastened by any outbreak of violence; on the other hand, he was permitted to leave in his own time and way. A number of the native brethren accompanied him a considerable distance; and they "parted after solemn prayer for each other and the cause of Christ."

Bedros Vartabed, however, has since been driven away from the place. Mr. Schneider has gone to take charge, temporarily, of the work in that promising field; and it is hoped that he will not be disturbed in his labors.

Constantinople.

LETTER FROM MR. EVERETT, MAY 16, 1848.

Trials of the Native Brethren.

The spirit of persecution has not yet ceased at Constantinople. Though the policy of the Government is tolerant and liberal, the adherents of the Patriarch have many ways in which they can harrass the Protestants. The Lord still permits them to exercise their skill and power; but he intends hereby, doubtless, to hasten the coming of his kingdom.

There have been of late several very interesting cases of conversion in the city. In one quarter a man who can neither read or write, has given his decided testimony to the truth. His wife, when she found he was becoming a Protestant, remonstrated with him, and told him she would not live with him, if he did not cease following that way. He might become a Turk, and she would live with him; but if he remained a Protestant she would not. She succeeded in turning him out of his house, one-half of which he owned; and not satisfied with expelling him from his own home, she brought a false claim against him before the Judge; but, as she was about to commit perjury upon the sacred book, he said, "Stop, I cannot see you commit such a sin. I will pay the debt." Several very excellent young men, from another quarter of the city, have given very pleasing and decided testimony for the gospel, and have suffered all that opposers could inflict.

These cases, and others like them, have aroused the enemy to make some decided demonstration against the truth. A new effort is in progress to shut up the place of Protestant worship in the city. Last week an Armenian sued the owner of the house for seven hundred piastres, unjustly claimed; and on the day of the trial he came to the house, and said to the owner, "I do not know you; I have been compelled by the Armenians to make this charge against you. Come now, let us go before the Pasha and have the matter settled. I will confess the whole truth, and bear witness to the forgery." The man, (Baron Stepan, brother of the former Patriarch,) not seeing any snare, went; but he had no sooner entered the court-house than he was seized by a kavass, and fifty men, Mohammedans and Armenians, came forward with the most foul charges against him, accusing him of drunkenness and all bad crimes, saying that he was a nuisance to the neighborhood, and must be driven out.

But Baron Stepan has been too many times in the hands of his enemies to be easily caught in such a snare. He immediately appealed from that court to the highest tribunal in the city, before which he has been repeatedly tried for the same offence, coming off triumphantly. We know not how this case will finally turn. The array of false witnesses is formidable; but the opposers were greatly disappointed in the course matters took; they will doubtless rally and do what they can. The Lord is the Keeper of his

people. He may see fit to let the enemy prevail in this instance; but the gospel has so strong a hold in the city, that some place will unquestionably be found for its promulgation.

Sympathy with the Persecuted.

The following extract will be read with grateful emotions by the friends of the Armenian mission in this country.

Nothing is more cheering to us and to the people of God here, than to witness the sympathy for the persecuted Armenian Christians, which has been manifested in every place where the knowledge of their sufferings, for the last two years, has gone. We have had repeated demonstrations of it, by letters breathing the very spirit of Christ, full of consolation, and accompanied by contributions for their temporal relief, from Denmark, Sweden, Norway, various parts of Germany, Switzerland, England, South Russia, and from India. The first church in Batticotta sent their first contribution for foreign objects to relieve their suffering brethren among the Armenians. They also sent a letter, full of Christian comfort, to which the First Church in Constantinople has sent a reply.

A pastor of a small band of Christians in Norway thus writes to Mr. Schauffler: "The sad condition of our dear brethren among the Armenians has excited the interest and compassion of Christians, and some Christian friends in —— send you, of their fraternal charity, a little gift of one hundred and sixty-five marks, in aid of the suffering brethren. Although this is but a small donation, it is given from the heart. May the Lord bless it. May Jesus Christ our Savior, who walked himself in the path of the cross, preserve those brethren who suffer for the love of his name. May he keep them in the path of truth; and may he turn the afflictions which they endure to the glory of his grace! His grace is strong in the weak." Mr. Schauffler has just received a letter also from the pastor of a little band of Christians in Georgia, Asia, enclosing thirty silver roubles for their "new brethren in Christ." The bond of Christian union is perfect; the body of Christ is one.

Miscellanies.

TESTIMONY TO THE SUCCESS OF THE CEYLON MISSION.

Sir J. Emerson Tennent, Colonial Secretary to the Government of Ceylon, and President of the Committee of Education, recently had occasion to visit the province of Jaffna; and while there he became acquainted with our brethren who are laboring in that field, and with the progress and character of their work. So favorable was the impression made upon his mind, that of his own accord he addressed the following letter to the Secretary having charge of the correspondence with this mission.

Since my arrival in Ceylon, nearly three years ago, my duties as Chief Secretary to the Government prevented my visiting this important district of the island before the present month; but on many occasions the labor of the American missionaries had been previously brought to my notice in the most gratifying terms; not only in my official capacity, as connected with the civil Government, and as President of the Commission of Education; but by the private reports of personal friends, whom business or inclination had led to visit the scene of their labors. Foremost amongst them I must place the generous testimony of the Bishop of Colombo; who, on his return from his visitation of the province last year, (the first which his Lordship had made,) brought back the most agreeable impression of the extensive good which had already been achieved, and was still in progress, through the instrumentality of your people.

Having at length visited in person all your stations, however unusual a spontaneous communication of this kind may be, I cannot resist the impulse to convey to you my strong sense of the sustained exertions of your missionaries, and of their unexampled success in this Colony. Much as I had heard of their usefulness and its results, I was not prepared to witness such evidences of it as I have seen; not in their school-rooms only, or in the attainments and conduct of their pupils; but in the aspect of the whole community, amongst whom they have been toiling; and the obvious effect which their care and instructions have been producing on the industrial, social and moral character of the surrounding population.

In their more immediate sphere as Christian ministers, though surrounded by the clergy of other denominations similarly engaged, and hemmed in on all sides by the priesthood of heathenism, they have so regulated their efforts, so tempered their zeal by sound discretion, as to excite no rivalry,

to disarm the opposition of any, and to conciliate the admiration of all. I have found here no sectarian jealousies amongst professing Christians, and no active hostility on the part of idolaters. The number of professing converts recorded by your people may be small, as compared with those occasionally announced by other missionaries or ministers in Ceylon; but the field of their labors presents to me this remarkable feature, as compared with all others in this island, that whilst elsewhere and in the other provinces we have multitudes of nominal Christians in ostensible connection with our churches, there are but too sad grounds for believing that the vast majority are in reality still only heathens at heart; whilst at Jaffna, and more especially in the vicinity of your stations, even those of your pupils and hearers who still profess to be heathens, exhibit a far advance towards Christianity in their conduct and life. Practically their ancient superstition has been shaken to its foundation; and the whole fabric will shortly totter to the ground, and give place to the simpler structure of pure and practical Christianity.

In the statistical returns of your mission, this important result cannot assume a tangible form, or find a specific exposition; but I trust this my testimony to its existence, elicited by the heartfelt satisfaction with which I have been made certain of the fact, may tend in some degree to prevent discouragement on your part, who cannot be an eye witness to what I have observed, or any diminution of that generous zeal which has so eminently characterized your exertions heretofore.

So much for your mission, as an ostensible instrument for the immediate extension of Christianity; but in its other relation as a vehicle for the diffusion of Christian knowledge, through the medium of education and general enlightenment, I thank God, its results require neither explanation nor apology. They are broad, palpable and unsurpassed; matter, on our part, for gratitude to the Almighty, and deep acknowledgments to you as the instruments in his hand.

The whole appearance of this district bespeaks the efficacy of your system. Its domestic character is changing; and its social aspect presents a contrast to any other portion of Ceylon, as distinct and remarkable as it is delightful and encouraging. Civilization and secular knowledge are rapidly opening the eyes of the heathen community to a conviction of the superiority of the external characteristics of Christianity, and thereby creating a wish to know something of the inward principles which lead to an outward development so attractive.

Thus the school-room, operating simultaneously and in harmony with the pulpit and private counsel, is pioneering and preparing the way for the course of that spiritual enlightenment, which, I firmly believe, will ere long pour forth in a flood irresistibly, and pursue its wide and calm career comparatively unimpeded; for every grosser obstacle will have been gradually but effectually removed beforehand.

I hope that this spontaneous tribute of mine will be regarded by you only with reference to the impulse which suggests it, of admiration of your labors and, I may say, of astonishment at their success. As a private gentleman and a Christian, I could not witness, without emotion, the good which your faithful servants are so widely diffusing. And identified as I am by position with the Government of this rich and important portion of the Queen's dominions, I could not regard, without gratitude to your Board, the Christian liberality with which you are animating and directing a movement, the practical results of which have already manifested themselves in this province of Ceylon, in the moral elevation, the social enlightenment, the extended industry, and the spreading prosperity of our people.

NESTORIAN LETTERS.

The readers of the Herald will remember that Priest Abraham was one of the earliest friends and fellow laborers of the missionaries among the Nestorians; and he was also one of the first, from that people, who gave evidence of piety. Mr. Perkins says, under date of March 18, "There is no one who is more humble, watchful and consistent, as a follower of Christ, or more faithful and indefatigable as a preacher of the gospel, than Priest Abraham. Of no one may it more truly be said that he is a good man, and full of faith and the Holy Ghost. He has done a great and blessed work in the reformation in progress in his native village, (Geog Tapa,) as the principal pastor of that large population, who are very strongly attached to him."

As Mr. and Mrs. Cochran were unable to proceed to Oroomiah last year, Priest Abraham was sent to Erzeroom, some months ago, to give them instruction in the Nestorian language. Since he has been there, he has written a number of letters to his friends, which seem to have been peculiarly well adapted to promote their spiritual good. Mr. Perkins has sent to this country a translation of two letters, the first dated January 17, and addressed to the members of the seminaries, the printers, &c.; the other was written to the mission. The friends of the Nestorian mission will doubtless be pleased to see these letters. The "beloved Bishop" is a young candidate for the episcopal office, who is a member of the seminary.

From Priest Abraham to the seminary of Mr. Stoddard at Seir. Peace and mercy be multiplied to you from God our Father and our Lord Jesus Christ.

O my brethren in Christ, Deacon Tamo, and Deacon Moses, and my beloved Bishop, and Yonan, and all the boys of the seminary, even all whose names I have not written, and Deacon Aslan, and Deacon Joseph, and Deacon Arsanas, my beloved; and Meersa, and Babilo, and all the friends who remember me.

Know ye, O ye true Christians, believing in Christ, saved by precious blood and free grace, and not by dead works, my love to you is great; and I long after you, and greatly desire to see you, yea, much, very much. I remember you always in my prayers. Oh that you would also remember me when you bow before the throne of grace of our God, and that you would seek mercy and grace to rest on me, that he would bless me in this strange land, with all heavenly blessings. O my brethren, we ought to love one another; for it is said, let love dwell among you, brethren. We are brethren in Christ, and let us love one another. How ought we to rejoice and praise God and cherish gratitude to him, to him who is rich in mercy, for the great love wherewith he hath loved us when we were dead in our sins. He hath made us alive in Christ Jesus, and by his grace hath he saved us; for we are his workmanship, who are created in Christ Jesus unto good works. We were not worthy of this; but he, by his grace, hath accounted us worthy of a part in the inheritance of the saints in light. And he hath redeemed us from under the power of darkness, and hath brought us into the kingdom of his dear Son, and hath saved us by the washing of regeneration, and by the renewing of the Holy Ghost, which he hath poured out upon us richly, through Jesus Christ our Savior. As God said, out of darkness shall the light shine; we were darkness; the light hath shined into our hearts, that we might be enlightened with the knowledge of the glory of God in the face of Jesus Christ; for before we were darkness, but now are we light in our Lord. Then let us walk as children of the light. The fruits of light are in all goodness and righteousness and truth; for we are all children of the light and children of the day, and not children of the night, or children of darkness. Therefore it is said, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Let us then not sleep as do others, but let us watch and be sober.

Again, we are exalted to the top of a tower, in instruction and knowledge, through Jesus Christ, and by the agency of the Holy Ghost; and if we fall it will be a great fall. If a man fall from a low place, he may not be much injured; but if one fall from a high elevation, great harm will result to him. Then let us be careful that we do not fall.

As yet, there have not happened to us persecutions and scourgings and afflictions and torture, as to the churches which are in Constantinople and Trebizond and Erzeroom, and in other places, as I hear. In these churches of Christians, there have been great persecutions from their own nation. They have seized some, and beaten them much, and cast them into prison. Great oppressions and violence have been committed against them, and they have not denied the faith. One of them in Trebizond was beaten until he was speechless; and afterwards they asked him, saying, "Do you believe in our customs and church?" And he returned answer, saying, "I am not afraid of those that kill the body; but I fear him who is able to destroy both soul and body in hell, and I cannot believe in our church, and worship images." Another one in Erzeroom was beaten very much. Many men rushed upon him and beat him on every side, some with the soles of their boots and with shoes that had nails in them, and some with sticks. Afterwards they carried him before the Pasha; but he took the gospel under his arm, and when the Pasha was sitting in judgment on him, he said, "I will not adhere to the traditions of the elders, but I will cleave to the church of the Apostles. This is their book. In this I have found the commandment. I will not deny this." Thus they have strong faith. They do not deny. Jesus Christ helps them, because they have committed their souls unto him. And they are not cast off; but God, in mercy and grace, hath wrought out for them freedom. He hath put it into the heart of the Sultan to appoint a Pasha for the Protestant Christians, that no man may oppress them; and he has issued an order that such of the Mussulmans also as turn, may do so; and has said that these (the Protestants) are better than all others; they do not lie, they do no evil. Now, therefore, they are free; no man can oppress them.

Peace and salutation, much, very much, to Miss Fisk's female seminary, to Deacon Sayad (one of the teachers), to Sanem, to Merissa, to Barnoosha, to Hawny, and to Gula, and to all those whose names I cannot write.

My dear sisters in Christ. I long to witness your love to Christ, and your worship before the throne of grace, and your supplications mingled with sobbings, and your groanings that cannot be uttered; and hear your delightful singing and your sweet hymns; and behold your ardent love to Miss Fisk, and also to one another.

I have hope that you are better now than when I saw you. Of course you ought to increase in all the grace of God, as a tree at whose roots there is water, and the cultivator takes pains in all his work. Will it not increase in good fruit, from year to year? You are like that tree. The [missionary] gentlemen and ladies take so much pains for you, that if you do not increase, you are fit only, like the tree, for fuel. And this goodness and grace, neither our fathers nor grandfathers have seen. How ought you then to be grateful to God and our Lord Jesus Christ, and thank him! Before, your hearts, and mine too, resem-

bled a dark closet, without door or windows; and it was filled with serpents and scorpions and mice, and all unclean things, and every kind of dirt and filth. Such were your hearts; but now they are enlightened by the grace of God, and through the preaching of the missionaries. How ought you, then, to be grateful to the gentlemen and ladies, and no kind of spot or filth be found in you; and be a good example for your fathers and mothers, and for your brothers and sisters, and for all your neighbors, who may see your good works, and glorify your Father in heaven.

Peace and salutation to the printers, to Priest Yohannan, to Deacon George, to Baboo, to Shimon, to Guergis, to Badel, and to Hoda.

Yours also is a very great work. If you do not fear God and love our Lord Jesus Christ, and do not love one another, for all the words that you set up [in printing] you must render account at the fearful judgment. It is a fearful thing to fall into the hands of the living God. Let, then, brotherly love dwell among you. You are planting a vineyard and taking pains on it. If you do not eat of its fruit, what gain is there to you? Your mouth will not be made sweet, nor your stomach be filled.

My brother, Priest Yohannan, I beg you to go to Mar Yohannan, and salute him in my behalf, and kiss his hand for me, and inquire after his health; for I am not worthy to write him. And salute my beloved Deacon Joseph for me, and my beloved Esli, and kiss Sara and Lazarus for me.

O ye priests and deacons and scholars and girls, [of the female seminary,] my brethren and sisters in Christ, and my dear friends. I beseech you, remember me in your prayers; also every one who wishes, write me a letter. He who loves me, will make it evident, if he writes me.

My dear friends, Deacon Arsanas, and Moses, and Yonan, and the Bishop, take good care of Khonan Yeeshoo, [the Priest's little son, who is a member of the seminary,] your servant and my beloved, leading him in the way of Christianity, that he may not become vicious; also direct him to write and send me a letter.

The grace of our Lord Jesus Christ be with you all. Amen.

The other letter, addressed to the mission, is dated January 19, 1848. As one sentence in this epistle may make an erroneous impression as to the health of Mrs. Cochran, it may be proper to say, that the latest accounts represent her as being decidedly better.

From Priest Abraham to the gentlemen, Mr. Perkins, Mr. Stocking, Mr. Doctor (Wright) and Mr. Stoddard, and all the ladies, and your children. Peace and salutation.

I, your humble servant, have you in remembrance, long after you, and earnestly desire to see you, my dear friends in the Lord, and my brethren in that baptism of the Holy Ghost which is the mother that beareth all true Christians. My love to you is great in my heart; and I do not forget the good you have done, and are doing, to my perishing people. Truly, great is the mercy, and great is the grace from God, and much through you. I greatly marvel, and heartily do I bless God, and much do I thank you. Glory to God, who hath looked upon our people, who were destroyed like a vineyard whose tower is fallen down, and whose wine-press is prostrated, and its wall is razed and destroyed, and it is trodden under foot of men, and all its trees are cut down and destroyed, and its vines are crushed and broken, and thorns and briers have sprung up, and it remains without a gardener and laborers, and is become a total desolation.

Again, God in his great love has not permitted this vineyard to perish. He has sent you, and made you laborers, that you should repair this vineyard; and, whereas it had become overrun with thorns and weeds and rank roots, that you should pull it down, and those things which were spoiled and grown old you should take out and cast away, and build up its tower and rear its wine-press and its walls, and plant in it vines and trees and beautiful plants, and cause it to become, as at the first, a vineyard of the Lord.

These twelve or thirteen years, you have labored with great pains, pruning it and digging it up, and watering it well, and planting in it beautiful plants. Only these three or four years has it come to a result. Some trees bear good fruit. But if the fruit of others is bitter and bad, we still have hope that they may yet become good, and their fruit be sweet, and this vineyard of the Lord become wholly repaired, if the servants of God persevere. Although during these years you have labored hard, and become much toil-worn, and taken great pains, and all the vineyard is not yet repaired, all have not repented, and God, the owner of the vineyard, is angry with the trees that are such; still, the gardener, the Lord Jesus Christ, makes intercession, "Spare them this year also; and if they bear not fruit, then next year cut them down." Prayer then is necessary. Let us pray much; and let our supplications ascend before the throne of grace. Perhaps God will accept it and bless this vineyard.

My dear friends, you are the laborers, we are the vineyard; you are the candlestick, and our people are the dark house; and you are the salt, and our nation are the lump without savor.

We too pray and supplicate that God may bless your labors and your preaching. May he also bless your seminaries. May the fear of the Lord and his love be in them, that preachers may rise up from them and go forth, and become lights—they also—and publish salvation through our Lord Jesus Christ, through free grace, and not by

dead works. Would that it might be so through all the earth!

If you inquire about my health, thanks to God, it is very good. But I desire that your health too, and that of your children, may be good, for you are a greater benefit [than I am] to our nation.

Again, if you would know about my work and employment; two hours in the forenoon we read in the gospel of Matthew. We are now in the fifteenth chapter. Mr. Cochran reads very well and he translates. He is very learned and is wise and humble. Mrs. Cochran is very feeble. She can only spell, and she knows a few sentences for conversation. A short time ago, she was taken ill, and kept her bed two or three days. Now her health is somewhat better; but she is very poor and weak. On this account she cannot read.

Again, occasionally, two hours more, after dinner, I converse with Mr. Cochran in our language, the Syriac and in English. Mr. Cochran speaks a little in our language. I hope that by the time we come on, if God prosper us, he will have learned well and will converse. Occasionally, in the evening, he teaches me about half an hour in grammar. Also in the morning we go out and walk together for our health and converse.

Peace and salutation, very much, to Miss Fisk and Miss Rice. When I was there I did not see Miss Rice, excepting the day that I left the city. I have not conversed with her and become acquainted. I much rejoice on account of her coming, because it is very good for the girls, and she teaches them well to sing. Mr. Cochran too has a melodeon. He plays on it very well. It is a great help in producing beautiful music; and its sounds are very sweet with sacred songs.

How I should rejoice, if you would send me a letter in your kindness, every one of you, O ye beloved of my heart! The peace of God, and the grace of our Lord Jesus Christ, be with you all. Amen.

Proceedings of other Societies.

Foreign.

ENGLISH BAPTIST MISSIONARY SOCIETY.

This society held its fifty-fifth anniversary at Exeter Hall, London, April 27; John Henderson, Esq. being in the chair. After an address by the Chairman, the Secretary, Rev. J. Angus, submitted the annual report.

The entire income of the society for the last year was £22,526; of which £17,520 were received for the ordinary purposes of the missions. The legacies amounted to £2,560. The debt of the society at the commencement of the year was £3,766; at the close of the year it was £5,286.

The number of stations and sub-stations reported was 173; of missionaries, 67; of native teachers, 163; of day schools, 148; of church members, including those in Jamaica, 35,434, of whom 500 were added during the last year.

Addresses were delivered by Rev. J. J. Davies, of Bootle, Rev. J. Clarke, Missionary to Africa, Rev. J. Aldis, Dr. Morison, a deputation from the London Missionary Society, Rev. J. Pottenger, of Islington, Rev. William Arthur, of Paris, Rev. J. Webb, of Ipswich, and Joseph Tritton, Esq.

FRENCH EVANGELICAL MISSIONARY SOCIETY.

This society held its twenty-fourth annual meeting at Paris, May 11. The opening prayer was made by Rev. Mr. Scholl, who had arrived from Lausanne that very morning, "the liberty of exercising his ministry" having been taken from him.

After an address by the President, Rev. Mr. Grandpierre presented the report of the Committee. He began by submitting this inquiry: "How does it happen that a society which has been so much blessed hitherto in its labors, finds itself suddenly arrested in its progress?" Is it, he asked, because missionaries are wanting? Five young men are ready, or nearly ready, to engage in this work. Is it because the friends of the society feel less sympathy with it? No. On the other hand, there has never been, at any time, more interest taken in its operations. Is it because this sympathy, though real, has not shown itself by acts? No. For notwithstanding the difficulties by which the society has found itself environed, its receipts have not fallen short of those of the previous year. Is it because the mission in South Africa has been less prosperous than usual? It was never more prosperous. This is proved by its four new stations, projected or commenced, and by the cheering reports which come from the old stations. For example, four persons were baptized at Bethesda last Easter; two at Wagonmaker's Valley in June, 1847; twelve at Mekuatling, at an earlier day; thirty-three at Morija, and fifty-three at Thaba-Bossiou, last Christmas.

The report then proceeded to say, that the embarrassments of the society were owing to two causes. 1. The greater number of societies soliciting the aid of the benevolent. 2. The financial condition of the country.

To meet the exigency the Committee had disbanded, for a season, the school for the training of young men for the missionary work. It had also written to the South Africa mission, to postpone the commencement of new stations, to defer the building of churches, school-houses, &c., and also to suspend all expensive journeys on account of the society. And it had further resolved not to send forth any new missionaries in the existing state of the finances. On the present scale of expenditure, the society will need seventy-five thousand francs for the support of the South Africa mission, and about seven thousand more for home expenses.

The Treasurer stated that the receipts of the society, during the last year, amounted to only 99,552 fr.; while the expenses were 135,340. But the balance on hand at the beginning of the year was 20,578 fr., leaving a balance against the treasury at the present time of 15,210 fr. But it was expected that a demand would be made, May 27, to the amount of 12,500 fr.

Addresses were subsequently delivered by a large number of gentlemen in attendance, expressing their interest in the society, and submitting their views of the course which should be taken.

Rev. Mr. Borrel, of Nismes, said that they ought not to be surprised that the society was embarrassed, inasmuch as every body suffered more or less in the crisis through which they were passing. The suppression of the school for training missionaries, he said, had caused profound sorrow at Nismes. He had seen tears in the eyes of more than one friend of the society, when he announced the decision of the Committee. As a proof of the attachment of his people to the society, he stated that a monthly concert, held at the time when a bloody collision occurred in the streets of the city, was more fully attended than usual, to the astonishment of himself and his colleagues. "No, Sirs," exclaimed the speaker; "the missionary society will not die. It cannot die. And I have been so afflicted on hearing the President agitate the question, that I have hardly been able to hear the report."

Rev. Mr. Delmas, of Rochelle, said that each one in the assembly should resolve to give or send to the society immediately a contribution at least equal to that of the last year. "The work," he added, "must continue and prosper. We must make sacrifices. The spirit of sacrifice is what we want. Let us ask God to give this to us, and our empty treasury will be full again."

Rev. Mr. Pozzy, of Bergerac, spoke as follows: "It is impossible to expose this beautiful work to danger. This would be a sin, a crime before God, and a shame before men. The society has its urgent wants and we must provide for them at once. We have been told that there is no lack of laborers, or Christian sympathy, or the blessing of God. What is wanting then? Money! It is melancholy that a work essentially religious should be brought down to a question of money."

Rev. Mr. Vaurigaud, of Nantes, remarked as follows: "Hitherto I have thought that I had done something for missions. I acknowledge today that I have been deceived. Is it possible to find the sum necessary to make good the deficit, and put forward the enterprise? This is the question. We must have twelve or thirteen thousand francs by May 27. It is not impossible to raise this sum. For myself, I will become responsible for the payment of three hundred francs by my church. Recent events show that I can depend upon this. On a late occasion, there being a pressing demand, I thought the benevolence of my people was exhausted; and I doubted whether I would take up a collection. I said, 'It will probably be in vain.' But I determined to make the experiment, and instead of one hundred francs which I had previously received, I obtained two hundred and fifty. I will not distrust my church again. The Lord will provide. I see in this assembly some young Tahitians. They are a proof palpable of the success of the missionary enterprise. Courage, then; and forward. We can do more, and we ought to do more, than we have yet done for the spread of the gospel among the heathen."

Rev. Mr. Appia, of Frankfort, said, "Notwithstanding the anxiety expressed by the Treasurer, I consider the cause of missions as already gained. In Germany there is a profound sympathy felt for this particular society. Its missionaries are loved. On the first Sabbath of every month, we read their letters, which are those of faithful ministers in Christ. We see that they suffer in our stead, for they are doing the work which we ought to do ourselves. We ought, therefore, to pray God to give them his consolation and joy. I lay upon your table, in behalf of the French and Vaudois refugees in Germany, who have commissioned me to salute and thank you, one thousand francs. This sum is a feeble token of their gratitude for the spiritual benefit which they have derived from reading the publications of the Paris missionary society." The speaker observed in conclusion, "The most attentive listener whom we have here, is our Lord Jesus Christ, who now prays and intercedes for us, and blesses us, saying, 'My peace be with you.'"

Rev. Frederick Monod, of Paris, addressed the meeting as follows: "I cannot say that I am not distressed; but I can say that I am not dismayed. And I see many around me who are not more dismayed than I am. What have the Committee done? They have made every retrenchment that they could have made. They have suppressed the missionary school; and

nothing remains but the South Africa mission. And now that the work is reduced to this point, does it seem too heavy a load? How much is demanded? Eighty thousand francs a year! Five centimes (one cent) for each French Protestant! And this frightens us, and we cannot do so much. Besides, shall we leave the work stationary? But do you know what will happen? It will go to ruin. Our missionaries are not immortal. Hitherto, thank God! we have lost none; but we must expect that, sooner or later, their ranks will be thinned. Infirmity, old age, death, may lay one or another aside; and shall we rejoice then that we have one or two or three less to support? In this way we shall soon have no mission. No. We must cherish this work; we must soon come to the point of opening the missionary school, in order to have recruits for the ranks of the missionaries. Else the work will die; and wo to us and our churches when that time comes! Let us have less to do with figures, and more with the cross of Christ."

Rev. Mr. Vermeil, of Paris, said, "We are debtors to the missionaries. It is an engagement of honor and faith. As for myself, I consider myself as pledged. We can break the pledge without question; but we must answer for it before God. Let us assess ourselves, or suffer ourselves to be assessed, for our proportionate share in the extinction of this debt. Let us take locality after locality. Let us see what each can or ought to give, looking at the annual sum remitted by each church or association. According to this rule, such a church should give three hundred francs, and such an one two hundred." Mr. Vermeil added, "Once the husband of a Christian woman who, while she lived, had a heart full of love for the missionary enterprise, I shall, on returning to my home, open her casket. I shall find there some precious souvenirs, some jewels, which I cannot put to a better use than to consecrate them to the work of the Lord. Christian women, who hear me! You have doubtless in your homes more than one article which you can easily give to this work."

Rev. Adolphus Monod, of Paris, remarked: "The question relates to a deficit of fifteen thousand francs, and a further sum of twelve thousand francs to be forthcoming by May 27. Let us apply ourselves at once to the work. Let us make special appeals, and take special collections. Let the rich and the poor be prompt to give. As for myself, I have neither gold nor silver; but what I have, I place at the disposal of the Committee. I am about to take five or six weeks of repose. If the Committee think I can spend this period profitably in the employment of the Society, I pray them to accept my poor services. I will go and preach; and I will endeavor, with God's help, to wake up a zeal for missions wherever I can."

The President thanked Mr. Monod for his fraternal offer. He also announced that a servant in the assembly had just said that he would pay fifty francs to have the missionary school opened again.

Rev. Mr. Vallette, of Paris, addressed the meeting as follows: "We ought not to forget that we have in the midst of us a father who has lost his children. Our beloved Director, since the suppression of the missionary school, has been obliged to submit to a separation from his pupils, on whom, for so many years, he was happy to bestow his care. I am sure that we all feel our obligation to show him our sympathy in these afflicting circumstances."

Mr. Grandpierre replied, "I thank our brother and friend, from the bottom of my heart, for the words which he has uttered. I also thank all in this assembly in whose hearts his language has found an echo."

Mr. A. Monod rose again, and said, "Just now I had no money; but here is some. I lay fifty francs on your table, with a gold chain." Many came forward and deposited their offerings. Rev. Mr. Bost, of La Force, subscribed three hundred francs for his church, which he represented as being poor.

The collection at the door of the chapel was 389 fr.; the sums laid upon the table amounted to 1,087 fr., and the subscriptions amounted to 3,050 fr. Soon after the meeting, 618 fr. additional were contributed, without including the sale of jewelry.

Domestic.

AMERICAN BAPTIST MISSIONARY UNION.

The Board of Managers of the American Baptist Missionary Union, met in Troy, New York, May 16. The Union itself met in the same place, May 18, His Excellency, George N. Briggs, Governor of Massachusetts, being in the chair.

From the report of the Executive Committee, it appeared that the donations during the last year were $30,444, while the legacies amounted to $5,449. The receipts from other sources were as follows: Profit of Magazine, $331; grant of United States Government, $4,000; of the American and Foreign Bible Society, $5,750; of the American Tract Society, $1,400; interest on fund for officers, $1,200. The expenditures during the year were $94,184, showing an excess of receipts amounting to $4,391.

The number of missions reported was 16; of stations, 52; of out-stations, 87; of missionaries and assistants, 105, 45 being ordained; of native preachers and assistants, 158; of churches, 123; of church members, 10,020, 689 having been

baptized last year; of schools, 44, in which were 1,472 pupils. In France and Germany there were 21 stations, 34 out-stations, 4 missionaries, 25 native assistants, 45 churches, and 2,200 communicants. The Karen church members are reported at 5,323.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

NESTORIANS.—By the most recent communications from the province of Oroomiah, it appears that the Patriarch has of late given some indications of hostility to the mission. Two of the Bishops at least are supposed to participate in this feeling. On the occasion of a late visit to Tabreez, Mar Shimon presented a petition to the Russian Consul, containing sundry complaints against our brethren; but it was not treated with any favor by that functionary. No special solicitude is felt by the mission on account of this demonstration of unfriendly feeling, however much it may be regretted by them. God has been gracious to them hitherto; and he has very much weakened the power of the Patriarch, in various ways, within the last few months. They trust, therefore, that they shall be allowed to continue their labors, as heretofore.

ERZEROOM.—In a letter dated May 13, Mr. I. G. Bliss says that there has been a manifest advance in the missionary work at Erzeroom within the last six months. Although there has been no special visitation of the Holy Spirit, the brethren believe that his blessed influences have not been entirely withheld. "We have seen the few," Mr. Bliss writes, "who previously gave evidence of piety, gaining spiritual strength and knowledge and symmetry of character. I have watched these developments with peculiar interest. These brethren are, indeed, few in number; but we trust they are nevertheless rich in faith; and this is a wall of strength which their enemies cannot break down. Opposers are ever on the alert, seeking in many ways to win back the real friends of Christ to their old paths. The latter are also called to stem a tide of worldliness, falsehood, deception, crafty temptation, &c., such as few in the United States know any thing about. Reproach and defamation are heaped upon them, and their worldly interests are greatly injured, if not ruined. Notwithstanding all this, they have as yet stood firm, and even formidable to their enemies. Their formation into a church on New Testament principles, we trust, will make them still more formidable." Mr. Bliss adds, "I cannot but regard a consistent Christian life here as a most wonderful and glorious display of divine grace. And it is impossible for one to become a subject of the renewing influences of the Spirit in this place without exerting a powerful influence on those around him. It is this moral influence which is shaking the whole empire of Satan in these lands. The little leaven is, indeed, leavening the whole lump. Hence the market places, coffee shops, khans, bear witness to a movement of which the careless observer is not aware."

MADRAS.—A letter from Mr. Winslow, dated May 10, has the following paragraph:

We are doing more in preaching to stated congregations on week days than we were, and occupying our time less in desultory street-preaching, which is good in its place, but often inconvenient in Madras, because the police interfere when any number collect around a person in the street, and disperse them, sometimes insulting the catechist or missionary. Though the police authorities often allow the natives to fill the streets with their processions, when idols are carried, or even an idol car is drawn, through large thoroughfares, and the multitudes and lights and noisy music are such that no conveyance can pass without great inconvenience; yet if a missionary sit in the porch of a house, on a public street, or stand in his own school-room, and speak to the people who assemble in the street to hear him, he will be liable to a rebuke from these same authorities. Still they call themselves Christians, and are as much bound to repress tumultuous assemblies in one case as in the other. In one or two instances a catechist has actually been fined for allowing a few to collect around him in a street, while he was addressing them, or distributing tracts. We feel it, therefore, of the more importance to have stated places of our own, into which (and not around which) the people may resort to hear preaching, and to occupy these statedly. Mr. H. M. Scudder has two such, one of which, at Washerman's-pettah, prepared at considerable expense and rented at five rupees a month, is particularly convenient. He has lately begun to preach at evening by lamplight. Many have assembled. There has been opposition; and the enemy attempted, by throwing stones, &c., to put down the meetings; but the authorities have been so far friendly as to order the persons to keep the peace, and there is general quietness at present. I have also two places in which I preach in the afternoon of two days in the week, as they are not prepared for lighting. These are well attended. Our Sabbath congregations are also large.

MADURA.—In consequence of the heavy debt of the Board, the brethren of the Madura mission have been obliged to dismiss a large number of

the pupils in their free schools. Mr. Muzzy in speaking of the schools connected with his station, under date of April 18, writes as follows: "Four or five hundred scholars, who have been learning to read the Scriptures, who were assembled every Thursday to hear them explained, who committed to memory scriptural catechisms, and who heard the gospel on the Sabbath and other days, are now deprived of all these privileges, and are under heathen influences entirely." The English school is represented as prosperous, the daily attendance being nearly sixty.

Mr. Herrick, writing from Tirumungalum, April 25, describes a tendency to the renunciation of heathenism, in that part of the field which lies on the borders of the Tinnevelly district, which is somewhat encouraging. Twenty-five or thirty families in one neighborhood call themselves Christians, many of them belonging to the same caste as the great body of the Tinnevelly Christians. Traveling merchants from the latter are continually among them.

Mr. and Mrs. Little arrived at Madras in good health, April 16, after a pleasant passage of one hundred and thirty-three days.

CEYLON.—Mr. Spaulding, in a letter dated in April last, says that the present number of pupils in the Oodooville boarding school is one hundred and four, twenty of them having been recently admitted. There are four candidates for the privileges of the church, one being a member of the boarding school, and another having left it about a year ago. In addition to the sums given to the poor of the church and to the Evangelical Society, the native assistants at Oodooville have agreed to support two boys in the Batticotta seminary, and have already paid the requisite amount for 1848. Three of them have given one month's wages to educational objects.

From a letter of Mr. Hastings, dated May 2, the following extract is taken:

It devolves upon me to give some account of the last seminary term, as Mr. Hoisington was absent. The term commenced October 21. The students were generally punctual in their attendance at the appointed time. The teachers were prompt in the performance of their duties, for the most part, and manifested a readiness to relieve me as much as possible.

The state of religious feeling, during the greater part of the term, was on the whole quite encouraging. Among the church members there appeared to be an unusual interest awakened, and especially in view of the obstacles, in and out of the church, to the progress of Christ's kingdom in this land. Many were led to inquire into the nature and extent of their own obligations in the matter; and some, I think, felt that they had a work to do, as individuals, in spreading a knowledge of the Lord among their benighted countrymen. There also appeared to be some interest manifested on the part of many of the impenitent. A few expressed their determination to commence serving the Lord. The fear of opposition from relatives seems to deter many, who acknowledge themselves convinced of the errors of Hindooism and of the truth of Christianity, from openly avowing themselves Christians; while others, like the young man who came to our Savior, choose the good things of this life rather than deny themselves, take up their cross, and follow him, to obtain the infinitely better things of the life to come.

The term closed, as usual, with a two days' examination. The classes generally appeared well. I was particularly pleased, on this as well as on former occasions, with the examination in the Bible, especially the analysis of the New Testament. The boys showed a knowledge of the subjects of the Bible, and an understanding of many of its truths, which it was gratifying to see.

CANTON.—From a recent communication of Mr. Bonny, it appears that the missionaries are obtaining increased facilities for usefulness in this great city. Four laborers (among them Doct. Ball and Mr. Bonny) now reside without the factories. Mr. Bonny has about fifty persons present at his Sabbath exercises.

CHOCTAWS.—Mr. Byington writes, June 8, "Last Sabbath I was at Wheelock. Ten persons united with the church; and fourteen others signified their wish to be regarded as candidates for church membership." Other accounts from the mission are encouraging.

Home Proceedings.

ANNIVERSARY OF AN AUXILIARY.

THE Essex South Conference of Churches met at Salem, July 12, and devoted the entire day to the hearing of reports and addresses in respect to the operations of various benevolent societies. After the report of the committee on foreign missions, as also the treasurer's report had been read, addresses were delivered by Rev. S. H. Calhoun, missionary from Syria, and Rev. S. B. Treat.

The advance made by the Conference on the collections of the previous year was within sixty dollars of forty per cent; the amount received during the year ending July, 1848, having been about forty-seven hundred dollars. Nearly all the increase, however, has taken place in less than one-third of the congregations. And it was stated at the meeting, "If all were to do as some individuals have rejoiced to do, we should raise the next year, within the bounds of this Conference, not less than twenty thousand dollars."

A part of the report of the committee (prepared by Dr. S. M. Worcester) is of general interest. It is as follows:

If we of New England shall not be forward and foremost in efforts to evangelize the nations of the earth, we shall be most dishonorably recreant to the spirit of our fathers, and at most per-

ilous war with the whole course of events, in the merciful providence of God, for our advancement as a Christian people. And it is matter of grateful recognition, that since the first years of the settlement of New England,—that settlement which was itself a gigantic missionary enterprise,—there has been no time, when the fathers or the sons have not had some laborers in the heathen part of the great field of the world. In the first generation of the founders of this mighty republic of twenty millions of souls, there were examples of as pure a missionary zeal, as have ever had a memorial in the recorded achievements of the church of Christ. These were then "foreign parts;" and this was all heathen ground, where "the principalities of darkness" were to be overpowered, and the hallowed institutions of a Christian commonwealth to be established. Such was the success of the direct efforts for the conversion of the pagan tribes, that in 1666 there were not less than thirty Indian churches in the Massachusetts colony alone, and in 1698 three thousand reputed converts. This was an extraordinary result, when the obstacles and embarrassments of those "labors of love" are in any just degree contemplated. And it may well be doubted whether, considering the poverty of the churches and other circumstances, any thing which we ourselves have seen of missionary exertion, is equal to what was exhibited by our fathers in the seventeenth century.

The names of Mayhew, to the fifth generation, Brainerd, Sergeant and Kirkland, to say nothing of six or eight others, chiefly in Connecticut, continued the succession of New England evangelists among the aboriginal nations from the days of Eliot to the present century. The missionary spirit was much quickened by the "great awakening" of 1740; but not unnaturally was checked and diminished during the period of the French war, and the subsequent struggle for Independence. With the alarm occasioned by the first French Revolution, the people of God were stirred up to special prayer for the cause of Zion Powerful revivals blessed the American churches near the close of the eighteenth century, during the prevalence of which the subject of missions in the remote settlements of the country, and among the heathen within or near our borders, received new attention.

As one consequence, such societies as the Connecticut and Massachusetts Missionary Societies, came into being. This latter society, for twenty years and upwards, was much more a foreign than a domestic missionary society, both in its constitution and its operations. It was foreign in every respect, except that it sent no missionaries to the *far-distant* Gentiles. But if the men and the pecuniary means had been at command, the Massachusetts Missionary Society might have sent the heralds of Christ to Africa or to China, as well as to the wilderness of the East in Maine and of the West in New York.

The necessity of more extended co-operation among the friends of missions, with the distinct offer of the services of several missionaries to the heathen of Asia, gave occasion to the establishment of the American Board. When this great institution began, it was comparatively "a day of small things." Many false impressions, however, have existed, relative to the state of the churches and the views of pastors. It is not at all a just idea, that the subject of missions, as now conducted, far away from this land, as well as among the heathen nations of America, was not distinctly contemplated, previous to 1810, when the Board was formed. God had been preparing the churches for a long period. Perhaps it might be more proper to say, from the landing at Plymouth, the preparation had been in progress for the work, which was then undertaken. And whoever will review the history of New England, will find that just in proportion as the *spirituality* of the churches was advanced or retarded, the active interest in missionary toils and sacrifices was evinced or suspended.

Ever since the missions of the Board were fairly in operation, it will also be found, the apparent type and measure of missionary zeal have been very much, according to the state of piety in individuals and in the churches as a whole. When, for instance, in 1831, the churches were so generally and greatly revived, the effect was most happy in enlarging the resources of the Board, and multiplying the efficient supporters of foreign missions. And can there be doubt, that if now the Spirit of God should be poured out upon us, and come down like rain upon the mown grass and showers that water the earth, thousands of hearts would pray with a new energy of faith, and thousands of hands would be filled with cheerful offerings to the treasury of the Lord?

Were such a blessing to be experienced, the American Board would not long remain under its present embarrassments. With all the other claims upon our substance, it would not be possible for so many to withhold their part of what is indispensable, that the present system of operations may be sustained, and that these should be augmented and strengthened, instead of being retrenched and crippled.

Most remarkably has the Hearer of prayer opened wide the doors of access to the perishing millions, for all of whom, no less than for ourselves, was that "decease"—that atoning sacrifice of the Son of God—"accomplished at Jerusalem." And the momentous question would now seem to be, whether we of the New England churches, and our brethren throughout the thirty States of this powerful nation, will come up to the help of the Lord, agreeably to his most gracious solicitations and glorious incentives.

What people upon the face of the earth are under obligations so great? What other nation can do more than our own, that the light of the knowledge of the glory of God in the face of Jesus Christ may be made to penetrate every dark place of the ends of the earth, and reveal to the benighted wanderers upon the mountains and in the vallies of death and wo, the life and immortality which are brought to light in the Gospel!

EMBARKATION OF MISSIONARIES.

On the 22d of June, Rev. Horace Foote, of Madrid, New York, and Mrs. Foote, of Talmadge, Ohio, embarked at Boston in the Catalpa, Captain Watson, for Smyrna. From the latter port they expect to proceed to Beirût, with the design of joining the Syria mission. Mr. Foote completed both his academical and theological course at Western Reserve College. In the same vessel Mr. Hohannes, a Protestant Armenian who has been five years in this country preparing for usefulness among his people, was a passenger.

On the 22d of July, Rev. Azariah Smith, M. D., and Mrs. Smith, embarked at Boston for

Smyrna, in the barque Stamboul, Capt. Kendrick. Doct. Smith returns to the Armenian mission, of which he has been a member for several years. Mrs. Smith goes out for the first time. She is from Cortlandville, New York. It is not certainly known at what place they will reside; perhaps they will be located at Aintab.

POSTAGE ON LETTERS TO MISSIONARIES.

As the postage on letters addressed to missionaries has recently been increased by the action of our government, it is proper that their friends in this country should be informed of the present rates.

A letter sent by mail to New York or Boston, and not exceeding half an ounce in weight, will be subject to the following charges. 1. The ordinary inland postage of the United States, being five or ten cents, according to the distance. 2. The sum of twenty-four cents additional, demanded by our government, at New York or Boston. 3. A like sum of twenty-four cents at London, demanded by the British government. 4. The postage from London to the country to which the letter is destined. To India and China, by Southampton, the rate from London is twenty-four cents. If the letter exceed half an ounce in weight, but not an ounce, the postage will be doubled; and there will be the same increase for any additional half ounce. On letters sent by Marseilles, the postage will be considerably more.

The foregoing sums must generally be prepaid. No letter can leave this country till the postage claimed by our government shall have been paid; and no letter can leave England (except for Greece, Constantinople or Smyrna) till the twenty-four cents demanded by the British government shall have been paid. In general, however, it is not necessary that postage beyond England should be prepaid. Letters to some parts of China are excepted from this rule.

As persons frequently wish to pay the postage on such letters as they may send to the missionaries, they can always do so, *in effect*, by remitting the amount to the Treasurer of the Board, at Boston, or to A. Merwin, New York. On the receipt of this sum, arrangements will be made which will exempt the missionaries from any demand whatever from this source.

It may be well to state, in this connection, that letters *from* missionaries to their friends in the United States, are subjected to precisely the same postage as those which are sent *to* them. For instance, a letter weighing not more than half an ounce, directed to Buffalo, must pay forty-eight cents before, and thirty-four cents after, it reaches this country.

FINANCES OF THE BOARD.

To the statements recently published, showing the indebtedness of the Board, gratifying responses, in some instances, have been returned. Individuals who had previously made their annual contributions, in view of the condition of the treasury, have renewed their donations. A few churches also have taken up a second collection.

Still there must be a heavy debt at the end of the financial year, (July 31.) But the annual meeting will not occur till September 12; and before that time the whole debt can undoubtedly be discharged. And it may be well for the friends of missions to understand, that if the treasury can be relieved prior to the annual meeting, the effect will be the same as if the result were to take place at an earlier day. If, however, the present indebtedness shall not have been materially diminished by that time, questions of the gravest character will come up for discussion.

DONATIONS,

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Hebron, M. A. H. 2; M. A. 1; 3 00
N. Yarmouth, 1st par. la. 34,43; 2d do. coll. 8,50; gent. 14,07; la. 31,50; Rev. C. Hobart, 12; chil. 50c. 101 00
Portland, High-st. ch. m. c. 47,80; la 46,75; 94 55—198 55
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.
Farmington, Rev. S. P. Abbott, 5; Miss S. Abbott, 1; 6 00
Wilton, A fem. friend, 75—6 75
Lincoln co. Aux. So. Rev. E. Seabury, Tr.
Alna, m. c. 12; la. 15,40; 27 40
Richmond, s. s. scholar, 29—27 69
Penobscot co. Aux. So. J. S. Wheelwright, Tr.
Bangor, J. H. Crosby, for children's fund, 3 00
Somerset co. Aux So. C. Selden, Tr.
Skowhegan, A fem. friend, 1 00
Solon Village, M. B. 3 32—4 32
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Limerick, Cong. so. 37 00
Wells, Mr. Cushing's so. 37 15—74 15
314 46

Albany, Mr. Tewksbury's cong. 17,50; Searsport, J. M. 1; Swanville, B. & H. Warren, 4,50; Sedgwick Village, cong. ch. and so. 6,25; South Paris, C. Dale, 10; 39 25
353 71

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
A balance, 3 57
Dublin, Ch. and so. 6 63
Gilsum, Cong. ch. 26 15
Hinsdale, Ch. and so. wh. and prev. dona. cons. ALVIN SHATTUCK an H. M. 38 00
New Alstead, Ch. and so. 10 00
Rindge, La. sew. cir. 4 00
Roxbury, Ch. 3 30
Swanzey, Ch. m. c. 17 60
Winchester, m. c. 20 69—129 94
Grafton co. Aux So. W. W. Russell, Tr.
Bethlehem, Cong. ch. 10; Rev. I. Estey, 10; 20 00
Danbury, Cong. ch. 4 59

Haverhill, Cong. ch. and so. 49 50
Lebanon, do. m. c. 23 40—97 40
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Hollis, Benev. asso. 95 99
Lyndeboro', Cong. ch. 62 60
Nashua, E. Parker, 150; misses sew. cir. in Olive-st ch. 10; 160 00
Temple, Gent. 42,85; la. 18,14; m. c. 10,20; 71 19—389 78
Merrimack co. Aux. So. G. Hutchins, Tr.
Boscawen, East cong. ch. and so. 56 53
Bradford, Indiv. to cons. Rev. DANIEL GOODHUE an H. M. 50 00
Dunbarton, Cong. ch. 26 91
Hopkinton, Gent. 43,96; la. 31,94; m. c. 22,04; 97 94
231 38
Ded. c. coin, 50—230 88
Strafford co. Conf. of chs. E. J. Lane, Tr.
Gilmanton East, W. S. 1 00
Ossipee, Cong. ch. and so. 37 00
Wolfboro', m. c. 9 68—47 68
Sullivan co. Aux. So. D. S. Dutton, Tr.
Croyden, Cong. ch. and so. 35 00
Lempster, 1st do. m. c. 22 00—57 00
Rockingham co. Conf. of chs. J. Boardman, Tr.
Hampstead, Cong. ch. and so. 24 50
977 18
Legacies.—Fitzwilliam, Mrs. Betsy Sweetser, by D. Whittemore, (prev. ack. 93,61;) 33 38
1,010 56

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Middlebury, Philad. so. of Middlebury college, 2; chil. of mater. asso. for Nestorian scholars, 12; 14 00
Vergennes, R. H. 1; Mr. C. 1; 2 00—16 00
Caledonia co Conf. of chs. E. Jewett, Tr.
St. Johnsbury, 2d cong. ch. and so. m. c. 51,45; E. & T. Fairbanks & Co. to cons. J. P. BANCROFT an H. M. 100; 1st do. to cons. Rev. JAMES P. STONE an H. M. 50; 201 45
Franklin co. Aux. So. C. F. Safford, Tr.
Enosburgh, Gent. and la. a bal. 2 00
Orange co. Aux. So. J. Steele, Tr.
Chelsea, Ch. 20 00
Fairlee, Cong. ch. and so. 15 05
Randolph Centre, 16,69; West so. 10; 26 69
Topsham, 13 55
Vershire, Mrs. M. Moulton, 2 00
Williamstown, Cong. ch. and so. 16,79; m. c. 6,87; 23 66—100 95
Rutland co. Aux. So. W. Page, Tr.
Pawlet, 1 00
Windsor co. Aux. So. E. C. Tracy, Tr.
Hartford, Heirs of Asa Hazen, 9,78; do. of Thomas Hazen, 8,56; White River cong. so. 42,70; 61 04
North Bridgewater, 6 00
Norwich, North, 18 00
Springfield, 20 00—105 04
426 44
Legacies.—Dorset, Rev. William Jackson, D. D., by Rev. Samuel C. Jackson, Ex'r, 100 00
526 44

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Eastham, Cong. ch and so. m. c. 10 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Becket, Cong. coll. 38; la. 12; 50 00
Dalton, Ch and so. of which to cons. Rev. OLIVER M. SEARS an H. M. 50; 102 60
Great Barrington, Cong. ch. and cong. to cons. Rev. J. W. TURNER an H. M. 68 00
Hinsdale, Ch. and so. 176,20; m. c. wh. cons. ISAAC BASSETT and CHARLES H. PLUNKETT, H. M. 206 11
Housatonic, 26 00
Lenox, Ch. and cong. 100 00
Monterey, do. 22 02
North Adams, Ch. and cong. 50 00
Peru, do. 36 83
Sheffield, Gent. 71; la. 61; 132 00
West Stockbridge Centre, Ch. and cong. 10 25
Williamstown, Wms. College, faculty and students, 150; Mrs. E. A. Crafts, 10; 160 00
Windsor, Cong. ch. and so. 54 00-1,017 81
Boston, S. A. Danforth, Agent,
(Of wh. fr. juv. miss. so. of Salem-st. ch. for Wheelock sch. Choc. na. 20; for Mr. Osunkhirhine's sch. 20; for *Edward Beecher*, Ceylon, 20; an absent mem. of Essex-st. ch. 2,25; a thank off'g fr. a poor woman, 25c; chil. of mater. asso. Mt. Vernon ch. 2,04;) 109 08
Brookfield Asso. W. Hyde, Tr.
Ware, W. Hyde, to cons. WILLIAM S. HYDE an H. M. 100 00
Essex co. North, Aux. So. J. Caldwell, Tr.
Bradford, E. par. coll. 22 50
East Bradford, La. benev. so. 5 00
Haverhill, J. Moore, 10 00—37 50
Harmony Conf. of chs. W. C. Capron, Tr.
East Douglass, Three indiv. 95
Middlesex North Char. So. J. S. Adams, Tr.
Groton, Miss B. Capell, 10 00
Middlesex South Conf. of chs.
Hopkinton, La. 7 31
Wayland, J. Kent, 10 00—17 31
Norfolk co. Aux. so. Rev. S. Harding, Tr.
An indiv. 76
Dedham, Dr. Burgess's ch. and so. 105 13
Dorchester, 2d cong. ch. gent. (of wh. fr. N. Carruth to cons. Rev. JAMES H. MEANS an H. M. 100;) 185; m. c. 25; la. 92,50; 302 50
Dover, 10,50; Miss P. White, 10; 20 50
Milton, Rev. J. Tucker, 2 00
No. Wrentham, Rev. C. Simmons and fam. for miss. to W. Africa, 2 00
Roxbury, Eliot ch. and so. m. c. 21,30; gent. 30; 51 30
East Medway, wh. cons. Rev. ELIAL B. BLAKE of E Medway, and ORAMEL W. COOLEY, of Dover, H. M. 182 23
Medway Village, Ch. and so. to cons. STEPHEN SALISBURY an H. M. 150 00
Sharon, 18 46
Walpole, 13 92
West Medway, 64 50
Wrentham, M. Everett, 10 00—923 30
Old Colony, Aux. So. H. Coggeshall, Tr.
Middleboro'. Mr. Putnam's ch. and so. gent. 65,08; la. 57,39; m. c. 24,53; 147 00
Rochester, Centre ch. la. 21 10—168 10
Palestine Miss. So. E. Alden, Tr.
Abington, 1st parish, gent. 50,75; la. 34,91; J. C. 2; J. C. 2; m. c. 62,51; 2d par. gent. 52,50; 204 67
Bridgewater, Trin. so. m. c. 42,41; gent. and la. 14,69; 57 10
Braintree and Weymouth, Union so. gent. and la. 30 33
East Abington, Gent. 33,90; la. 20,50; 54 40
East Bridgewater, E. Whitman, 40 00
Easton, Cong. ch. m. c. 21 06
Hanson, Gent. and la. 25 17
N. Bridgewater, Gent. and la. 75,98; E. C. Ford, 30; 105 98
Randolph, E. par. gent. 66,02; la. 67,11; young la. 14,50; juv. miss. so. 5,70; m. c. 21,04; W. par. gent. 84,56; la. 30; 288 93
Scituate, Cong. coll. 20 45
Weymouth, Coll. 82,95; m. c. 6,05; 89 00
A friend, 1 00—938 09
Pilgrim Aux. So. J. Robbins, Tr.
Kingston, 2d cong. ch. and so. 5 03
Plymouth, 2d cong. ch. and so. 25; 3d ch. and so. of the Pilgrimage, m. c. 140; la. 26; three indiv. 34; wh. cons. TIMOTHY GORDON and ANDREW BARTLETT, H. M. 225 00
Plympton, La. 37 00—267 03
Andover, Chapel cong. 20; Rev. J. Edwards, 30; Bedford, m. c. 30,12; Cambridge, Shepard ch. and so. la. sew. so. 33; a friend, 20;

Chelsea, Winnisimmet ch. m. c. 43,13; Dracut, W. par 8,25; E. Cambridge evan. ch. m. c. 12; Lawrence, G. W. Benson, 10; So. Woburn, cong. ch. and so to cons. Rev. JOHN M. STEELE an H. M. 100; Stoneham, Mr. Haven's so. 86,35; Tewkesbury, cong. ch. and so. 56,68; m. c. 25,91; Rev. Mr. and Mrs. Coggin, 10; Rev. Mr. and Mrs. Kimball, 10; West Newton, B. Eddy, 5; Woburn, 1st cong. so. gent. and la. wh. cons. Rev. JONATHAN EDWARDS and ALVAN MANNING H. M. 175,15; m. c. 22,66; unknown, an offering of one-tenth, 1,75; 700 00

4,299 17

Legacies.—Ashby, Ephraim Hayward, by James Hayward, Ex'r, 100; less int. 5,62; Berlin, James Godard, by James Godard, Ex'r, 50; Hadley, Elisha Dickinson, by Ephraim Smith, Adm'r, (prev. rec'd 500;) 2,850; Lee, Mrs. Tumme Adams, by Hubbard Bartlett, Ex'r, (prev. rec'd, 1,364,59;) 176,67; 3,171 05

7,470 22

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.
Greenwich, 2d cong. ch. s. s. miss. asso. for children's fund, 44,06; Rev. M. Mead, 5; 49 06
Stamford, A friend, 20 00—69 06
Hartford co. Aux. So. H. A. Perkins, Tr.
Avon, J. B. 1 00
Canton, Cong. so. m. c. 17 07
East Windsor, 1st cong. so. 1 00
Simsbury, m. c. 16 77
West Hartland, Mrs. L. G. Merrill, for *Elizabeth G. Woodbridge*, Ceylon, 20; Miss S. G 1; 21 00—56 84
Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, G. Butler, 5 00
Litchfield co. Aux. So. C. L. Webb, Tr.
Colebrook, Miss A. Gilbert, 2 00
Plymouth Hollow, A mem. of cong. ch. 5 00
Washington, Heirs of Elijah Hazen, 9 78—16 78
New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, m. c. in 3d ch. and so. 8,58; united m. c. 25,53; Yale coll. m. c. 16,43; anonymous, 30; Brewsterville, s. s. 14,41; 94 95
New Haven co. East, Aux. So. A. H. Maltby, Agent.
Branford, A friend, 40 00
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.
Hamden, m. c. 63
Windham co. North, Aux. So. J. B. Gay, Tr.
Pomfret, 1st Ecc. so. 398,67; ded. ack. in Feb. 367,67; 31 00

314 26

Legacies.—Farmington, Lucy Root, by Elisha C. Brewster, 100; Winchester, S. Rockwell, by Rev. H. Coe, 360,07; 460 07

774 33

RHODE ISLAND.

Tiverton, Mr. Reid's ch. and so. 30 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. W. R. Thompson, New York, Tr.
(Of wh. for the Amoy chapel, 161;) 1,730 41
Buffalo and vic. J. Crocker, Agent.
Buffalo, 1st pres. ch. m. c. (of wh. for *James F. Cogswell*, Ceylon, 30;) 79 00
Lancaster, Pres. ch. 83 63—162 63
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. m. c. 14 00
Bristol, Mrs. P. Whitmarsh, 10 00—24 00
Greene co. Aux. So. J. Doane, Tr.
Catskill, Mrs. Mary B. Day, 30 00
Durham, Rev. S. Williston, 7 00—37 00
Monroe co. and Vic. E. Ely, Agent.
Gainsville, Cong. ch. 10 00
North Bergen, S. Hubbell, 10 00
Nunda, Pres. ch. 13 00
Rochester, Washington-st. pres. ch. m. c. 91,50; M. B. A. 4; Mrs. S. Ray, 30; mon. fem. miss. prayer meeting, 13; 138 50
Yates, Pres. ch. and so. 22 50—194 00
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. s. s. miss. asso. of Central pres. ch. for ed. of a boy at Gaboon, 15; Richard Bigelow, wh. cons. JAMES BIGELOW an H. M. 100; Union Theol. sem. so. of inq. 5,13; two friends, for trav. exp. of Rev. E. Smith and to cons. Rev. GEORGE F. WISWELL of Southold, and Rev. AMOS E. LAWRENCE of Cutchogue, H. M. 100;) 2,005 31
Oneida co. and vic. Aux. So. J. Dana, Tr.
Mexico, 1st pres. ch. 20 00
New Hartford, Pres. ch. 85 25
New York Mills, Pres. so. 57; inf. s. s. for Mr. Cochran, Nestorian miss. 3; 60 00
Steuben, Welsh cong. ch. 5 00
Utica, Westminster pres. ch. 20; 1st pres. ch. m. c. 16,72; 36 72

206 97
Ded. disc. 1 00—205 97

4,359 32

Albany, 4th pres. ch. 100; A. 5,50; Austerlitz, ch. and cong. 10,68; Boonville, pres. ch. 12; m. c. 1; Brunswick, pres. ch. 23,44; Canterbury, pres. ch. 40; Rev. J. Silliman, 20; Galway, pres. ch. 38,45; Greene, a boy, for children's fund, 88c; Greenfield, cong. ch. m. c. 12,63; Greenport, C. T. 50c; Kingsboro', Mrs. L. Giles, 10; Jesse Smith, 10; H. Smith, 10; four indiv. 7; Manlius, pres. ch. m. c. 20,39; Mrs. A. Smith, 50; McGrawville, cong. ch. 15; Painted Post, Mr. Pratt's cong. 33; Preble, Rev. M. Harrington, 5; Sand Lake, pres. ch. 12,68; Schaghticoke, pres. cong. s. s. 14,45; W. R. Swift, 5,55; Southold, s. s. miss. so. of pres. ch. for children's fund, 6,85; Troy, 1st pres. ch. 235; Valatie, pres. ch. m. c. 5; 705 00

5,064 32

Legacies.—Maine, Daniel Chamberlain, by J. C. Curtis, 100 00

5,164 32

NEW JERSEY.

A lady, 25; Dover, pres. ch. wh. cons. JAMES FORD an H. M. 100; s. s. for children's fund, and for *William J. Armstrong*, Ceylon, 20; Newark, Mrs. W. Wallace, 100; New Foundland, pres. ch. 10; Orange, chil. of the late Dr. Armstrong, and their cousins, for children's fund, 5; 260 00
Legacies.—Elizabethtown, Peter Massie, by F. T. Frelinghuysen, 5,000; less expenses, 572; 4,428 00

4,688 00

PENNSYLVANIA.

Allentown, pres. ch. s. s. 8,37; Honesdale, Jason Torrey, wh. cons. WILLIAM A. CRAWFORD, of Woodstock, Va. an H. M. 100; Mercersburg, African s. s. for African miss. 2; Northern Liberties, central pres. ch. D. B. Stewart, 50; Rev. A. Rood and chil. 25; Mr. D. 2; Philadelphia so. for ed. hea. youth, 200; a friend, 5; do. 5; do. 5; Lombard-st. col'd pres. s. s. 2,43; Pike, J. S. C. for children's fund, 5c; Randolph, cong. ch. 1,50; York, pres. ch. 20; 426 35
Legacies.—Union co. Andrew Mc Clenahan, by J. F. Linn, (prev. rec'd, 1,016 32;) 48 00

474 35

DELAWARE.

Christiana, pres. ch. 10; Pencador, pres. ch. 8,50; 18 50

MARYLAND.

Board of Foreign Miss. in German Ref. ch. Rev. Elias Heiner, Baltimore, Tr.
Baltimore, Coll. for sup. of an evan. Armenian colporteur in Broosa and vic. 200 00

VIRGINIA.

Cedar Creek, pres. ch. 2,50; Marion, do. 9,43; Strasburg, do. 20; Winchester, 2,50; a lady, 110; Woodstock, do. 27,50; Wythe and Pulaski, miss. and fem. tract so. 30; 201 93

NORTH CAROLINA.

Rocky River, pres. ch. 15 25

SOUTH CAROLINA.

Charleston and vic. Aux. So. R. L. Stewart, Tr.
Charleston, Circular ch. 83 37

GEORGIA.

Macon, E. Graves, 50 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Alexandria, 18; chil. 57c; Amesville, a bal. 68c; Athens, 2,50; Bantum, Mrs. Strickland, 10; Barlow, 2; Bedford, 37c; Belpre, 24,81; Bethel and Bremen, 5,83; Bonn, wh. and prev. dona. fr. a friend, cons. Mrs. Eliza Adams Tenney an H. M. 50; Cincinnati, Vine-st. cong. ch. m. c. 7,95; juv. miss. so. 2; 2d pres. ch. m. c. 20,50; Colville, 4,94; Coshocton, 5; Elizabethtown, m. c. 7,55; young la. miss. so. for *William Pinkerton*, Gaboon, 29; Fulton, s. s. for *Mr. Preston*, W. Africa, 5,00; Granville, 3 90; Harmar, 81,35; Johnstown, 10,75; Keene, 11; Lawrence, 1,50; Marietta, Cong. ch. 171,40; college so. of inq. 8,50; juv. miss. so. for Doct. Scudder, 10; McConnellsville, 30; s. s. for Doct. Scudder, 6,24; Newark, L. Booth, 10; New Baltimore, a bal. 52c; New Plymouth, 7,78; Putnam, A. H. Bassett, 5,00; Rainbow, 2; Reynoldsburgh, 8,47; Salem and Fearing, 3,75; Springfield, Miss E. L. Strong, 10; Trenton, 4,25; Walnut, 25c; Warren, E. Cutler and fam. 45,50; juv. miss. so. 15,50; Mary A. Cutler, for Doct. Scudder, 1,05; Watertown, 3,14; 648 55

Western Reserve Aux. So. Rev. H. Coe, Agent.
Bloomfield, 1,50; Brownhelm, wh. and prev. dona. cons. Rev. Tracy M. Oviatt an H. M. 5; Euclid, 20,51; m. c. 16,24; Mrs. S. Shaw, 10; M. Page, 5; Hinckley, 8; Mantua, 3,38; Mesopotamia, I. B. Sheldon, 10; Rome, 20; Ruggles, 10; B. Sturtevant, 10; Scipio; 6,50; av. of articles sold, 1,12; 127 25

Milan, Cong. ch. 142 00

917 80

INDIANA.

Fort Wayne, 2d pres. ch. 20; Greensburgh, Mrs. M. Riggs, wh. and prev. dona. cons. Rev. Samuel S. Potter of Newark, N. J. an H. M. 25; Middlebury, W. C. Harper, 4; Newtown, pres. ch. 13; 62 00

ILLINOIS.

By G. L. Weed, Tr.
Collinsville, pres. ch. 34; Evansville, do. 18; Miss E. Morton, 5; Upper Alton, pres. ch. 15,05; 72 05

Farmington, M. Simpson, 10; Groveland, cong. ch. 12; Quincy, m. c. 16,27; bal. of sub. 15,50; Woodville, Rev. N. Cooke, 10; 63 77

135 82

MICHIGAN.

Ann Arbor, 1st pres. ch. m. c. 19,50; Marshall, pres. ch. H. W. Taylor, 25; C. T. Gorham, 14; A. C. Parmelee, 10; I. N. 5; H. C. B. 5; I. L. L. 3; others, 88; 169 50

WISCONSIN.

Beloit, S. T. Merrill and lady, 10; Platteville, pres. s. s. for ed. of a child in Madras, 10; 20 00

MISSOURI.

By G. L. Weed, Tr.
Hannibal, av. of a gold chain by Mrs. Butler, 7,50; Little Osage, ch. and cong. 15,65; m. c. 5,65; J. M. Austin, 5; Marmiton, ch. and cong. 6,55; Mrs. P. R. 50c; St. Louis, North ch. 17,20; Mrs. A. D. Tucker, 10; Washington-avenue ch. 67; Spruce-st. ch. 22; W. C. B. 1; 1st pres. ch. 135,50; 3d do. 54,15; m. c. 18,15; Troy, F. Parker, 15; West Ely, pres. ch. 5; a friend, 10; 395 85

KENTUCKY.

By G. L. Weed, Tr.
Louisville, pres. ch. m. c. 30 15

TENNESSEE.

Athens, pres. ch. 19,45; Blount co. L. Wood, 10; a friend, 5; Chattanooga, pres. ch. 24; Cleveland, do. 7,96; Cold Spring ch. 14; Hamilton co. three indiv. 3; Harrison, pres. ch. 4,25; Hawkins co. Mrs. L. P. 3; Hopewell, ch. and cong. 6; H. Martin, 4; Jonesboro', juv. miss. so. for *John Whitfield Cunningham*, Ceylon, 20; Kingston, pres. ch. 31,25; Knoxville, 2d do. 79,63; m. c. 60,37; Rev. J. H. Myers, 10; New Bethel, pres. ch. 21,27; New Market, ch. and cong. 26,88; Shilo ch. Calhoun, 8,25; Spring Place, pres. ch. 12; 370 31

LOUISIANA.

New Orleans, Dr. Scott's pres. ch. 163,35; ded. disc. 81c; 162 54

IN FOREIGN LANDS, &c.

Ahmednuggur, m. c. Rs. 90,12; girls' boarding sch. 152; B. Hutt, 300; R. Y. Bazett, 200; H. J. Day, 50; Major Hill, 50; C. E. F. Tytler, 30; J. T. 4; indiv. 1,14; Mrs. J. 2; 400 00

Cuba, Antonio Echevaria, 7 00

407 00

Donations received in June, $15,391 45.
Legacies, $8,340 50.
☞ TOTAL from August 1st to June 30th, $223,581 06.

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in June, and ack. above, $289 02.

DONATIONS IN CLOTHING, &c.

Boston, Ms. 500 Sabbath Document No. 4, fr. Amer. and For. Sab. Union; 5 History of Hawaiian Islands, fr. J. J. Jarves.
Brownhelm, O. Boots and shoes, fr. C. Peck, 10 00
Cincinnati, O. A box, fr. Vine-st. cong. ch. for Rev. A. Bushnell, Gaboon mission.
Danville, Iowa, Clothing, fr. la. benev. so.
Greenwich, Ms. A keg of butter fr. la. for Mr. Schauffler, Constantinople.
Mantua, O. Shoes, fr. Mr. C. 3 00
New Haven, Ct. 100 Williston on the Sabbath, fr. W. G. Hooker.
Philadelphia, Pa. A box, fr. Miss K. M. Linnard, and others, for Miss Maria C. Ogden, Sandw. Isls.
Rindge, N. H. A box, fr. la. sew. cir. 41 70
Springfield, Ms. 3 Webster's Quarto Dic. fr. G. & C. Merriam, for individual missionaries; 12 Village Reader, fr. Merriam, Chapin & Co. for Ahmednuggur mission.
Tallmadge, O. Cloth'g, for Mr. Ayer, Red Lake.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Canton.

LETTER FROM MR. BRIDGMAN, APRIL 13, 1848.

Plea for China.

Mr. BRIDGMAN is now at Shanghai, engaged, with a number of missionaries, in preparing a new translation of the Scriptures. The more he knows of the Chinese empire, the deeper is his conviction of the importance of greatly increasing our missionary force in that wonderful country. Hence he has felt constrained to make in its behalf the brief appeal which follows.

On the fundamental principle of loving others as ourselves, it might be argued that the churches of Christendom, instead of keeping at home so many (say ninety-nine hundredths) of those who are consecrated to the gospel ministry, ought to send abroad large numbers into foreign pagan lands. But for China a very strong plea can be made without taking this high ground. Were missionaries to be sent hither, so as to bear the same proportion to the population of this empire, as those who have been sent to the rest of the pagan world do to the whole number of its inhabitants, there would be a great addition to our ranks immediately.

That a scale of missionary operations approximating to this ought to be adopted and urged in behalf of China, cannot, it seems to me, be denied, if the circumstances of the case are duly considered. Without attempting any lengthened argument, allow me briefly to state two or three of the considerations that weigh on my own mind.

1. The immense population of this empire is a strong reason why there should be a very large increase of missionaries, and that without delay. The present population may safely be estimated at four hundred millions! This number of souls is annually increasing. On a moderate estimate, the population of this country must be considered equal to that of the whole of the rest of the pagan world.

2. The fact that one and the same language is read throughout the whole of this wide and populous empire, is another very strong reason for augmenting the number of laborers.

3. The fact that the Protestant Church has hitherto undertaken so little in behalf of China, is another very cogent reason which ought to induce Christians at once to come up to the help of the Lord against the mighty.

These considerations seem to me quite sufficient to form the basis of a very strong plea. Will not some of those who may be present in Boston at your next annual meeting, and who long to see missionary operations greatly extended, take up this subject, and plead for China, as the magnitude of the case demands? When famine was abroad in Europe, and

the bodies of our fellow men were famishing, how many and how urgent were the pleas! And how generously and speedily came the relief! For want of food many were distressed; and not a few were actually dying. And is the body—man's mortal part—of more value than his immortal soul? Is man's destiny in time more momentous than that for eternity? Let the example of Christ and the doctrines of the gospel teach us our duty. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He that forsaketh not all for Christ, cannot be his disciple.

I can write no more on this topic now; and if I could, it would be impossible for me to tell you the distress of mind which the forlorn condition of China often excites within me. The darkness and the misery here are truly dreadful.

Ceylon.

LETTER FROM MR. SMITH, APRIL 10, 1848.

Sabbath Labors—Catechists.

THE present communication of Mr. Smith contains an account of his labors at Panditeripo, together with a particular description of the several villages which come under his care. The latter is necessarily omitted.

During the past six months, beside the regular service (Sabbath school and preaching) on Sabbath morning at the church, I have uniformly preached in one of the villages in the afternoon or evening. The catechists, A. Lovell and D. Stickney, as also G. Boardman, English school teacher, have been each to another village, and given instruction to the children in the schools, made known the truth to such as could be induced to meet them at the school bungalows, and conversed with the people from house to house. They have generally, when notice has been given, found from three to five or six persons, beside the children, at the bungalows. This course has been kept up, with very few interruptions, during the rainy and dewy seasons, though not in the evening much of the time, on account of the danger of being out in the heavy dews.

During the week the catechists devote their time, mornings and afternoons, to the people, sometimes spending a part of the time in the schools, and the remainder in conversing with the natives whom they meet in the way or at their houses. Their reports show that they feel a good degree of interest in their work, and enter upon it in such a manner as to lead us to hope that good will result from it.

Week-day Labors.

After the heavy dews abated, Mr. Smith entered upon another plan of labor, which is described in the following extract:

I meet the three individuals mentioned above, at six o'clock in the morning at my study, where we together seek the blessing of God; and then we go forth in four different directions, with the gospel in our hands, and feeling something of its power in our hearts, I trust, to converse with those whom we meet in the villages, at their houses, or in the way, as we have opportunity.

During the past week, I have been visiting in Sillaly, a Catholic village, west of the station. One day I met some carpenters, and sat down with them at their work; and, talking with them of the ploughs they were making, I endeavored to show them the way of salvation. They were much interested in what I told them about American ploughs, and understood all that pertained to their business; but when I tried to preach Jesus Christ to them, they seemed not to care anything about it, and attempted to turn the conversation to ploughs again. Still they would reply, "Yes, yes," to all I said upon the subject of religion, though they did not appear to consider that it was a matter which concerned them at all.

It has often been stated in communications sent home, that notwithstanding all that has been done to make known the truth to blacksmiths, carpenters, washermen, &c., not one has ever manifested any desire to know the truth; much less have any received it, though they have come in contact with the missionaries as much as any other class. This may in part be accounted for by the fact of their dependence upon the higher classes for their living, and their consequent fear to displease them.

I next went to a Roman Catholic family; and soon there was collected around me a company of ten or twelve people, men, women and children. Sitting upon a rice mortar, I tried to preach the gospel to them. They admitted that they did not keep the Sabbath, though their priest told them they must not work; but they said, "What shall we do for a liv-

ing?" They are so ignorant, that it is with the utmost difficulty that we can make them understand the simple precepts of the gospel; and it is much more difficult to make them feel that these precepts are binding upon them.

At another time I called upon an old man, of considerable influence among the Roman Catholics, who has frequently visited me, generally for the sake of disputing. He seemed less disputatious than usual, and ready to listen, for the most part, to what I said. In the course of the conversation, an allusion was made to the Jesuits and their influence in different parts of the world. He remarked, with the utmost confidence and apparent sincerity, that there were no Jesuits now, as the Pope had put an end to that sect. This, and many other false stories which are current among the people, such as the one about Calvin's death, and many about Luther, show how the priests deal with those who, as they know, have no means of testing the truth of their assertions.

The people thus far have treated me very respectfully; and they seem disposed to hear the gospel, having less prejudice against the missionaries than formerly. The priests have given them permission to send their children to our schools; and we have a school of thirty-five or forty children in operation in that village.

It is the wish and purpose of Mr. Smith to pursue this course of visitation among the people in the morning of each day, and also in the afternoon occasionally, as he may have health. He will preach in the evening, at the same time, according to his ability. With the blessing of God, we may hope for good results from such a form of missionary labor.

Schools.

Mr. Smith's opinion in regard to the value of schools, as auxiliary to the higher work of the missionary, appears from the following extract.

The care of the schools is not, and never has been, a hinderance to my going among the natives. They are examined by the catechists, and generally at a time when they would not be among the people; and the children being assembled at the station on the Sabbath and Tuesday of each week, I improve the opportunity to preach the gospel to them, and also on Tuesday to the teachers after the children are sent home.

I regard these schools as a very important connecting link between us and the heathen. To cut them off, to any great extent, would greatly diminish our means of access to the people. The fact is worthy of notice, that all who have come to this field with strong prejudices against schools, and strongly in favor of preaching as the only means to be used, have, as soon as they have really entered into the work, seen and felt that schools are a very important means of getting access to the people. Education is the only thing brought by us, which the people care for, save money; and if, by giving them this, we can induce them to come and hear the gospel and examine its claims for themselves, we may hope that ere long they will find that the gospel is even more valuable than education.

Obstacles.

The following remarks are important; and every laborer in Ceylon, of much experience in the missionary work, would doubtless assent to their correctness.

The Christian community in America do not understand the nature of the field in India; nor can they fully, unless they see for themselves. There is nothing which comes under their observation, that can give them an idea of the real degradation of a heathen mind. The plainest language which we can use, as understood there, will not convey the ideas which we have in our own minds, in consequence of what our eyes witness from day to day, as we go among the people and sit down and talk with them.

Our enterprise, therefore, is much more difficult than is generally supposed by those living in Christian lands. Many, from what they hear, are expecting that the work will be finished much sooner than those who best know the field, even dare to hope.

What then shall we do? Shall we give up in discouragement, and say the Hindoos are too far gone to be redeemed? By no means. Though the people are not converted by thousands, and gathered into the churches, we do believe that the progress of the work is onward. Impressions are made; though we cannot see the evidence, except such as is often very doubtful in its character.

And though we do not see evidence of progress, our duty is plain. We must go forth, and not only preach, but teach, with all patience and hope, in the morning sowing the seed, and in the evening not withholding our hands; for though this is a hard, very hard, field,

still we do believe that this people are included in the promise, and that Christ will gather his own from the midst of this darkness.

Though the gospel will prove but a savor of death unto death to many of those who hear it from our lips, our duty is plain; and, we doubt not, the Word which goes forth, will accomplish what He pleases, and prosper in the thing for which He has sent it.

LETTER FROM MR. MEIGS, APRIL 11, 1848.

Labors of Catechists.

THE church at Manepy, where Mr. Meigs is stationed, has about seventy-five members. In addition to his labors for their edification and improvement, he devotes a part of his time to direct efforts in behalf of the unconverted portion of the natives around him The catechists at this station are much employed in this species of labor.

Two of the native catechists connected with this station, Tampan and Catheraman, are constantly employed in visiting the people from house to house, for the purpose of making known the gospel, in distributing tracts and portions of the Scriptures, as well as in reading and explaining them to the people.

They have recently made a tour into the eastern part of the province on this errand. They spent considerable time, especially in the parishes of Chavagacherry and Varany, where they have become somewhat acquainted with the people. They report that they have in general been very kindly received, especially by those whom they had formerly known; that the people heard what they had to say attentively, and thankfully received the religious tracts and portions of the Bible which they gave them.

Mr. Meigs hopes to make a tour, accompanied by these catechists, into the same part of the province, at an early day.

Effect of Village Preaching.

I have met with encouragement in my preaching excursions in the villages, especially when I have been out in the evening. I have found by experience that larger audiences can be collected in the evening than in the daytime. The people are then more at leisure to attend, and they give better heed to what is said to them. On one evening, a short time since, fifty-five adults and a large school were present. The next evening, in another place, there were forty-five, and the following evening forty-five also.

Though they listen attentively and with apparent pleasure to what is said to them, I find, by long experience, that it is no easy matter to persuade them to forsake their idols, their caste, and to some extent their friends and relatives, and turn unto the Lord. They are quite clannish, and stand much in fear of each other. Indeed, they are dependent upon each other for assistance. They greatly fear the displeasure of those above them. Hence they often tell us that we must persuade large numbers of the people to turn together; and then their embarrassments will be removed, and they will have no objections to joining us.

It is not a very difficult thing to show them the folly and, to some extent, the wickedness of idolatry. This they will acknowledge in words. But it is quite another thing to forsake it, and to risk the odium and suffering of coming out boldly on the Lord's side. Still something is gained when many of the heathen are convinced of the folly and wickedness of this miserable system. We are evidently making progress in this respect, and the number of persons of this description in the land is rapidly increasing. Some of these are very glad of an excuse for witholding their support from the temples and the brahmins. But, on the other hand, we see that the friends of idolatry, and the supporters of the temples, are stirred up to greater efforts and to a greater exhibition of devotedness and zeal in the service of heathenism. This, however, is nothing more than we have reason to expect.

Power of Hindooism.

To illustrate the difficulty of casting away the shackles of superstition, even where the gospel has been preached so long, Mr. Meigs describes a recent occurrence at Manepy.

I mentioned in my last communication the case of an interesting and intelligent young blacksmith near me, who has been accustomed for several years, in fulfilment of a vow that he made in sickness, to break a thousand cocoanuts before the idol car of Pulliar, which stands near the church in Manepy. During the past year he has repeatedly assured me, that he would never break any more cocoanuts in honor of this deity. I have not the least doubt of his sincere desire to get rid of this painful and ex-

pensive ceremony. Still he has not moral power to do so.

The annual festival at the temple closed this morning, and he was found in his place, as usual, breaking his thousand cocoanuts on a stone placed before the car, which stops in the street, just in front of our church, for this purpose. Before breaking them, he carries one to the car, and offers it to Pulliar. The officiating brahmin, who is seated on the car, breaks it and holds a little incense before the blacksmith. He then returns to the heap of cocoanuts, and commences his work in earnest. His friends hand them to him, and he breaks the thousand in rapid succession, except the last, which he also offers to Pulliar.

He came to me, late last evening, to converse upon the subject. He told me that the people had collected the cocoanuts, and insisted upon his breaking them as formerly. I said all that was proper to prevent him, but to no purpose. I saw that his mind was wavering, and that he had not sufficient resolution to resist the influence that was brought to bear upon him by the rich and powerful friends of Pulliar in this neighborhood. I was not, therefore, at all surprised to find him in his place, as usual, this morning. The pride of the people would have been greatly wounded, and the dishonor to Pulliar would have been very great, had he refused to break the cocoanuts. This is only one instance, to show how very difficult it is for this people to resist public opinion, and break off the yoke of heathenism. Nothing but Christian principle and the power of God will enable a man to do this. They are, indeed, the slaves of Satan; and his fetters are fetters of iron and brass, not easily broken.

Mr. Meigs makes the following statement, which is of some interest, in this connection: "Among the signs of the times, it deserves to be mentioned that the supporters of heathenism manifest considerable alarm for the safety of their superstitions. They have commenced delivering lectures in defence of Sivaism, in several temples in the province, especially in the temple of Siva, at Vannarponny, and in one of the temples at Manepy."

LETTER FROM MR. FLETCHER, APRIL 20, 1848.

Tillipally—Preaching Tours.

As Mr. Poor, after spending nearly one-third of a century on missionary ground, is on his way to this country, Mr. Fletcher has been requested by his brethren to take charge of the interests of the station at Tillipally. In addition to the nineteen free schools near the mission house, containing three hundred and sixty-two boys and four hundred and thirteen girls, which are superintended by three native assistants, there are two schools on the mission premises, supported by an annual grant from the Ceylon government. One of these is an English school for boys, containing sixty-six pupils; the other is a central school for girls, having seventy-nine scholars. A new bungalow has been erected for the latter, "almost entirely at the expense of Mr. Dyke, the government agent for the province of Jaffna." Mr. Fletcher considers these schools as presenting a very important and interesting field for missionary labor. Religious instruction is made prominent.

Messrs. Spaulding and Fletcher recently devoted a week to preaching tours among the people residing in the vicinity of Tillipally. They visited ten villages, having a population of nearly eight thousand. The plan which they pursued, appears from the following extract.

We first visited the school bungalow, where we found the teacher and children, and generally a number of adults brought together, through the influence of the teacher, who had given notice previously that we were coming. After talking with them from half to three quarters of an hour, we started in different directions, going from house to house and from field to field, wherever we could find the people. In this way we each preached to four or five different companies, of from six or eight to fifteen or twenty individuals, before dinner. Thus we had an opportunity of becoming acquainted with the social and domestic habits of the natives, such as we could have in no other way.

After dinner we held a public meeting, sometimes in the school bungalow, and sometimes under a tamarind or banian tree. These meetings were composed of the school children with from fifteen or twenty to forty or fifty adults. They usually paid tolerably good attention; though some were disposed to cavil and even to make a little disturbance occasionally. After this meeting, if there was time, we went again from house to house. We then returned home, and in the evening held a meeting in another village.

In this way we spent five days; and to me they were days of interest. But the great question is, "How did the people receive the message, and what is the prospect for benefiting them in this

way?" As a general thing they would listen, and in some instances attentively. But for the most part they appeared exceedingly indifferent and, I suppose, "cared for none of these things." Sometimes it was exceedingly difficult and even impossible for Mr. Spaulding, with all his knowledge of the language, to get their attention. They would bring their work, and sit down and talk about it, and pay more regard to it than to any thing which was said to them. Many came, apparently out of curiosity, to see what was going on. Some were so busy about their own affairs, that they could not spare time to listen. Others, while we were attempting to call their attention to the great subject of the salvation of the soul, would be laughing and talking among themselves about their own business.

These remarks do not apply to the evening meetings. In these the people were more attentive. There were not so many objects from without to attract attention.

LETTER FROM MR. HOWLAND, APRIL, 1848.

Services at Batticotta.

MR. HOWLAND performs the ordinary work of a missionary at Batticotta, the seminary being in charge of Messrs. Hoisington and Hastings. The present letter will show the general character of his labors, and also the feelings with which he regards them.

I preach Sabbath morning in the church to an audience of about five hundred, composed of teachers of the seminary, catechists and assistants, with their families, pupils of the seminary, teachers of my nearest schools, with their pupils, members of the church, not in mission service, and perhaps an average of twelve or fifteen heathen. Sabbath afternoon I usually go to one of my school bungalows, (and my assistants to others,) where I have an audience varying from ten to fifty heathen, besides the children of the school taught in the bungalow.

During the week, in addition to the regular meetings held at the station, Mr. Howland goes to the bungalows, and visits the people, as he has opportunity.

This village preaching is an interesting work, and one to which I hope to devote more time, as my knowledge of the language shall increase. It is in this work emphatically that we come into contact with the heathen, and for this we are sent here.

Feelings of the young Missionary.

Yet I find preaching to the heathen a very different matter from what many would suppose. The satisfaction which one anticipates in holding up a light to those who are groping in darkness, is dissipated somewhat when he finds, by actual experiment, that they love darkness and hate the light. Still in the mind of the young missionary there is satisfaction in seeing so many willing to come and listen attentively to his message, even though they show no evidence that they are affected by it. He feels a strong hope that the word which he speaks, will make an impression that will, by the blessing of God upon it, be the means of hereafter saving some soul.

But as he becomes more acquainted with the people, and finds how completely Satan has fortified every avenue to their hearts, a skepticism which almost amounts to discouragement creeps over him. He almost feels that nothing has been done and nothing can be done. I think, from what I have seen and heard, that almost every young missionary goes through this process.

But he soon rises above the clouds, and takes a more rational view of things than before. He is less elated and less depressed by outward circumstances. His faith is a more simple reliance upon the promises and power of God, and he trusts less to external circumstances. He has more confidence than ever that the heathen are given to Christ for his inheritance; and he desires more than ever to be an instrument in this great work. Yet he is more willing to work in the way which God seems to point out, and confide in him for consequences. He relinquishes his expectations of digging a mine under the stupendous mass of heathenism, and blowing it all up in a single night; and he is content to take his station, with his pickaxe, at the foot of the great mountain, and toil away "little and little," feeling that it is, indeed, God's work, and that he will take care of it, and hasten it in his own good time. His former high hopes are chastened. Instead of wondering why the heathen do not see the truth, he feels, as he never felt before, that nothing but the power of God can open a single avenue to their hearts. He realizes, more and more, the dreadful bondage in which

Hindooism holds every power of the soul. Yet this causes him to cling more closely to the promises of God, and to ply his pickaxe with yet more vigor.

Want of common Ground.

The following remarks are important, as showing how little ground the missionary has in common with a heathen audience, on which he may build an argument for the truth as it is in Jesus.

To a mere man of the world, nothing seems more hopeless than this work of preaching the gospel to the heathen; and even one who is accustomed to trust in God, is compelled, as it were, to hope against hope; or rather he feels that he can have no hope except in God. I know of no situation in which a man is more likely to be humbled, by a sense of his own weakness and impotence, than in going to address a heathen audience. He is a messenger of God, carrying God's word. But how shall he convince them that it is the word of God? This question almost always comes up when I go out to my bungalow meetings; and one who has never lived among the heathen, cannot conceive how entirely at a loss I am. I cannot touch the external evidences of the truth of the Bible, for I have no common ground with them. They have as little confidence in our history and geography, as they have in our Bible, and they know as little of the one as the other; while their sacred books, which teach science as well as religion, are directly opposed to both. On this account they live, as it were, in a different world from ours. But though I cannot speak of the external evidence of the Bible, can they not be shown the beauty, the truthful character, the holiness, the consistency of the Bible? One thinks that they can, till he has tried it again and again.

It is a noticeable fact that the heathen seem to have no conception of these high characteristics. The exalted holiness of the Bible is beyond their power of comprehension; and they have no idea of beauty, either natural or moral. Even our educated Christians see but little beauty in a scene which would enrapture the soul of one educated in a Christian land; and they are but slightly affected by truths which seem fitted to kindle the coldest heart; and we fear that many generations must pass away, before they will arise to the full appreciation of what is truly good, holy, pure and ennobling to the soul. But one cannot witness the deadness of an uneducated heathen's mind, in this respect, without being solemnly impressed with the fearfulness of God's curse upon idolatry; a curse which seems enhanced from generation to generation, and which withers the whole intellectual as well as moral man.

Mode of Preaching.

Generally, in preaching to them, I am compelled to assume it is a fact that the Bible is God's word, and that God says thus and thus; though I know they do not believe it, and will laugh at it when I am gone. It is on account of what I have now stated, that I find it almost impossible, in preaching to the heathen, to bring myself to hope that any heart will be touched by what I say. My great hope is that some one may be led to inquire whether what I say may not perhaps be true; and when one is led by the Spirit to inquire after the truth, I have hope that eventually the same Spirit will bring him out of darkness into the light. With this hope I try to preach with all faithfulness, believing that I am doing the work which God sent me to do, and that I must trust to him for results.

Batticotta Congregation.

I cannot but speak, in this connection, of the very different feelings with which I address my usual congregation on the Sabbath. They have come out, in a measure, from the mists and shades of heathenism. Those who have been educated, and those now connected with the seminary, have at least a mental conviction, not only of the truth, but of the divine authority of the word of God. Their course of training is such that even if their minds were not at all raised to the conception of the internal evidences of Christianity, or their souls infused with a love of it, they have seen such overwhelming proof of the absurdity of the Hindoo system, and have so entered into those external proofs of the authenticity of the Bible, which are afforded by the light of true history, chronology and geography, that we often say it is impossible for one thus trained to be a real believer in Hindooism, however far he may be influenced by motives of policy to maintain its external observance.

More than this. Most of them are familiar with all parts of the Bible, almost as much so as those educated by Christian parents in Christian lands. I need not speak of the interest with which I address such an audience. I

preach with the hope that the Spirit of God will make his word effectual upon some soul present; and I often have pleasing evidence that those minds are, in a peculiar manner, open to good impressions; and I feel that I have reason to hope that these impressions may be abiding, and exert an influence upon them, when they themselves, perhaps, shall declare the words of salvation to their own benighted countrymen.

Facilities afforded by Free Schools.

I must not neglect to mention what an interesting field for preaching the gospel I have among the seven hundred children in my free schools. The education which they receive, raises them a little above the surrounding mass. Some of the rubbish is cleared away from their minds; or, rather, we attempt so to preoccupy the ground as to prevent the accumulation of this rubbish. Some of them remain in the school a sufficient length of time to study geography, to some extent, and thus acquire some idea of the true state of the earth on which we live; and they are able to see some of the proofs that we teach the truth, and consequently that their books are false. They are thus prepared to listen with interest, and to believe me when I point to Bethlehem and Jerusalem on the map, and tell them that these places actually exist, and I have seen and conversed with those who have visited them.

They too are made familiar with the Bible and with the whole plan of salvation. From the first day they came into the school, they have heard these truths. The teacher begins to make the child acquainted with a simple catechism, as soon as he commences his alphabet; and through the whole course, Scripture lessons and Scripture reading form the great part of every day's instruction. Their morals too are comparatively susceptible. Their moral sense has not been, to any great extent, blunted by the false precepts and practices of Hindooism. I often resolve that I will spend more of my time in these schools, with the conviction that it is, perhaps, my most hopeful field for preaching the gospel.

LETTER FROM MR. W. W. SCUDDER, MAY 4, 1848.

Chavagacherry.

MR. SCUDDER joined the Ceylon mission in 1847. After remaining awhile at Manepy and Batticotta, he was stationed at Chavagacherry, where he commenced his labors in January, 1848. This position, it will be remembered, has been repeatedly occupied by the mission, for a time, and then abandoned from necessity. It is not surprising, therefore, that Mr. Scudder has found but little to cheer him in the state of things around him.

The state of the church at this station is not very encouraging. There are eight native members; but I am sorry to add, that among these few there seems to be but little spiritual life and activity. Since I have been here, one communion season has been held, at which all but one of the church members were present. A child of one of the number has also been baptized. Two (and until recently three) of these church members have no other connection with us than as members of the church.

Public service has been held in the church every Sabbath morning, attended by about a hundred children and from twenty to thirty adults. At three o'clock in the afternoon a church meeting is held, which is conducted much like Bible classes in America. Immediately after this meeting, I go to one of the school bungalows, where I have had from two to thirty hearers, besides the school children. Every morning, at nine o'clock, prayers are held in Tamil on the verandah of the house. The English school, the Tamil girls' school, and the persons employed on the premises, are required to attend. Thus a portion of God's truth is read and expounded every day to from thirty to forty persons.

There are six free schools connected with this station, three of which are in the parish of Chavagacherry, and three in an adjacent parish.

Interesting Facts.

Mr. Scudder does not go abroad among the people, to any extent, except on the Sabbath; as he wishes to devote as much time as possible to the acquisition of the language. He has considerable intercourse with them, however, on his verandah.

A few days since two boys came to me for tracts. Finding that they were able to read, I gave them each one; and I promised to give them others, when they should have read these and told me their contents. I little expected to see them again, supposing that, like many others, they had come to see the new missionary. In this, however, I was mistaken. One of the boys returned

after a few days, and very intelligently answered all the questions which were asked him concerning the tract. I asked him if his friends saw him read the tract. He answered that they had not, as he had read it while at his work. He, no doubt, avoided his friends, for fear of their ridicule.

Becoming interested in the boy, I inquired a little into his history. Not the least interesting fact which he stated to me, was that he had formerly been a member of one of our free schools. The school which he attended has been broken up. It was in a very desirable place; but I cannot establish it again for want of funds. He, with many others, are thus cut off from those privileges which, we think, have been and still are blessed by God in making many wise unto salvation. I gave the boy another tract, which he promised to read and bring back to me. May the Lord draw him into the fold of Christ, and sanctify to him the truths he has learned in his youth.

Another circumstance has interested me much. A man who is employed as a messenger in the civil court, has been, for some time past, a regular attendant at church. His mind has been troubled on the subject of religion, and he seems favorably disposed to Christianity. One of my helpers informs me that whenever he meets him, he converses on this subject. He has recently become much interested in reading the Scriptures. A few days since he came for a copy of the entire Bible. I told him we did not wish to give copies of the entire Scriptures to any but those who, we hoped, would make a good use of them. He promised to use the book carefully and read it attentively. I accordingly gave him a copy; and I hope that it may make him wise unto salvation.

Madura.

LETTER FROM MR. CHERRY, MARCH 15, 1848.

Periacoolum.

MR. CHERRY is now stationed, in connection with Mr Ford, at Periacoolum, which is fifty miles west of Madura, thirty-five miles southwest of Dindigul, and five miles south of the Pulney Mountains. The place was selected as a missionary residence, on account of its affording convenient access to the village congregations in that region. The character of these congregations, which is not very well understood in this country, will appear in part from the following extracts.

In Periacoolum there are nine families, containing thirty-eight souls, which have professed to renounce idolatry. These have never all at one time come to church. The women and children have usually attended regularly; but the men have been very irregular; and sometimes only two or three have been present. But for this I am not prepared to bring an accusation against them, as they are placed in circumstances similar to the southern slave when under an unbelieving master.

Several of the men (and, I am sorry to say, some of the most intelligent among them) have shown themselves to be well practiced in roguery. Lying and cheating are as familiar to them as their food; and what motive has induced them to forsake idolatry and attend Christian services, is to me mysterious. Is it from the hope of employment? This has been offered to them, for we needed laborers. They could not come, however. Once I sent and asked for four men for a single day. They came, did their work, and went off without their pay. I sent it to them, and doubtless they were glad to get it. They say if they work for me, they shall lose the employment of the farmers; and then they must suffer for want of food.

Occasionally some of them have been employed to carry articles up the Mountain; and then they have shown themselves as perverse and wicked as the heathen who took other loads, and have sometimes even induced them to deceive us.

If asked whether such men belong to our village congregation, I reply in the affirmative; and I also say that I should be glad to have a hundred large congregations of such men to preach to, if better ones will not come. The Spirit of God is able of these stones to raise up children unto himself; and if they do not attend heathen temples, nor perform heathen ceremonies, but, on the other hand, hear the word of truth, and bear the reproach of their heathen neighbors for so doing, may we not hope that some of them will be born again? Will our bread cast upon the waters never be found again?

Another Village Congregation.

Mr. Cherry next introduces us to a people of a somewhat different character.

On the 9th of February, I visited our congregation at a place lying fourteen miles south-east from Periacoolum. On my way thither the country appeared much more like the rolling land in some of the western counties of New York, than any thing I had before seen in India.

When I was about two miles from the village, I met three men who, with smiling faces, came up to me and made their salaam. I asked them who they were. They replied, "We are your children, and you are our swamy; and, thinking you might not find the way, we have come to show you the path." While passing on with them, I could get them to say scarcely any thing but "Praise God, praise God." They seemed to be full of joy, and could express it only in this way.

We reached the place, and I halted in front of the catechist's house, which is outside of the enclosure which contains the village. About a dozen women came and made their salaam, and then ran into their houses. The place looked so singular that I resolved on knowing their manner of living.

A thickly set and well thorned hedge guarded the place. I asked the reason of this, and they said it was for safety from wild beasts, which came and took off their sheep and calves in the night. I went from house to house, looking in at the small place through which they crawl in and out; and as I passed on to the next house, a woman would come, creeping out of the one I had just left; and then two or three children would creep out also and follow on. By the time I had looked at twenty houses, (the whole number,) I had all the women and children around me; and the only men to be seen, were those who came to escort me through the jungle. I asked where the men were, and I found that all had gone to work. It being then sundown, they soon began to come in from every direction, whither they had been to seek for food. They all looked very weary; but they seemed pleased that their padre had come.

One man had something tied in a corner of his cloth, which he slung over his shoulder. I asked him what it was. He immediately sat down, untied the bundle, and showed me two measures of gram, which he had earned by working all day. Gram is a small grain (not unlike the pea or bean in taste) which is given to horses in this country. The worth of the gram was about four cents. This had been earned by hard work; and not only the man himself, but his wife and children, had eaten nothing since their breakfast. But he seemed to be glad that he had been so fortunate as to get so much, and told his wife to take a part of it and prepare food.

We were to have a meeting in half an hour; and I almost felt that I ought to tell them that they need not come; but I concluded to let them do as they wished.

In the evening we had our meeting, under an awning, in front of the catechist's house. All were present, being twenty men, twenty-two women, and thirteen children. They gave strict attention, and seemed eager to know the truth. After meeting I saw the man who showed me his gram; and he pleasantly told me that now he had seen and heard me, he would go home, and praise God, eat his supper, and go to sleep. On inquiry I found that several persons had been less fortunate than this poor man, for whom I had felt so much sympathy. Notwithstanding all their hardships and their weariness, however, they came to meeting.

Change already wrought.

It is only one year since all these persons were devoted to idolatry; and now, indeed, not one of the adults can read. Having always been oppressed by the brahmins and zemindars, they have lived in utter darkness. Mr. Cherry adds:

One year since they were worshipers of idols; these they have forsaken. One year since they had no Sabbath; now they obey the Fourth Commandment. One year since they knew of no light beyond the grave; now they love to hear of immortality and eternal life. When it is possible for them to do so, they attend morning and evening prayers at the house of the catechist.

How much knowledge it is necessary for them to have in order to be accepted of Christ, I judge not. And how much they should have, in order to their being accepted as Christians by the missionary, I think it hard to decide. The obstacle in their way is a real incapacity to understand clearly the truths of the gospel. This is owing to their mental habits, as they have never had a thought beyond their present necessities. They know what it is to be extremely poor; and having always been so, they live in blissful ignorance. Their hearts seem to be on the side of truth; and their lack of knowledge is their misfortune, not their

fault. God judgeth the heart, and not the intellect. Their souls, if saved, may shine in heaven, with brighter lustre than many who have ranked high in the visible church. Still a life of extreme poverty and ignorance is not very favorable to their shining brightly on earth, and renders it very difficult for the missionary to judge concerning them. They say they are Christians. Their conduct, perhaps, may justify them in making the affirmation. We have accepted them as a people to whom we may preach the gospel, hoping that the Spirit of God will illumine their benighted souls, and change their hearts.

DOCT. SCUDDER'S VISIT TO POOTHACOTTA.

Interviews with the King.

THE readers of the Herald will remember that a society in Madras transferred to our Madura brethren, some three years since, a small mission in the country of the Tondiman Rajah. As the Madura mission have not been able to locate one of their number in that region, they have been obliged to employ native assistants, subjecting them to the best supervision which their circumstances allowed. Doct. Scudder has recently made a visit to Poothacotta, the capital of the Tondiman country; and the subjoined extracts are from the journal which he kept during his absence. The importance of placing a missionary in that field will be obvious from a perusal of what follows. The Tondiman or King (as he styles himself) who is so frequently mentioned in this journal, though independent as to his revenues, is entirely under British protection.

Dr. Scudder left Madura on the 15th of March, and arrived at Poothacotta on the 17th of the same month, having preached and distributed tracts and portions of the Bible on the way, as he had opportunity. He occupied a furnished bungalow at Poothacotta, which had been erected by the King for such of the English as might visit his capital. Food is also provided for his guests. Under date of March 22, Doct. Scudder says:

Some time after my arrival, the King's manager, as he is called, intimated that I might have the privilege, if I wished, of visiting the King at his palace. Accompanied by my youngest daughter, about eleven years of age, I went at twelve o'clock to the palace.

As I entered the inner court, where his Majesty was seated in the middle of his throne, he arose and came towards us. After shaking hands with us, he took my daughter by the arm, conducted her up the steps, and seated her next to him, on his left hand. The King's brother kindly waited upon me, and conducted me to a seat nearly opposite to that which my daughter occupied.

The steps to the throne were guarded by four officers on each side, having staves in their hands, gilded (as I suppose) with gold and silver. My daughter was much agitated by the parade which she witnessed.

After chatting with his Majesty for about fifteen minutes, I proposed to leave. He requested me to wait a little while. Wreaths of flowers were then brought, and put over our necks by the King himself. He also put bracelets of flowers upon our wrists. His various marks of respect were finished by sprinkling our pocket-handkerchiefs with sweet-scented water, from a silver vase. We then sat down for a few moments, and afterwards retired.

In the afternoon, his Majesty called to see us at the bungalow; and, after spending an hour, he invited Mrs. Scudder and my daughters to take a ride with him. They accepted his invitation. I rode in a buggy with his brother.

On the following Saturday, Doct. Scudder examined the English school at Poothacotta, the two native free schools being assembled in the same place.

By a particular invitation of his Majesty, Mrs. Scudder, my daughters, and myself visited his palace. He took us through several parts of his immense establishment. In one of the apartments, he has his English library. He speaks the English language with a good deal of fluency. Before leaving the palace we were adorned with flowers, &c.

In the afternoon the King again visited us, when I had an excellent opportunity of unfolding to him the plan of salvation through Christ. I entreated him to read the New Testament, a copy of which (in English) is in his library. This, he says, he keeps merely for the sake of the English visitors at the palace. He told me that he was not at liberty to read it; meaning by this that he was under the control of his religious teachers. I observed that he was second to no one, but the King of the universe. In temporal things he acknowledged this to be the case; but in spiritual things he said that it was not true. His "Lord Bishop," as he calls him, comes

annually from Coimbacoonum to visit him. He is, I suppose, entirely controlled by this personage. During his visit, I performed a surgical operation upon the eye of one of his chief men.

Next day Doct. Scudder preached to the native Christians at Poothacotta; and he also declared the way of salvation to such as visited him during the day, distributing at the same time tracts and portions of the Bible. His medical skill was repeatedly put in requisition.

Excursion to other Places.

On the following Tuesday he went to Parungaloor, respecting which he makes the following entry.

This place is about thirteen miles from Poothacotta. The King kindly lent me a tent, which I sent forward on Monday afternoon. This was pitched and in readiness for our reception.

Immediately on our arrival the people of the village flocked to see us. I preached the gospel to them, and gave books to such as I thought were worthy to receive them. These labors I continued until the time for breakfast had come.

After breakfast we received a great number of visitors, among whom there were many women, who perhaps for the first time heard the gospel. Mrs. Scudder thinks that in the course of the day more than one hundred of these women visited her, besides a large number of girls. Had she not been with me, perhaps not half a dozen of them would have heard the gospel preached. I can make no estimate of the number of men who visited us.

At four o'clock in the afternoon we went to a place about a mile from Parungaloor, where there is a small village congregation of professed Christians. There were ten adults and several children, amounting in all to fifteen or sixteen persons. I preached to them from the words of our Savior respecting the new birth. The mission has a school in this village. I gave a few gospels to such of the children as could read. When we returned to the tent, we had a large congregation of men and women in front of it, to whom the gospel was preached. Early this morning we went to another village, about three miles distant, where the mission has a school. I examined the children on the catechism, &c.

Under date of March 24, Doct. Scudder makes the following entry in his journal.

I left Parungaloor yesterday morning for Kuluppumpertty. On arriving there, I examined the mission school in that place; and I also preached the gospel to my visitors. Subsequently I proceeded to Karampakoordy; and I had my tent pitched near the market this morning. I have preached the gospel to many people; indeed, I counted nearly one hundred in the tent at one time. I have also distributed tracts and portions of the Scriptures to such as could read. This work I continued until after twelve o'clock, when I returned to the bungalow, connected with an old and deserted indigo manufactory, at which we have put up. There is a mission school in this village, which I examined this morning before going to the tent.

Doct. Scudder addressed the native Christian congregation at this place; and on the following day (Saturday) he proceeded to Raasaamungalum. His labors here were similar to those already mentioned. "Probably the women," he says, "had never before seen a white face." In the afternoon of the same day he went to Aalungkoordy, a large town, where he had many visitors, and was abundant in his efforts to do them good, both as a physician and a preacher of the gospel.

Character of the King.

On the 27th of March, Doct. Scudder returned to Poothacotta, where his services as a surgeon were much in demand. Two days later he made an excursion to Vayalokum. Having addressed the Christian congregation and examined the mission school in that village, he went back to Poothacotta.

The King has appeared to be very friendly to us. On Monday evening, after our arrival, we found a letter from him, addressed to Mrs. Scudder, in which he entreats us to remain several days longer. I think it probable that his kindness would induce him to receive missionaries in his dominions; but I do not think it proper to speak to him directly on this point. Should I do so, he would take no step in the business without consulting the collector of Madura, who is the political agent of the British government to his Majesty.

The King understands several languages. He speaks and writes English well for one who has had no better advantages for learning it.

Doct. Scudder considers Poothacotta a good place for a missionary station, and there does not seem to be much reason to believe that the King

would object to a missionary's residing there. Under date of March 31, Doct. Scudder says :

The King took leave of us last evening. He put wreaths of flowers on our necks and wrists, and went through the same ceremonies of respect, which characterized our visit to the palace. Before he left, I once more told him that there was but one God and one Savior, through whom we must be saved. "You will excuse me on this point," he replied. Sunk in heathenism, he does not want to hear of the only deliverer from the wrath to come. This morning he rode up, and said that he was on his way to his temple. This he always visits at least once on Friday.

He has paid us much attention. For several nights he has had his band of music here, to contribute to our gratification. This band is a fac simile of an English band. The king is as much an Englishman as he can be. His carriages are constructed after the manner of English carriages. On no account whatever, I presume, would he ever ride out in his carriage with a native female, not even with the Queen; but he has no hesitation in riding out with English ladies. So desirous does he seem to be to conform to English customs, that he even wears gloves. I have not ventured to give him any of our publications except an almanac. I understand that the former collector of Madura offered him a prayer book, which he refused to accept. If he will read the contents of the almanac, he will find some of the best religious truth in it. Though not yet eighteen years of age, he is, I fear, entirely under priestly influence. His heart, however, is in the hands of Jehovah. Would that his intercourse with Europeans might induce him to examine the truths which they profess to believe.

LETTER FROM MR. TRACY, APRIL 4, 1848.

The Seminary.

It has been already stated in the Herald, that the number of pupils in the seminary at Pasumalie was greatly reduced by the caste difficulties. The hope was indulged at first, that many would soon repent of their folly in discarding the privileges which they had been enjoying, and return to their studies. But this hope had not been realized at the date of this letter. Of the thirty-five who had left the institution, only five have come back; and one of these soon went away a second time. Two or three others, formerly of the first class, have expressed a wish to be restored to their previous standing.

Of the present number of pupils, only two belong to the first class, the remaining twelve being equally distributed in the three lower classes. Respecting these Mr. Tracy writes as follows :

The conduct of the students has been very exemplary; and several of them give me reason to hope that they have passed from death unto life. Four of them are candidates for admission to the church; and some of them will probably be admitted at the next communion, as they have been on trial about six months, and continue to do well. Four of the students are already connected with the church.

An Interesting Student.

In one of these I have felt peculiar interest. His father is a man of considerable property, of more than ordinary intelligence, and of much influence; he is, however, an exceedingly bad man. Soon after the establishment of the boarding school at Dindigul, he sent his three sons to it. One of these became a member of the church in Dindigul, and the youngest, Charles Coit, of whom I am about to speak, is now in the seminary. Some time after his connection with the seminary, he became deeply anxious for the salvation of his soul; and after having given most pleasing evidence of a change of heart, he was admitted to the church. In doing this he was obliged literally to renounce all for Christ. He has not dared to visit his father's house since his profession of Christianity, as his life might be in danger from his father's violence; and from my own acquaintance with the man's character, I think his fears are well founded.

Coit was the first of the seminary students who fully renounced caste; and he did so at once, without hesitation. On my inquiring what it was that decided his mind on this subject, he replied that soon after becoming a member of the church, he awoke from sleep one night; and, as he was meditating on spiritual things, he had such a view of the holiness and blessedness of heaven, that he at once determined wholly to renounce the world and its sinful customs, including caste; and from that moment, he said, his mind had never wavered on the subject.

Not long ago he came to me, his countenance lighted up with pleasure, saying, "Sir, my sister has come." As I feared

some plot of his father's to get him into his power, I inquired where his sister was, and whether he had seen her; to which he replied that she was then waiting for him in a choultry, not far from the seminary; adding with much simplicity, "Sir, I have been praying for some time that God would send my sister where she might be instructed and converted; and now she has come; and I hope that God has sent her to be converted, and I wish that she may be admitted into the female boarding school in Madura." I found, on inquiry, that she had left her father's house, and had come alone a journey of four days, on foot and almost without food, to meet her brother.

From the peculiarity of the case she was admitted to the boarding school, though her age (thirteen or fourteen) was above the usual standard. May her brother's hopes be realized in her sincere conversion from sin to a love of the truth as it is in Jesus!

Other Cases of Interest.

In this connection Mr. Tracy adds the following paragraph.

Some of the other boys have been called to endure reproach for the name of Christ; and, from the spirit which they have manifested, I cannot but hope that they are among the Lord's chosen ones, and that he will hereafter make use of them for the promotion of his cause. While our hearts are pained to see some who have professed the name of Christ, unable to withstand the temptations of the world, such instances as the above, though possessing no remarkable interest in themselves, afford us much encouragement to hope that our labor is not in vain in the Lord.

LETTER FROM MR. CHANDLER, APRIL 12, 1848.

Caste in the Girls' Boarding School.

MR. CHANDLER was intrusted with the care of Madura East station, in July last. At first he had charge of eleven free schools and a girls' boarding school. Four of the free schools have been dismissed for want of the necessary funds.

The girls' boarding school has been somewhat involved in the difficulties growing out of the caste question. Mr. Chandler's account of the matter is as follows:

On the 31st of August last, as three of the girls were to be married and leave the school, a catechist, then employed by Mr. Muzzy, applied for the admission of his two daughters. After making the customary stipulations with regard to their stay, and taking the girls to the school, and leaving them among the others, I asked the man if he would remove his girls, or occasion us trouble, should we think it best to admit to the school those of no caste. I supposed, from the shade of his countenance, that he surely was a high caste man, like the parents of all in the school. But what was my surprise to find that I had unwittingly done the very thing, which I had only dared to say we might possibly think it best to do! The catechist was a pariah, or low caste man.

This affair soon caused the removal of several from the school by their heathen friends; and yet the excitement was much less than we had reason to fear. Except with these few, what I had done would have been tolerated, and the little pariah girls would have been permitted to remain unmolested. But the previous action of the mission upon the subject of caste at Dindigul, followed by an invitation to all the catechists to eat with us and thus give evidence of breaking caste, kept the subject in agitation. The cook woman and ayah of our school, as also several of the girls who were members of the church, were expecting to be tested upon the subject. But as yet I had said nothing to them about it, save that I had preached, more or less directly, in reference to its evils. We were surprised, therefore, by a note from the largest girl, giving the names of eight others, with those of the ayah and cook woman, stating that they wished to break caste, and thus identify themselves with Christians. They had the idea that to be Christians they must break away from this fetter of heathenism. We could not refuse such a request. The scene that followed was delightful to us all; and the hand of the Lord seemed to be in it. Mr. Cherry was present; Doct. Scudder and his family came in; and we called in such of the native Christians, who had abandoned caste, as were at hand. These, with the ten Hindoo females, formed such a company as probably never before feasted together in India.

One of the girls who ate with the missionaries on this occasion, was the sister of Charles Coit, whose case has been described in the foregoing letter of Mr. Tracy.

Removal of Pupils.

The note, mentioned above, came to hand on Monday morning; and at two o'clock in the afternoon, when we sat down to our love feast, intelligence thereof had, as if by electricity, reached nearly every person in Madura and the adjacent villages, who had a relative or friend in the school; and before we finished our repast, a considerable number had gathered about the house. I am sorry to say that the majority of these were persons who, a short time previously, had been employed as catechists in the mission; and the only reason they alleged for removing their girls, was that there were pariahs in the school, and the cook woman had eaten with such, and so received a pariah *koonum* or disposition. At once our school was reduced to twenty-five.

In concluding his remarks on this subject, Mr. Chandler says,

The excitement respecting caste, I am happy to add, soon died away, and many applied for the readmission of their daughters. Many others are frequently seeking a place in the school, whom we are now obliged to refuse, on account of reduced funds.

Change of Teachers.

In October last, both of the teachers left us, solely on account of the caste excitement, throwing the whole business of teaching upon Mrs. Chandler and myself for a time. At length the Lord sent us those whom we have found upon trial to be faithful teachers, and entirely without prejudice in respect to caste; so that we consider the school upon a far better basis now than when it came into our hands.

In regard to the spiritual interests of the station, Mr. Chandler is able to say but little that is encouraging.

Youthful Inquirers.

A few months since two very interesting and intelligent lads called for books. Finding them fluent readers, I gave them several tracts and one of our Scripture catechisms. After urging upon them the claims of Christianity, and expostulating with them upon the sin and folly of idolatry, I requested them to learn the catechism, and then come again and recite it. In a few days they came, (wearing no heathen marks, of which they before had a profusion,) and recited correctly all of the commandments and much more. I asked them about their heathen marks. They replied that they should not do such things any more, as they had learned from the catechism the truth of what I told them. They added, "Our parents were angry with us this morning, and scolded us for not rubbing ashes, &c. as usual; but we ran away, telling them we would not." Again I conversed with them, and invited them to church on the following Sabbath. They came and listened very attentively through the services; but this was enough to raise such a storm of opposition among their friends, as for a long time to forbid their coming near us again. A few days since I met one of the boys, who declared that he had not worshiped, and would not again worship idols, or attend to any heathen ceremonies. What makes the case of these lads more interesting, is that they are from the most intelligent and highest classes of society.

I have before spoken to you of a heathen lad, a monitor of one of my free schools, who came away from his friends in October last, and declared his intention to embrace Christianity. I am sorry now to record my disappointment in his case, at least for the present. He ran well, until his heathen friends literally dragged him away from the mission premises. After a time he returned; but he was again seized and taken to a distant village. For some time I have heard nothing from him. He entirely gave up his caste, and seemed an eager inquirer for the way of salvation by Christ. But such is our work. The enmity of heathenism to Christianity is of the bitterest kind.

Ahmednuggur.

LETTER FROM MR. FRENCH, MARCH, 1848.

In the present communication Mr. French has briefly reviewed the history of the station at Seroor, since its commencement in May, 1841. Before that time missionaries had occasionally traversed parts of the field; but Mr. French thinks that in nine-tenths of the villages Christ had not been named. The territory which he has considered more especially under his care, is almost sixty miles long and thirty-five broad; and it embraces some two hundred villages, large and small. This whole region "has been reached,

to some extent, by preaching tours and the printed page."

Preaching—Tours.

In Seroor itself the gospel has, for most of the time, been publicly preached every Sabbath day, and often during the week from house to house. There has also been, from the beginning, a daily religious exercise of about three-fourths of an hour on the mission premises, attended at present by between fifty and sixty persons, including the children of the two boarding schools. Most of these children have two Scripture lessons on the Sabbath. There has likewise been an exercise with the women living on the premises; and a few (generally from the village) attend regularly every Sabbath, and sometimes during the week. A prayer meeting for church members, once a week, has been sustained for some time; and a Bible class, has also been attended by the native Christians, the school teachers, several boys of the boarding school, and a few others. This has been an interesting exercise, and, it is hoped, not an unprofitable one. A degree of seriousness has been sometimes manifested on these occasions.

The seed has been scattered, more or less, over the whole field by means of itinerant labors; though I am sorry to say that there are some villages which have hitherto been passed by. I have gone over the whole field, more or less thoroughly, three times; and some villages have been visited half a dozen times or more; though on an average I have not visited them all probably more than twice during the period under review. In each of these tours I have distributed books to all applicants who were able to read, being perhaps one in fifty of the whole population. In these labors I have almost always been accompanied by a native assistant; so that we have been able to preach to the people of each village from one to two hours on an average. I have considered these among my most useful labors, and their importance is becoming more and more manifest. They ought to be increased many fold; as it is but poor husbandry to sow the seed but once in two or three years, and then with so sparing a hand.

Schools.

The largest number of village schools in existence at any one time has been six; on an average, however, there have not been more than three. In Seroor there has been a school nearly all the time; and it has generally been prosperous. A common school for girls has been commenced three or four times in the same place; but in each instance it has failed of success. "The few girls who have been induced to attend, have been drawn together by the hope of rewards; and, their expectations not being fully met in this respect, they have soon disappeared."

A boarding school for boys was put in operation soon after the station was commenced. The number of scholars has gradually increased to twenty, the present number. They are all of the middling and lower castes. Those who have joined the school, have generally attended regularly; and the number of those who have been prematurely taken from the school, is comparatively small, and less recently than at first. When these boys first come to us, they generally are ignorant of the first elements of education; so that their whole intellectual training is under as good a Christian influence as we can bring to bear upon them. We form just such regulations, and institute just such a course of instruction, as we think best. We have not thought it advisable to attempt to break down the system of caste in any of our schools, though our boarding schools have a strong tendency that way.

A semi-boarding school for girls was commenced about two years and a half ago. These girls go home for the night, and receive less pecuniary aid than those in a regular boarding school; but the course of instruction, and the religious influence brought to bear on them, are essentially the same. This school was suspended several months during the first year of its existence. But for more than a year and a half, it has been in constant operation, and has gradually increased in size and interest. At present about twenty girls are connected with the school, who are of similar castes to the children of the other school. The plan on which this school is established operates favorably, though we cannot expect to secure all of the benefits of a regular boarding school. The chief reason for not making it such is the fact, that there is a boys' boarding school on the same premises.

Out-stations.

Mr. French next proceeds to speak of the efforts which have been made to establish an outstation.

Dajeeba and his family took up their residence in Ranjungow, ten miles from

Seroor, nearly four years ago. Meeting with some success there, a spirit of persecution arose, which, from various causes, had such an influence in nullifying his efforts, that it was thought best to change his location.

He was accordingly removed to Wadagaon, three miles from Seroor, the latter part of 1845, where he still remains. After he had resided there about a year, a strong effort was made, on the part of some influential persons, to expel him from the place. But these efforts were ineffectual; and now that accommodations have been put up for the family, all opposition seems to have ceased, and he is allowed to remain quietly. At present some twenty or twenty-five persons attend his Sabbath instructions; and a few are present daily at religious worship.

Results.

Having described the various forms of missionary labor performed in his field, Mr. French passes to a consideration of the results. It will be understood, of course, that these, to a considerable extent, must be incapable of enumeration.

The number of hopeful converts received into the church, on profession of their faith, is only five. One young man who had been an inquirer several months, suddenly died, without joining the visible church of Christ, though we hope that his name is written in the Book of Life. Several other persons have, from time to time, shown a good deal of interest in the subject of Christianity; and there are some of this description now around us.

Aside from these direct results of the preached Word, a considerable amount of Christian instruction has been communicated to the people of Seroor; and many persons have become intellectually convinced of the truth of the gospel, and of the futility of their own system. In those villages which have been most frequently visited by the missionary, he is at once favorably recognized; and occasionally individuals are found on whose minds the truth seems to have made some impression. Prejudices have, to some extent, been removed; and the spirit of inquiry has been excited; and many persons of all castes are ready to confess that there is no salvation in Hindooism. The labors hitherto bestowed upon the surrounding villages are only to be regarded as preparatory to future efforts; and these efforts must be much more abundant in order to give us ground to hope for great results.

There have been no conversions in the schools, "though some of the boys of the boarding school have at times manifested some seriousness." Two of these boys have become teachers. The biblical knowledge gained by some of the children may yet, with the divine blessing, yield much fruit.

The occupancy of an out-station, especially where there was previously no religious interest, has been an experiment. In both places good results have been seen. The people generally have obtained some knowledge of Christianity; and a few individuals have, at different times, appeared to feel the power of the gospel in their hearts.

Dajeba, through whom this experiment has been made, has demeaned himself with a good deal of propriety, and has secured the general respect and confidence of the people of these villages. The opposition he has met with is to be attributed chiefly to the fears of the brahmins, lest their craft should be endangered.

The past Year.

During the past year two persons have been received into the church formerly belonging to the mang caste; one of whom is the wife, and the other the brother of a previous convert. Four individuals from the church at Ahmednuggur have joined us during the year. There have been some persons about us in an inquiring state of mind, and there are such still. The boarding schools have been enlarged, and two or three new common schools have been established. The Sabbath audience has somewhat increased. The amount of labor in the villages has been about the same as in former years.

There are now four free schools, having 161 boys in them; the girls' school at Seroor has 20 pupils, the boarding school for boys, as already stated, having the same number; and the school at Wadagaon has 10 scholars. The church has twelve members, including two who have recently been dismissed from the Ahmednuggur church. The average congregation at Seroor is 70.

Bombay.

TOUR OF MESSRS. HUME AND FAIRBANK IN THE SOUTHERN CONCAN.

Last winter Mr. Hume, accompanied by Mr. Fairbank of the Ahmednuggur mission, performed a missionary tour in the Southern Concan.

Landing at Chiploon, distant about a hundred and fifty miles from Bombay, they proceeded to Rajapoor, which is sixty or seventy miles farther south, visiting the towns near the foot of the Ghauts. From this point they returned by a different route, taking in their way the principal villages on the coast. Communications have been received from both these brethren, giving an account of this tour; but in the present number of the Herald, there will be room only for a few extracts from the letter of Mr. Hume.

Friendliness of the People.

In all the places which we visited, we were received with the utmost kindness. A disposition to annoy us was manifested in only a single instance, and then but by a few individuals. The people generally listened with respectful attention to our message; and we were often much interested by the apparently hearty assent given to the truths which we declared. We could not doubt that many spoke their honest convictions, when admitting that they had lost the knowledge of the true God; that the worship of idols was not only vain but sinful; that all their atonements and austerities were utterly insufficient for the removal of sin; and that they needed an atoning Savior, through whom they might be restored to the knowledge and favor and fellowship of the Most High. I do not mean that these truths, in all their bearings, were embraced as we could have wished. But when presented in detail they were by many felt and acknowledged to be true.

We generally stopped at the temple of the *gramdeva*, that is, of the village god or goddess; and no objections were made to this by the people. The names of these deities do not appear in the Hindoo sacred books, and they are not generally worshiped by the brahmins. They are, I am persuaded, the gods of the original inhabitants, and were worshiped before brahminism had obtained a footing in this part of India. Travelers are not allowed to put up in the temples of Vishnoo or Siva; but usually there is a *dhurumsala*, or stopping place for travelers, in connection with them; and these were always open for our accommodation. The person in charge of the temple, who washes and decorates the idol, was ever ready to assist us by procuring water, wood, milk, and such other things as were needed for our comfort. These temple attendants are usually a quiet, inoffensive class of people, and we were much indebted to them for acts of kindness. They are not the religious teachers of the people, but the servants of the god. In some cases we were accommodated in the Government buildings, occupied by the native officials in charge of the police and revenue departments.

Desire for Books.

We every where found an eager desire for books; and perhaps in no part of India are the people better prepared to use books to advantage. We sold (generally at a low rate) one thousand three hundred and fifty tracts and portions of Scripture, and distributed gratuitously about double that number. We might easily have given away twice as many, and that to eager applicants; but we felt that it was wiser to gratify the desire for books only in part, and thus lead the people to set a higher value upon them. When tracts and Scriptures are too liberally distributed, many of them are doubtless destroyed, or used as waste paper. The books distributed by us during our tour of six weeks will, I am persuaded, be generally preserved and read. To some extent they will be sold to others, and thus obtain a wider circulation.

The Bombay mission are endeavoring to sell their publications, as far as practicable, in preference to giving them away; and the number sold last year amounted to twenty-five hundred, while in the previous year it was two thousand.

Number of Readers—Brahmins.

The Southern Concan presents an interesting field for missionary tours, from the fact of its containing so many intelligent readers. Perhaps in no part of India is the proportion of brahmins so great as here; and these, with few exceptions, are more or less educated. Many of the other classes are also able to read. This is a matter of much importance in missionary tours. Such persons can better appreciate the arguments in favor of Christianity. They can feel the force of statements and appeals to reason and conscience; and when the missionary is obliged to leave, he can put into their hands tracts or Scriptures which they can read and understand. Among the more degraded and ignorant classes, their stupidity, and their inability to reason and to think for themselves, are sources of constant trial and discouragement. Such need long continued, patient instruction; and there is

comparatively little hope of their being benefited by what they may hear from a missionary on a passing tour.

Mr. Hume also says, that the brahmins were found to be the most respectful and attentive hearers in the congregations which he addressed. It is obvious, however, that it will not be safe to count with much confidence upon their friendly feelings.

The villages in the Southern Concan are for the most part on the streams, and in the midst of cool and verdant groves. They are not surrounded by walls, like the villages in the Deccan; and there is an appearance of comparative cleanliness and comfort about them. And one reason, I doubt not, why the brahmins are here found in such numbers, is the superiority of the villages, in these respects, over those generally found in other parts of the Mahratta country. In some places the scenery is very beautiful.

Schools.

In the larger villages, schools are supported by Government, in which geography, grammar, history, arithmetic, geometry, &c. are taught. The scholars generally belong to the more respectable families; so that the influence of these schools must be very great. The knowledge obtained in them must do much to destroy confidence in Hindooism. A considerable number of indigenous schools are also found; though these are somewhat diminished by the establishment of the Government schools. As the boys learn to read and write in these schools, they answer a valuable end; but they are much inferior to those established by Government.

Decline of Hindooism.

We often heard complaints that religion was on the decline. Several of the temple attendants said that the offerings now presented were of little worth, compared with those of former years. One of them complained that last year he was unable to procure the means of repairing the roof of the temple, in consequence of which the water dripped down on the god during the whole of the rainy season. He reported the matter to the people; but none of them cared any thing about it; neither would they render him any assistance. He thought they were all becoming unbelievers.

We found several of the temples in rather a ruinous condition. At one place the *mahalkurrie* (the principal Government functionary) conducted us to the temple of Hunooman, the monkey god, in which we were to be accommodated. On the way we passed a dilapidated temple of Gunputtee; and although a considerable number of the villagers were present, the mahalkurrie said, "There is poor Gunputtee; he has fallen into great straits, and no one here takes any pity upon him." During our tour we met with a number of people, nominally Hindoos, who spoke of the idols with the greatest contempt.

Mohammedan Proselytes.

The information contained in the following paragraph will probably be new to the readers of the Herald.

At Magzun the principal man of the village, who is a Mohammedan, came with a number of his people to pay us a visit. After conversing for a time respecting Christianity, I asked what course they pursued in the reception of converts from Hindooism. They replied that in case a Hindoo desired to become a Mohammedan, the first thing done was to clean him out thoroughly by a good dose of physic. After this he would be instructed for three months and ten days; and if he then agreed to all that was taught him, he would be circumcised, and thus become a Mohammedan; the whole of the proceedings being concluded with feasting. Should the convert be in debt, they would pay off this to the extent of their ability, say to the amount of five hundred or one thousand rupees. And should he be in want of a wife, they would provide him with one, themselves defraying all the expenses of the wedding; a thing of no small importance in this country, where the wedding expenses are so very great.

Nestorians.

LETTER FROM MR. STODDARD, APRIL 26, 1848.

The Male Seminary.

It will be remembered that the seminary under the care of Mr. Stoddard was transferred to Seir, in the spring of 1847. The result has been satisfactory, and the influence of the change on the pupils has seemed to be quite happy. The following report of Mr. Stoddard on the state of this institution will be gratifying, in most respects, to the friends of missions.

During the past year, several of our pupils have left us; and three of them are employed as teachers in the villages, and one is an assistant teacher in the female seminary. They are thus exerting an excellent influence, and will doubtless aid in advancing the cause of education among the people, as well as exhibit wherever they go, by their instructions and their example, the power of the gospel. And as they bid us adieu, and commence acting for themselves, in new and responsible circumstances, we of course follow them with our best wishes and earnest prayers. And I believe I may say, that we have no higher joy than to learn that they are walking in the truth.

As already intimated, I have been prevented the past winter by sickness from attending to my ordinary duties in the seminary. Of course the pupils have suffered for want of their regular superintendent, though all the brethren, and especially Mr. Perkins, who resides with us at Seir, have exerted themselves, as much as was consistent with their own pressing duties, to supply the deficiency. Owing to this, the seminary has not been at all suspended; and those connected with it have been enabled to go quietly and steadily forward, though with less system than usual, in the prosecution of their studies. Mr. Perkins teaches daily a class of the more advanced pupils in Hebrew, who bid fair to become excellent scholars in that language, so important to the thorough student of the Scriptures. In this and every branch of study, there has been the same eagerness to learn, which we have so often noticed with pleasure in other years; an eagerness which is especially directed to the acquisition of biblical truth, and which promises, in its results, rich spiritual blessings to the people.

It would be gratifying to be able to report, that during the past year we have been visited with another precious revival in this seminary. But while our pupils have, with scarcely an exception, been exemplary in their conduct, and those whom we regard as Christians, have walked as becometh the gospel, and some have been remarkable for prayerfulness and humility, there has not been that tender solicitude which we desire to see for their companions; nor has any case occurred in the seminary of hopeful conversion. One external cause for this may be found in the fact, that a number of our best young men have left us, from time to time, and their places have been supplied by others who are not hopefully pious. The influence in favor of vital religion is thus somewhat less than it was a year or two ago, while influences of another kind have come in to counteract it. It has also been impracticable this winter to converse as frequently and fully, as usual, with each individual in regard to his religious state.

Nestorian Preaching.

The following account of the native preachers, among the Nestorians, must be read with great satisfaction.

The preaching of natives in the seminary has this winter been of a high order. We have for years been impressed with the ability of our most intelligent and pious helpers to present the truth, in an interesting manner, and with much pertinent illustration and vivid imagery. But for a few months past, there has been a decided advance in this respect. Priest Eshoo, deacon Tamoo, and others, always prepare themselves for the duty by writing out the substance of their discourses. They have thus become much more methodical and exact in the statement of the truth, and at the same time, so far from losing, have actually gained in every other qualification for preaching the gospel. This visible and rapid improvement in a work so momentous, affords real cause for gratitude and encouragement.

We earnestly hope this institution will not be forgotten by the churches in their prayers. Could our patrons stand where we do, and see how much, under God, may be accomplished, and has already been accomplished, for the regeneration of this people by the instrumentality of the male and female seminaries, I am sure our wants would be presented at the throne of grace with strong crying and tears. While we are painfully conscious that more faithfulness on our part, and a more humble waiting on God for his blessing, might have ensured for us larger influences of the Holy Spirit, I would yet venture to suggest whether, in the coldness which has crept over the American churches, less prayer than formerly is not offered for the missionary cause. The withholding of contributions, the withholding even of the sons and daughters of the church, cannot tell so disastrously on this work, as the withholding of fervent, effectual prayer.

Smyrna.

MR. BENJAMIN'S TOUR IN ASIA MINOR.

THE brethren at Smyrna have long felt that the Armenians lying east of that city should receive occasional visits from some of their number. Accordingly Mr. Benjamin, accompanied by Baron Muggerditch, the translator of the mission, set out upon the journey described in the following pages, on the 27th of April. It will be seen that the Armenian population upon the route which Mr. Benjamin took, is not large; in this respect, indeed, he was disappointed. Still his impressions were, at the end of his tour, that it had not been without profit, through the divine blessing.

Magnesia—A Christian Brother.

Leaving Smyrna in the forenoon, Mr. Benjamin and his companion arrived at Magnesia in the evening of the same day. They received a cordial welcome from a friend and Christian brother.

I had before enjoyed the opportunity, as others have, of observing the kindly Christian influence exerted by Hadgi M. on his own household and on the community in which he lives. By means of gospel truth he was rescued from infidelity and from an irregular and dissipated life; and even the enemies of the truth, by whom he has been treated with contempt and open abuse, have been constrained to admit the great reform in his life. They doubtless would prefer to see him, as he was, an infidel and a debauchee, rather than a Protestant Christian of humble and blameless life.

Baron B., who was sent by our station to this place nearly a year since for evangelical labor, resides in the house of Hadgi M., teaching the children, and in this way obtaining a part of his support. He seems interested and faithful in his work. His access to the people is every day increasing; and he has frequent opportunities for discussing with them the solemn themes of gospel truth. Even some of the priests now visit at the house; though it was not entered by an Armenian of the place, probably, for more than a year after the dreadful anathema pronounced upon its pious owner.

The Armenian Reformer.

The individual described in the subjoined extract has been repeatedly mentioned in the pages of the Herald.

An Armenian Vartabed is now here, who has rendered himself not a little conspicuous, in many places, during the last twelvemonth; and who is now engaging the attention of the whole Armenian community of Magnesia. He is the person who preceded our missionary brethren at Aintab; where, for a time, he preached evangelical doctrines so convincingly, that a great number of Armenians declared themselves prepared to leave their church. His conduct was subsequently so loose, however, that the people indignantly drove him out of their city.

Since that time he has been wandering from one place to another; and he has an address so plausible that, in several instances, he has succeeded in obtaining loans of considerable sums from consuls and other Franks. He has generally declared himself a Protestant; but his conduct is such that Protestants have shunned all intercourse with him, except so far as faithfully to admonish him of the sinfulness and fatal tendency of his life. An appetite for intoxicating drink is destroying him. A part of the time he has lodged in the Armenian poor-house of Smyrna, and a part in Turkish coffee-shops.

A few weeks since he arrived at Magnesia, unknown even by name to the people of the place. He wears the clerical garb; and, having a dignified and serious mien and a winning address, he was immediately admitted to the pulpit of the principal Armenian church, and lodged in apartments connected therewith. He preached like a reformer, and the people flocked to hear him. Women exclaimed with tears, "This man has been sent from heaven to tell us of our lost condition, and to teach us the way of salvation." He denounced, in strong language, the errors of the church and the sins of the clergy and people. With the volume of church service and the Scriptures before him in the ancient Armenian tongue, unknown to the people, he explained them to the assembly in Turkish or Modern Armenian, reading with great fluency and unweariedly, for hours together, during the feast days of Easter.

The impression of these first labors was very great and of an excellent character. He made collections of money also at the churches, a considerable portion of which he distributed among the poor. But, poor man! though he could profess the truth, and so powerfully preach it, he could not obey it. He soon

relapsed into his former habits, and was found drinking, playing cards, and singing vulgar songs with abandoned persons, and even with Mohammedans. In the mean time instructions came from the Bishop at Smyrna that he must be discarded. He has taken lodgings in a private house; and, though in a measure proscribed, he still finds some friends and admirers. There are, perhaps, few of his countrymen who are capable of rendering themselves more useful than himself, could he be led to abandon his sinful courses and become a consistent Christian.

Thyatira.

On the following day, Mr. Benjamin proceeded on his journey, spending the night at a small Turkish village, in a khan kept by two Greeks, who "listened with attention and evident wonder to the reading of the Scriptures and a few simple exhortations." After riding six hours, next day, he came to Ak Hissar, the ancient Thyatira.

Ak Hissar, though beautiful for situation, exceeds all the cities I have yet seen in the miserable style and state of its houses, which are all built of mud, and seem ready to fall down the next time it rains.

Taking a young Armenian for a guide, we walked through parts of the city, in search of some remains of ancient Thyatira. Of these we found none of great interest. While I was endeavoring to make out an ancient inscription in Greek, built wrong side up into the wall of a mosque, a Turk came up and demanded a present, saying that they had deposited the inscription in that safe place for the benefit of travelers. I replied that if he would have the mosque built over again, and the ancient marble placed in a position to be read, I would pay something for the privilege. He was amused at this proposal, and left us.

The Armenian priest of Ak Hissar said there were two hundred and fifty of his nation in the place. He appeared to have some idea of the obligations resting upon him, and admitted that he had an account to give to his Master which he was not prepared to render; but he comforted himself with the thought, "All the rest are like me; I am not alone." He was not aware, till informed by Mr. Benjamin, that the ancient city was mentioned in the New Testament.

An Inquirer.

The next morning, (Sabbath,) soon after finishing our early breakfast, we received a call from two Armenians, who were soon followed by several others. One of the first was a person of whom we had before heard as interested in evangelical truth. Most of the others soon left; but he remained until nearly noon, listening with eager attention to the reading of God's word, and the illustration and enforcement of important doctrines. The slanderous reports of our enemies had thrown his mind into some doubts respecting the belief and practice of Protestant Christians; but he seemed relieved and delighted by the explanations he elicited from us, especially those regarding the Lord's Supper. After a short absence, he returned in the afternoon to our room, and listened with the same watchful interest until near evening.

Mr. Benjamin hopes that this bold inquirer is preparing to exert an important influence on the Armenians of Ak Hissar.

In the afternoon, besides other Armenians, we received at our room a number of Greeks. To these I read the message of Christ to the church of Thyatira, and explained and applied to them its solemn annunciations. At one time there were eleven or twelve hearers in our little room; when these left, their places were taken by others. Some of the Greeks were from the first families of the place.

On the 30th of April, Mr. Benjamin, after having "passed many remains of a former and more refined age," arrived at Marmora, a large village inhabited by Turks and Greeks. The priest of the latter complained that his flock were altogether too neglectful of religion, and too fond of assembling in the wine-shop. Mr. Benjamin had ocular demonstration that their drinking propensities were not overstated.

Koolah—Greeks.

On the 1st of May he reached Adala; and the next day brought him to Koolah. Here he found no Armenian residents; but he had much interesting conversation with two young Armenians from Smyrna.

Baron N., one of the native helpers of the mission, spent some time at Koolah two years since; and a few Greeks, of high standing in the community, then advocated evangelical sentiments with a good deal of boldness. Some of these called to-day. One who follows the profession of an advocate, and is much versed in Turkish and Arabic literature,

said that Baron N. left a supply of books with him to be sold, and that the Bishop, learning the fact, demanded that they should be delivered up to him. On his refusing this demand, the Bishop summoned him before the Turkish courts, where the lawyer was victorious, and obtained permission to retain the books. Of others who procured these books, some gave them up at the requisition of their prelate; some concealed them; and some boldly refused to surrender them.

I showed to the person above mentioned the late order of the Porte, for the recognition and protection of a Protestant sect in Turkey; which he read with great apparent satisfaction in the hearing of several others. He afterwards privately and seriously proposed that I should send a person to Koolah, capable of organizing a Protestant church, saying that many people were quite prepared for it, that he had no fear of the Bishop, and many other things bearing upon his proposal. Another person who has lately resigned the office of teacher of the Greek higher school, spoke to the same effect. But I fear there is too much reason to believe that these persons are actuated by some motives besides an appreciation of evangelical truth; and that while they would shake off the yoke of ecclesiastical despotism, they have not yet humbled themselves to the yoke of our divine Master. But, as one of them remarked, it is a singular fact that, in an interior town like this, a number of Greeks should have dared to declare their attachment to the pure gospel, and openly withstand the authority of their highest ecclesiastic.

Turkish Hospitality.

Two days later Mr. Benjamin arrived at Ak Ketché, where he spent a few hours.

We were conducted to the *oda*, or cottage provided for strangers. Here the people promptly kindled a fire, as we were wet and cold from the rain, and brought coffee, milk, yaourt and bread; for all which they resolutely refused to be compensated. A venerable old man who, as we afterwards learned, makes these generous provisions for travelers, said they should only be the more happy if we would come ten times a day, for strangers always brought a blessing. We have in many other instances had occasion to admire the hospitality of the Turks. They have a singular usage, in some parts of the country, of building, at frequent intervals by the roadside, small arches, under which a large jar is sunk in the earth. During the hot season this is kept filled with water for the benefit of travelers.

Ushak.

In the afternoon of May 5, Mr. Benjamin proceeded to Ushak, which is said to have about twelve hundred houses. Of these, fifty are Armenian, and one hundred and twenty Greek. Most of the "Turkey carpets" are manufactured at this place. He did not leave Ushak till May 10, having been detained one day by a heavy rain. Under date of May 9, he says:

The calls and applications for books have continued through the day with little interruption. At one time there were nearly twenty persons in our room. The Armenian priest was among the visitors; and a more uncouth, gross, filthy, ill dressed, wild-looking personage I have seldom seen. He looked at our books, and said they were good; but he was afraid to have anything to do with them, on account of the episcopal interdiction. In reply to our remarks on his responsibleness as the pastor of a church, he said the sum of his duty was to perform the services of the church and get what recompense he could from the people.

An interesting young man from Kaisarea, in the service of the Governor of this province, desired to purchase a copy of the Old Testament in Greco-Turkish; but our last copy had been sold. He then asked for some other book which proves that fasts and feasts, confessions and penances, &c., belong to a false system. He has no confidence in the priests; and he said that not long since, on going to confession, the priest imposed upon him certain penances, against which he protested as impossible. Whereupon the priest offered a commutation, proposing, for the sum of thirty piastres, to say masses enough to put him upon as good a footing as the penances would have secured.

Kara Hissar.

Mr. Benjamin arrived at Afiun Kara Hissar, which is twenty hours distant from Ushak, on the evening of May 11.

This is one of the most important towns of Asia Minor. Caravans from all directions cross here, and the trade is considerable. Large quantities of

opium are produced in the neighborhood, and brought to this market for exportation, which gives to the city the name Afiun. I did not learn that opium was consumed by the people; though an oil, derived from opium seed, is in universal use by rich and poor, and is introduced into almost every dish which they eat. The town contains about five thousand families, of which six hundred are Armenian. There are no Greeks in the place.

I sent a letter of introduction, received at Smyrna, to the principal Armenian of the city. He immediately called, and afterwards sent us a bottle of *raki*. The next day we dined with him, and explained to him and some of his relations present the work in which we were engaged, the character of our books, the reasons for which they are opposed by the clergy; and we endeavored to impress upon their minds the need their church has of being purified and revived. They received what was said with apparent friendliness.

I was told by a person in the confidence of the Governor, that he was a liberal man, and would be gratified by a visit from us. We accordingly called, and were received with great civility. He is an Albanian, from Thessaly. He speaks Greek, and made many intelligent inquiries about the affairs of Europe and America. It was gratifying to see the admiration and respect which he, in common with many other intelligent Mohammedans whom I met with, felt for my country. May it long continue to merit this distinction! After returning to our lodgings, we received from his Excellency a present of two live lambs.

The principal teacher of the Armenian school was found to be somewhat acquainted with the publications of the mission. He received a few books, to be sold on commission, but subsequently returned them through fear of the rulers. The number of persons who called to see Mr. Benjamin on the Sabbath was small, for the same reason; though he was informed that many desired to visit him.

An apostate Greek.

We have had repeated visits, and long and interesting conversations, with a person now a Mussulman, but descended from one of the first Greek families of Scio. He received a superior education when a youth, and resided with a private teacher several years in Russia. When a young man, thirty years since, under an impulse of anger, he came from Constantinople to this place, and became a Turk. He speaks the Greek language with great purity, often quoting the classics and the New Testament in their original. He is also well acquainted with ancient and modern history.

In my first interview with him, on learning that he had apostatized from the Christian religion, I asked him if he would give me permission to inquire whether his conscience was at ease, in regard to that act and his present state. He at first wished to evade the question, remarking that the religions of men were a labyrinth which one could not explore; that they all had their excellencies and their imperfections, &c. I said, "If that be the case, we ought to reject them all, for nothing imperfect can have come from God; but if we have reason to believe that there is one religion which is worthy of our confidence as a revelation from heaven, then we should seek to know that one; for all others must be false, and the adoption of them must be fatal." His air became serious; and before leaving he confessed that he had long been wishing to escape from his present position, but he was bound by domestic ties and affairs of business. He would be glad of some assurance, on my part, of protection from Turkish vengeance; but this, I told him, I hoped would not be necessary, and could not be expected. He sees little in the doctrines and usages of the Greek church, or the character of Greek Christians, to invite his return to them; "but you," said he, "have a religion which controls and rectifies the life of men." I lent him some books suited to his case, which he read and returned, as I thought it not prudent to leave them in his hands. His long visits were probably observed by the Turks, and he was warned, perhaps, not to repeat them, as he did not call during the last two days of our stay, though we heard of his busily recommending us to the Armenians.

Under date of May 15, Mr. Benjamin says: "The calls have been more frequent to-day; and I have but little doubt that if a pious native agent were to spend a few weeks here, much good might be done."

Denizlee.

At Kara Hissar, Mr. Benjamin turned his face homeward, and proceeded by a four days' journey to Denizlee. He found no permanent Armenian population in this whole distance. On

the last of the four days, he came to the long, narrow plain, which has all that remains of Colosse, Laodicea, and Hierapolis. "Two or three hours," he says, "we were in full view of Colosse; and I gazed with indescribable emotions at that interesting locality. There was first unrolled and read to the saints and faithful in Christ, that sacred epistle, fresh from the pen of the Apostle."

Our khan at Denizlee being within the bazar, we found it difficult to see many of the Armenians. Among those to whom we had an opportunity to recommend the truth, were the present teacher, and also his predecessor, called "the blind teacher."

We heard some remarkable facts respecting the latter. Though blind from his infancy, he is the chief singer in the Armenian church; and every day he opens the volume containing the services to be sung at its place, and shows his assistants where they are to read their part. He never mistakes either the place or the word, though the service which he performs, fills a large octavo volume, and contains a part for every day of the year. Until quite recently he has been the sole teacher of the school, and is more esteemed by the people than his successor, who seems to have used his two eyes to little purpose.

Laodicea.

In going from Denizlee to Serakioi, May 23, Mr. Benjamin passed by the ruins of Laodicea. These he found on the summit of a low extended hill, not far from the foot of Mount Cadmus.

I wandered among these remains with mingled admiration and sadness. No where amid the ruins of extinct cities in Greece have I seen so magnificent a desolation. There are piles upon piles of stupendous walls and arches and columns, and an immense theatre with its marble seats almost entire; but not a living soul remains of the "lukewarm" church to tell by what means, or at what time, the foretold destruction came. But it came fearfully. Not the great zeal of Epaphras, not the reading of the divine epistle to the church of Colosse, sent there by the request of the writer, not the solemn denunciations from Patmos, could recall these Christians from their devotion to riches and increased goods. And so they perished. Had this single church of Laodicea maintained to this day its purity, what a continual and unquenchable light would have proceeded from it, and how different would the state of this whole country now be! I breathed the prayer, "God save the churches of America from Laodicean lukewarmness and worldliness."

A new traveling Companion.

Two hours farther on Mr. Benjamin came to Hierapolis. At Serakioi an Armenian of Denizlee requested permission to accompany him to Aidin. Under date of May 25, at Nazlee, speaking of this individual, he says:

He is a man of middle life, and we soon discovered in him a mind uncommonly free from prejudice, and prepared to receive the simple truth. Like many others, he has been wearied and disgusted by the low, selfish character of the clergy; and he related many incidents which had utterly destroyed his confidence in them. We remain in this place to-day with the hope of seeing some of the Armenian residents, and he remains with us. He seems to take great pleasure in religious conversation and reading, and especially in joining us in our worship.

At Nazlee Mr. Benjamin saw only the Armenian priest and two or three other individuals. The priest appeared to be thoroughly worldly.

Aidin.

Proceeding to Aidin, distant seven hours, he rode between green hedges and extensive orchards of fig-trees.

The figs exported from Smyrna to the European and American markets, are all from the pashalic of Aidin. This city contains about twelve thousand houses, and is a place of more apparent thrift and enterprise than any we have visited. It is distinguished, however, for its low morals, and is said in this respect to exceed even "infidel Smyrna." The weekly bazar, as in many other places, is held on the Sabbath; and the large Greek population engage as greedily and unscrupulously as Mussulmans in the noisy commerce of that day. A Greek, the keeper of the khan, came to our room on the Sabbath and said, "You do not go out to-day." I replied, "No. On the Sabbath we endeavor to cease from all our worldly business and pleasures." "You do well," said he; "but we, are we Christians? We are Christians in name; but do we live as Christians? Alas! There is no Christianity here!"

The Armenian population of this place is said

to be only about fifteen families; and some of the principal men are unable to read.

Our fellow traveler from Denizlee continues near us, and affords us much encouragement to hope that his heart is deeply touched by the truth. He desires to send a son to Smyrna to school, and begs that Baron M. will have the oversight of him, and give him Christian advice and instruction. God grant that both father and son may share in the blessings of a pure gospel!

Ephesus.

The distance from Aidin to Smyrna is traveled in three days. Ephesus lies on the route pursued by Mr. Benjamin.

We passed this sacred locality in the heat of midday, and had little opportunity to examine in detail its admirable ruins. But the great features of the place, those which have been least changed since Paul here disputed and persuaded the things concerning the kingdom of God, are indelibly fastened upon my mind. The great city of the Ephesians may never be rebuilt; but the churches of Asia shall be revived upon the ruins of priestcraft and superstition. The fury of the craftsmen may delay, but cannot prevent it. The mouth of the Lord hath spoken it, and his providence and grace have already foreshadowed the glorious consummation.

Greece.

LETTERS FROM MR. KING.

Return to Athens.

THOSE who have sympathized with Mr. King in his trials, and have followed him with their prayers, will rejoice in the fact announced by him in the following letter, dated June 21.

I hasten to inform you of my safe arrival, yesterday, at my house and home in Athens. One of my lawyers called on me early this morning, and said that, though he could not as my counsel write to me to come, he was glad that I had ventured so to do; but he advised me not to go out to visit any one till he should have seen the King's Attorney, his Minister, &c., and come to me again.

He does not think that the order for my arrest and imprisonment will be now put in execution; and he hopes that the examination in regard to me, which has been going on for so many months, will this week be finished, and that a decision favorable to me will be given by the judges. Whether it will be so or not, remains to be seen, however; as also the effect which will be produced on the public mind by my arrival, when it shall have been generally known. I have not come without counting the cost; and must be ready to meet whatever, in the providence of God, may be ordered for me.

Reasons for returning.

Mr. King assigns the following reasons for returning to Athens at this time.

1. I am weary of waiting for the termination of the prosecution commenced against me last year, after my departure, for the alleged crime of proselytism; which, I have thought, might continue still for some months to come.

2. In consequence of the recent revolution in France, there has been a change of the ministry here; and those now in office were formerly friendly to me; and I consider them liberal-minded people.

3. The celebrated monk Callistratus, who wrote the pamphlet against me, and did so much to excite the people of Syra against me, when I went there to be tried in 1845, has been made, as I am informed, Patriarch of Alexandria, and is no longer here to go about and stir up the common people to deeds of violence; and another priest, who lived with him here, and was violent against me, has also gone to some other place.

4. Simonides, who wrote the "orgies," has lost much of his influence by having accused one of the professors in the University of heterodoxy, and, consequently, having excited against him a large number of the students; and he was some time since waylaid and severely beaten.

5. The minds of the people are now much occupied with the disturbed state of the country, there having been lately insurrections in various places, which are not yet entirely put down.

From these and some other minor considerations, I have thought it best to wait no longer, but throw myself suddenly into the midst of the people, and take whatever may come. No one ever took a castle by remaining quietly outside of it. By throwing himself into the midst of it, he may lose his life, and he may take the castle. At any rate here I am. I thought it my duty to come,

and to come now; and I returned with my mind perfectly tranquil. I know that a sparrow shall not fall to the ground without my Father, and that the very hairs of my head are all numbered.

Kindness of Friends in Malta.

Before I left Malta, many of my English friends expressed great interest in my welfare; and I felt strengthened and encouraged by seeing the spirit of prayer which seemed to be awakened among them in my behalf. During my residence in that island, the last six or seven months, I received much kindness and attention from many; but I must mention in particular Henry Innes, Esq., and Rev. Isaac Lowndes, agent of the British and Foreign Bible Society, who received me into their houses, and did every thing necessary to render my situation comfortable and happy. I received much kindness also from the family of Mr. Boynton, Rev. Mr. Hare, and Rev. Mr. Bryan, Vice Principal of the Protestant College at St. Julian's, with whom I spent also eight or ten days.

While Mr. King was in Malta, he caused his "Farewell Letter" to his friends in Palestine and Syria to be printed in French and Italian. Several hundred copies of this letter have been distributed among the Roman Catholics of Malta, Sicily, Rome, Tuscany, and other places. Some have been sent by a converted Italian priest to Egypt for distribution; others have been sent to Constantinople; and others still to France.

Prospect.

Under date of June 29, Mr. King wrote again, communicating the latest intelligence which has been received from him. He says:

As yet I have been unmolested; and I shall not probably be put in prison. I shall be called before the court soon, I suppose, to be examined as to the charges of proselytism brought against me last year in the "orgies"; and then, if the court insist on my being imprisoned, I shall offer bail, which, I presume, will be accepted.

No attack has been made upon me as yet, to my knowledge, in any newspaper since my return to this place. This is truly wonderful! I never expected to return without receiving a heavy cannonade from at least two of the principal papers here. Two or three days since I met the editor of the Age, who printed the "orgies", and reviled me so much last year; and he gave me his hand in the most cordial manner, and welcomed me back to Greece! This is a singular incident in this most wonderful drama. Every thing has been ordered far more favorably to me than I had reason to expect. The Lord reigns. He who stopped the mouths of the lions, that they should not destroy Daniel, has stopped the mouths of those who last year "gaped upon me with their mouths, as a ravening and a roaring lion," and "whose teeth were as swords, and their jaw-teeth as knives, to devour" me "from off the earth."

Syria.

REPORT FROM THE STATION AT BEIRÛT.

The Principal Station.

The brethren at Beirût acknowledge the goodness of God in preserving them from serious illness during the year, and in granting them new opportunities for usefulness among the people. There has been an unusual desire for knowledge, both in the city and elsewhere. They see in this movement "the spirit of the age, just beginning to make itself effectively felt in this hitherto dormant region."

Including the English service, there are three public exercises in the chapel at Beirût every Sabbath; and during the week there have been two meetings for prayer. A good deal of interest has been manifested in the monthly concert by the native brethren.

There has been a manifest improvement in the number and character of the Sabbath congregations. The assemblies have been fuller, more attentive, intelligent and solemn. A much larger proportion also has been composed of persons who have never held any connection with the mission, and who appear to attend merely from a desire to hear the gospel. We trust that a few have derived lasting benefit. Three persons have been received into the church during the year, and two others have been propounded for admission at our next communion. There are others who profess to have experienced a change of heart, and are anxious to unite with the church, some of whom are very interesting cases. But although these things greatly strengthen our faith and encourage our hearts, we have to lament that the great body of our hearers are still impenitent. We are not left altogether destitute of the Spirit's presence and in-

fluence; but it is the still small voice, not the rushing mighty wind, which stirs the general mind of the people in times of refreshing from the presence of the Lord. For this great blessing we are yet called to pray and labor.

Six schools have been in operation during the year; and the whole number of pupils has been 275, the average attendance having been 147 boys and 47 girls. The school visitor reports "that good progress has been made in all those which have been continued to the end of the year."

Out-Stations—Bhamdûn.

Bhamdûn was occupied during the warm months by Doct. De Forest, Mr. Hurter, Mr. Smith, and their families. The usual daily services were held, and were attended by from ten to twenty. During most of the summer there seemed to be less interest in religious subjects than formerly. A few had settled down in nominal Protestantism, without, however, having formally separated from their churches; while others had taken an opposite position. But the great majority of the people seemed to be given up to the love of gain, increased apparently by uninterrupted success in business, during the seasons in which most of their neighbors had been suffering so much from war and pillage. Among the most worldly of all are the priests and their families; and so manifest is this, that most have lost all respect for them as their spiritual guides, and with it are fast losing all concern about religion in any way.

This lethargy of worldliness seemed to frustrate our efforts to arouse them until towards the end of the season. Then the Maronite portion of the village was visited by their Bishop. His great object seemed to be to bring all to the confessional; and in this he succeeded. But his intercourse with the people was so worldly, while the matter of confession was made so evidently an empty formality, that he sunk much in the estimation of many. About the same time we had two interesting services, one in connection with the baptism of one of our children, the other a communion season, at which two candidates were admitted by public confession and covenant. Both services made a favorable impression, and occasioned much conversation. Owing to these and other causes, we found considerable inquiry excited at the latter part of our stay; so that during the last two weeks, a Bible class was held daily for the study of the Scriptures. From six to ten attended.

The state of things in the village is thought, on the whole, to be more hopeful than it has hitherto been.

Sidon.

We are sorry to report that, owing to other calls and pressing occupation for our small number of missionaries and native helpers, no one has visited Sidon during the year. This we regret, as we might undoubtedly obtain access to many minds. A large portion of the Christian population are disaffected towards their Bishop, who is endeavoring to take into his hands the election of priests and of the trustees of churches, hitherto in the hands of the people. This they will by no menns allow; and the result is a sort of organized opposition to the Bishop, of which our consular agent is the leader.

Tripoli.

Old blind Abu Yûsuf has been our representative, as usual, in Tripoli port. The city has been visited by Mr. Elias Fûwâz, who spent somewhat more than a month there, seeking opportunities for doing good. He reports the upper classes of Christians as intelligent, and having a good deal of political influence. They are, however, strong in sectarian vanity, and have a very imperfect knowledge of Protestantism. He thinks, if it were preached there, a good deal of opposition must be expected. He took much comfort in one man, our consular agent, who improved in knowledge under his instructions, and is now very decidedly Protestant. In view of the amount of population to work upon in the city, among the Maronites in the mountain back of it, where years of quarreling with the monks has left an alienation of feeling towards the Maronite hierarchy, and among the numerous Greek population of Akkar, Tripoli becomes an important place for a missionary station.

Aleppo.

Mr. Elias Fûwâz, a native assistant of the mission, accompanied Mr. Van Lennep to Aleppo in the spring of 1847, and remained there about two months. His labors were among the Arab population.

He represents the higher classes as inquisitive and intelligent, but vain of

their learning, and disputing more for the sake of showing it, than of acquiring a knowledge of the truth. He thinks that among them the field is yet an almost untried one, and the fallow-ground must be broken up before the seed can take root. He speaks of no apparently pious persons, nor of any declared Protestants.

As the Bishop Athanasius Tutunjy had attracted considerable attention, especially in reference to translating the Bible, and had even been advised to study Hebrew with the expectation of being called to Beirût to engage in the work, Elias took pains to inform himself respecting him. He speaks highly of the Bishop's urbanity and liberality of opinions; though he is prevented by love of office and fear of reproach from openly avowing them. As to languages, he found that he was able to speak French intelligibly, and knew a little of English and Italian, but nothing of Greek or Hebrew. And, according to his own confession, he was not very extensively acquainted with Arabic grammar or literature. His interest in the translation of the Scriptures seemed unabated. Mr. Van Lennep also became acquainted with the Bishop; and his report is decisive as to the inexpediency of looking to him for assistance in the important work under consideration.

New York Indians.

LETTER FROM MR. WRIGHT, JULY 13, 1848.

MR. WRIGHT, at the request of his mission, has drawn up a letter which gives a general view of the missionary work among the New York Indians; and some of his statements will be read with pleasure by all who are interested in the welfare of our aborigines. The additions to the churches during the last year, by profession, have been nineteen, and three excommunicated persons have been restored; while twenty-three have died. Three have been suspended and fifteen have been excommunicated. The present number (not including whites) of members is two hundred and seventy. Some of those who have recently died, were among the most promising and useful friends of the mission.

State of the Churches.

An examination of the records of the churches shows that, from the commencement, there have been probably more than four hundred and fifty Indian members connected with them; while the number of children and others who have died, expressing a hope of pardon through the Redeemer, without having united with the churches, will probably make good the number of those who have been excommunicated, and have remained permanently separated from the churches. The population on the Reservations occupied by the mission has probably, at no time, exceeded three thousand; and to this day nearly one-half of the people are professedly attached to the pagan party. At present the population of the three Reservations is only about twenty-five hundred; and as the number of church members is about two hundred and seventy, about one in five of all who pretend to belong to the Christian party, or to pay any attention at all to the preaching of the gospel, is a communicant. If half of these ever reach heaven, we shall have no cause to regret the amount of labor and expense bestowed upon the New York Indians. And yet, considering the difference in knowledge and the effect of past habits, perhaps the average evidence of piety should be regarded equal to that of most churches among the whites.

General Improvement.

There has been, moreover, though it is not all due to the influence of the mission, vast gain in point of intelligence and in the acquisition of the comforts and conveniences of life. At a very moderate estimate, it is believed that there are three times as much productive labor as there was in 1832, the first season I had the opportunity of noticing the agriculture of the Indians. My own impression is, that more than five times the amount of provision was obtained last year by Indian labor, that was obtained from the same source in 1832. The same improvement has been manifest in most things pertaining to worldly matters. In these respects they can no longer be regarded as a savage (and scarcely as a semi-barbarous) community.

The following statement, considering the temptations to which the people are exposed, is gratifying.

Temperance.

On the subject of Temperance also their progress, if not all that could be desired, is at least as great as could be

expected, when we take into the account the evil influence of the whites around them. It is true that many drink to excess, when they can obtain intoxicating liquors; but it is also true that in the stand taken by the majority, they are decidedly in advance of most of the towns around them. The Tuscaroras as a body go against licenses; and we believe if the question for the state of New York, or for the world, could be left to the uninfluenced vote of the Senecas, on all their Reservations, their glad response would be, "No license, and a rigid punishment for the sale of intoxicating beverages of all descriptions."

New Laws.

The Indians are also, with the aid of the State legislature, beginning to govern themselves by law. They have what is termed a "peace maker's court," nearly equivalent to a justice's court among the whites, with an appeal to a jury of chiefs, by giving bonds to abide their decision, in case of dissatisfaction; or, if they prefer, they can elect to be tried in the first instance before a jury. They also tax themselves for labor on the highways; have their Reservations divided into road districts, with path-masters to superintend the labor appointed by the peace-makers. They have an annual election of peace-makers, treasurer, clerk and chairman of the national council; and their election last May was conducted with more propriety than ordinary town-meetings among the whites. In short, they are rapidly preparing to become citizens of the state; and this result may be expected in a few years, unless delayed by some unforeseen intervention. Our fear is that it will occur before there will be a sufficient amount of intelligence to enable them to prosper in the new relations involved by such a change. The preceding remarks apply to the Senecas and those who reside with them. It is not known that the Tuscaroras have taken any steps towards coming under law; although they are, perhaps, quite as well prepared for it as the Senecas, and even less likely to suffer from the extension of the State laws over them.

Mr. Wright next alludes to the chief obstacles to missionary success among the New York Indians. These, however, are much the same as exist in every such community.

Character of the Church Members.

In respect to the character of the church members, it should be stated that almost all are dependent upon the ear alone in receiving instruction. It cannot be expected, therefore, that many of them shall possess the clear, discriminating, doctrinal views, and the well-balanced Christian character, commonly found in well instructed communities. They are still more or less under the influence of their old superstitions, and of their early habits of thought. They have, from their childhood, been so familiar with certain forms of sin, that they can never be brought to have the same degree of abhorrence and disgust in regard to them, that one feels who has always been surrounded with an atmosphere of moral purity. This would not be expected of converts from among those who receive their whole early training in certain localities in New York, Boston, or almost any other of our large cities.

But the Indian has had the additional disadvantage of the pagan conscience, instead of no conscience. It need not, therefore, excite surprise, if we find it difficult to bring up the best of our church members to the pure and strict standard of gospel morality; nor that they should fail to realize the importance of maintaining thorough discipline for offences which they can scarcely avoid considering as quite venial, notwithstanding the instructions of their teachers.

Still we think them, on the whole, as consistent in their Christian walk as could reasonably be anticipated in the circumstances; and though backward in commencing discipline, when once it is undertaken, they are generally thorough in its prosecution. There are, doubtless, some in all the churches who have never understood the spiritual nature of true religion. There are some, too, of whom we cherish better hopes, who are feeble and faint-hearted, easily discouraged, and whose influence on the people is doubtful, sometimes perhaps decidedly unfavorable; but there are some for whom we can thank God, that hitherto they have been able to continue steadfast, though surrounded with temptation, and hoping under every pressure of discouragement. We trust the majority will ultimately reach heaven.

Recent Intelligence.

SOUTH AFRICA.—Messrs. Marsh and Rood, with their wives, arrived in Natal Bay, January 20, in good health. Under date of February 5, Mr. Marsh writes from Umlazi River as follows:

Our expectations were high; but thus far they have been more than realized. Nature is seen here in her loveliest forms. The country is beautifully diversified with hill and valley, and gentle slopes and fertile plains. Not one-fourth of the surface is covered with wood, the rest being as clean and grassy as the meadows of New England. There is nothing of that dull monotony which we are wont to associate with African scenery. Though it is now midsummer, and the thermometer stands at 80°, the heat is not oppressive; while during most of the year it is delightful and, as all admit, healthy. Almost every thing seems to flourish here, if properly cultivated. Bananas, lemons, oranges, and pine apples are growing within a few rods of where I am sitting; but as yet almost none are raised in the colony. There is fine cotton also in the field near by; and from this staple the settlers have high hopes.

Mr. Marsh speaks of the prospects of the mission as follows:

These brethren and sisters have been toiling for thirteen long years, sowing the good seed; and none but a missionary knows how it cheers their hearts to see even a few gathered into the fold of Christ. Those few are as lights in this land of darkness; and others, it is hoped, are now deciding to live according to the gospel. Some have taken up their heaviest cross, having renounced polygamy, disposed of their extra wives, and joined the people of God. There are two or three very valuable helpers among the converts. I cannot describe my emotions on the second Sabbath after our arrival in this land, as I heard an intelligent young native stand up and preach the gospel of Christ. He took the English Testament in his hand, and fluently translated it to the people, and then preached to them of the judgment, and warned them to flee from the wrath to come.

Constantinople.—From a letter of Mr. Everett, dated June 27, the following extract is taken:

I have to record, for your gratitude, and for the heartfelt thanksgivings of all our friends in America, that the Lord has interposed for us, and again delivered his sanctuary from the flames, being the third grand deliverance from the same devouring element within the eighteen months that we have occupied the building. On Saturday evening, June 17, a most awful conflagration broke out in a quarter of Pera, far from the chapel, and near the houses of Messrs. Dwight and Homes. I was on the spot almost from the beginning of the fire. In one hour Mr. Dwight's residence was in flames, with all his furniture, books and clothing, with the exception of a few things which Mr. Goodell and myself could save. His more valuable papers were in my possession, and, therefore, escaped. In twenty minutes more, the house of Mr. Homes was on fire, with nearly two thirds of his library and considerable furniture.

When nothing more could be done for these brethren, I returned to set my own house in order; for the conflagration had become truly terrible. All hearts in Pera quaked with fear, and every man hastened to prepare for the worst. At about midnight the rampant flames were drawn up in one broad, blazing array, just opposite the row of buildings in which the chapel stood, consuming every house back of us, including the residence of Mr. Schauffler, whose effects, however, were mostly secured. To human appearance there was no longer any hope for us; and we expected that the remaining missionary houses, including the chapel and the female seminary, would soon be in ashes. We secured most of our effects in a stone magazine under the chapel; sent away our families to the house of kind friends; and at half past one I left, completely exhausted, expecting that in a few minutes the house would be consumed. But our extremity was God's opportunity. He said, "Thus far and no farther." He caused the Sultan to manifest, by signal, his displeasure at the long continuance of the fire; and this aroused the Pashas who were on the spot to make increased exertions to check the flames; and we were delivered! The Lord's house was saved; and the rejoicing of those who said, during the progress of the conflagration, "If no other fire has done any good, this will, for it will burn out the Protestants," was hushed; and they were compelled to see the finger of God, in a wonderful manner, in the deliverance of his sanctuary. To his name be all the praise!

Nestorians.—A letter has been received from Mr. Perkins, from which it appears that the Patriarch has distinctly avowed his hostility to the mission. His language is often violent, and his treatment of those who are friendly to our brethren is abusive. Thus far, however, his efforts to obstruct the progress of evangelical truth have been mostly fruitless; and there does not seem to be much reason to apprehend any serious embarassment from this quarter. The missionaries have gained a strong hold upon the Nestorian community; while the power of the Patriarch has been materially lessened of late. His oldest and most influential brother still adheres to the mission, defending its course, and advocating its doctrines. Our trust, however, should be in God alone. He has hitherto watched over his cause among this interesting people, in a very remarkable manner. Let us continue to look to him for his favor.

Cherokees.—The brethren who are laboring among the Cherokees, under date of May 5, 1848, speak of the state of religion in their churches as follows: "There have been no revivals within our bounds during the past year. There have been some hopeful conversions, for which we have great occasion to thank God and take courage. And while we mourn the general absence of the Holy Spirit, we have seen enough to convince us that God is ever willing to hear and answer prayer. It seems to us that the people for whose good we labor, have showed more interest in the preaching of the gospel during the past year, than for several preceding years." "Our churches are very harmonious, and seem in no way to despond of final success. Indeed, we can say that there is more harmony among the Cherokees generally, than for some years past. They show also signs of progress in civilization. They are more industrious and,

consequently, more contented and happy. Efforts in the cause of temperance have met with a good degree of success. There seems to be an increasing desire to hear the preached gospel, which we hope is the precursor of better times. A written application has been made to the mission for one new station; and other neighborhoods appear to be inquiring in relation to the subject." The present number of church members at Dwight is fifty-six, five of whom have been received by profession during the past year. At Fairfield there are eighty-five communicants, (including seven who have been dismissed to other churches, but are not known as having been received,) five of whom have been admitted on examination, during the last eighteen months. The number of church members at Park Hill is forty-two, one having been received by profession during the year. At Honey Creek one person was admitted to the church on examination during the year.

CHOCTAWS.—As heretofore, the blessing of God has attended the efforts of this mission during the past year. The additions to the churches, on examination, have been as follows: at Goodwater, eighty-two; (and some thirty or more are expecting to be received in September;) at Pine Ridge, six; at Stockbridge, since January 1, 1848, eight, (twenty-five having been admitted in 1847;) the Six Town church, eighteen; and the Chickasaw church, four. A number have been admitted at Wheelock; but the statistics have not been received. In some parts of the nation the Word appears to be listened to with saving results at the present time.

The four boarding schools for girls have been prosperous, with the exception of the one at Pine Ridge, which was broken up by the tornado that swept over that station in March last. The boarding school for boys at Norwalk has been quite successful.

Home Proceedings.

ANNUAL MEETING OF THE BOARD.

THE *Thirty-ninth Annual Meeting of the American Board of Commissioners for Foreign Missions* will be held in Boston, to commence on Tuesday, the 12th day of September, 1848, at four o'clock in the afternoon. Rev. Isaac Ferris, D. D., of New York, is expected to preach the annual sermon. The meeting will probably adjourn on Friday.

CLOSE OF THE FINANCIAL YEAR.

THE receipts of the Board for the financial year which ended on the 31st of July last, from all sources, amounted to $254,056. The expenditures during the same period were $282,330; and the debt on the 1st of August, 1847, was $31,616. Hence the balance against the treasury on the 1st of August, 1848, was $59,890.

It may be interesting to the readers of the Herald to know what have been the receipts for the last twelve years. The following table presents the facts in a condensed form; and it will be seen, at a glance, how little progress we have made in this department of benevolence.

Years.	*Receipts.*
1837,	$252,076 55
1838,	236,170 98
1839,	244,169 82
1840,	241,691 04
1841,	235,189 30
1842,	313,396 53
1843,	244,254 43
1844,	236,394 37
1845,	255,112 96
1846,	262,073 55
1847,	211,402 76
1848,	254,056 46

The indebtedness of the Board has now become so great, that measures must be taken to discharge a considerable part of it during the coming year. This is the only prudent course; and the question is, "How can such a reduction of the debt be effected?" The answer is obvious. The contributions must be materially increased, or the expenditures must be diminished. And unless the Prudential Committee shall be satisfied that they can count upon such an increase, they will feel themselves constrained to cut down the appropriations to the missions, knowing, at the same time, that the consequences cannot fail to be most disastrous. As the usual time for making the annual allowance to the different missions is soon after the meeting of the Board, they are looking forward to the next meeting with very great solicitude. In fact, the question of "*reduction or no reduction*" must be decided by the friends of missions who shall have come together on that occasion.

DONATIONS,

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Cumberland, m. c.	15 00	
Falmouth, 2d ch.	27 00	
N. Yarmouth, 1st par. gent.	40 50	
Portland, High-st. ch. and so. (of wh. to cons. HENRY JACKSON an H. M. 100;) 473,50; 2d cong. ch. 115; m. c. 96,72; united m. c. 42,45; m. c. 17,05;	744 72	
Pownal, Ch. and so.	5 00	
South Paris, Cong. ch.	10 92	
Standish, m. c.	7 55	—850 69
Kennebec co. Conf. of chs. B. Nason, Tr.		
Augusta, m. c.	20 00	
Litchfield, Cong. ch. m. c.	15 00	—35 00
Lincoln co. Aux. So. Rev. E. Seabury, Tr.		
Bath, Winter-st. cong. so. m. c.	35 00	

Richmond, Two indiv. 4 00
Thomaston, 2d cong. so. 10 00——49 00
Penobscot co. Aux. So. J. S. Wheelwright, Tr.
Bangor, So. of inq. in theol. sem. for Rev. E. Bond, Kohala, 27 00
Washington co. Conf. of chs.
Dennysville, Indiv. 8,51; s. s. 20; 28 51
East Machias, J. Dow, 4 00
Lubec, Contrib. 4 15
Machias, Cong. ch. and so. to cons. Rev. Amos Brown an H. M. 67 00
Pembroke, B. W. 1 00
Whiting, Contrib. 1 50
Whitneyville, do. 6 55——112 71
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Lebanon, Cong. so. ack. in May, fr. Lebanon, N. H. 2;
Saco, 1st par. benev. so. 125; a friend, to cons. Rev. Samuel S. Drake of Biddeford, an H. M. 50; 175 00
Wells, Mr. Cushing's so. 20 00——195 00

1,269 40

A friend, 1; Belfast, N. ch. m. c. 5; Castine, fem. miss. asso. 30; Eastport, central cong. so. 13,06; m. c. 20; Ellsworth, cong. ch. and so. 61,35; Fryeburg, ch. 26; J. C. 10; Houlton, cong. ch. m. c. 7; Unity, 4,30; Waterford, m. c. 10; W. W. Green, 7; 194 71

1,464 11

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Rindge, J. B. Breed, 10 00
Grafton co. Aux. So. W. W. Russell, Tr.
Bridgewater, Rev. J. Ward, 5 00
Bristol, m. c. 11 00
Hanover, m. c. in Dartmouth coll. 133 00
Littleton, Coll. 25; m. c. 20,82; s. s. 3,98; 49 80——198 80
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Nashua, John Blunt, 50; ladies of Pearl-st. ch. 50; wh. cons. Mrs. Abner Dodge an H. M. 100 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Epsom, Cong. ch. and so. 20 35
Rockingham co. Conf. of chs. J. Boardman, Tr.
Exeter, m. c. in 1st and 2d cong. ch. and so. 32 30
Portsmouth, R. Kittredge, 10; M. C. Dimick, 5; 15 00
Seabrook and Hampton Falls, Cong. ch. and so. 10 75——58 05
Strafford co. Conf. of chs. E. J. Lane, Tr.
Dover, Cong. ch. and so. 157,50; m. c. 12,57; 170 07
Farmington, A friend, 10 00——180 07
Sullivan co. Aux. So. D. S. Dutton, Tr.
Acworth, H. Ware, 5 50
Charlestown, Evan. cong. ch. and so. 20,12; m. c. 30; Rev. M. Richards, 5; Mrs. H. B. J. R. 5; C. J. 5; Miss S. J. 3; wh. and prev. dona. cons. Mrs. Harriet B. J. Richards an H. M. 68 12——73 62

640 89

Gilmanton Centre, coll 34; Meredith Bridge, cong. ch. and so. 90; Stewartstown, Canaan and vic. m. c. 10; 134 00

774 89

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Barnet, Cong. ch. and so. 12 00
Peacham, do. 30; J. W. Chandler, to cons. Oliver P. Chandler of Woodstock an H. M. 100; 130 00
St. Johnsbury, 2d cong. ch. and so. 18,72; E. & T. Fairbanks & Co. 100; Plain, s. s. for miss. to China, 19,29; a friend, 50; 188 01——330 01
Chittenden co. Aux. So. M. A. Seymour, Tr.
Burlington, Cong. ch. 110,50; m. c. 10,38; Mrs. E. W. Buell, 50; s. s. 28,12; wh. cons. James Mitchell an H. M.; H. P. Hickok, 30; 229 00
Colchester, A friend, 1 00——230 00
Orange co. Aux. So. J. Steele, Tr.
Bradford, Cong. ch. and so. 47,94; m. c. 14,38; 62 32
Chelsea, Cong. ch. and so. 11 80——74 12
Orleans co. Aux. So. T. Jameson, Tr.
Barton, m. c. 2 00
Rutland co. Aux. So. J. Barrett, Jr. Tr.
Benson, A widow and her daughter, 2 00
Castleton, Cong. ch. m. c. 21; coll. 8; church funds, 50; 79 00
East Rutland, Coll. 54,21; m. c. 17,65; 71 86
Fairhaven, Coll. 21,39; m. c. 8,61; 30 00
West Haven, A friend, for miss. to Syria, 10 00
West Rutland, Cong. so. 47,55; disc. 5c. 47 50——240 36
Washington co. Aux. So. J. W. Howes, Tr.
Barre, Gent. and la. 53 98
Berlin, Indiv. (of wh. for the Jews 10;) 18; av. of char. box of W. S. H. 1; 19 00
Montpelier, Gent. 31,75; m. c. 28,25; la. 46; 106 00
Plainfield, Cong. ch. and so. 5 00
Waitsfield, do. 41 00——224 98
Windham co. Aux. So. A. E. Dwinell, Tr.
Brattleboro' East, Gent. 99,10; la. 75,91; m. c. 36,76; West, coll. 70; m. c. 34,05; S. Clark, 14; M. W. Tyler, 10; Mr. Chandler's ch. 31; 370 82
Dummerston, Coll. 45,30; Miss M. M. L. dec'd, 50c; 45 80
Grafton, D. Wright, 10 00
Halifax West, J. Guild, 5 00
Putney, m. c. 5 00
Townshend, Gent. 29,60; la. 26,72; 56 32
Westminster, East, m. c. 7 54——500 48
Windsor co. Aux. So. E. C. Tracy, Tr.
Weathersfield, Bow, 13; Centre, 14; 27 00
Windsor, Gent. 25,25; la. 22,25; m. c. 10,16; wh. cons. Rev. James Tufts of Wardsboro' an H. M.; Rev. N. Bishop, 5; J. H. 1; 63 66
Woodstock, m. c. 11 70——102 36

1,704 31

Bennington, cong. so. 40; Manchester, W. P. B. 10; 50 00

1,754 31

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Curtisville, Cong. ch. 6 00
Lee, Gent. 195,56; la. 79,44; m. c. 36; wh. cons. Rev. Ralph Smith, John Robinson, and Stephen Bradley, H. M. 311 00
Pittsfield, 1st cong. ch. and so. m. c. 377,52; gent. 109,20; Thomas A. Gold, wh. cons. him an H. M. 100; M. H. Baldwin, 25; Rev. Dr. Humphrey, 10; la. 74,55; young ladies of the Institute, 33,73; s. s. to. cons. James H. Dunham an H. M. 100; 830 00
Richmond, Cong. ch. and so. 58 50
South Adams, Ch. and cong. 17,32; m. c. 9,68; 27 00
South Egremont, Cong. ch. and so. 45 50
West Stockbridge, S. Gates, 5; Centre cong. so. 1; 6 00-1,284 00
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 20; do. 3; m. c. in pen. fem. refuge, 14,20;) 114 30
Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury, m. c. 21 00
Newburyport, Mr. Stearns's so. gent. 148,25; la. 147,40; m. c. 108,53; Mr. Dimmick's so. m. c. 24,71; 428 88
Rowley, Mr. Pike's so. 86 50——536 38
Essex co. South, Aux. So. C. M. Richardson, Tr.
Two friends, 1; unknown, 101; 102 00
Boxford, 2d par. m. c. 8,50; fem. char. so. 4,50; 13 00
Gloucester, W. par. m. c. 18 75
Gloucester Harbor, m. c. 19 30
Lynnfield, Cong. ch. and so. 14 00

Marblehead, 1st ch. m. c. 10; mater. asso. for Madura miss. 4; 14 00
Salem, A friend, 30 00—211 05
Hampden co. Aux. So. C. Merriam, Tr.
Cabotville, m. c. 27 00
Chester Village, m. c. 9,93; Factories, m. c. 9,73; coll. 16,45; 36 11
E. Long Meadow, m. c. 29,52; Rev. Mr. Tupper, 10; 39 52
Long Meadow, La. sew. cir. 48 00
Monson, Gent. 39,24; A. W. Porter, 300; A. Shaw, 5; 344 24
Springfield, Dr. Osgood's so. m. c. 358,36; South ch. 421,50; m. c. 63: Johnny and Charley's savings, 3,25; N. ch. m. c. 35,64; Hill so. m. c. 21,24; Mrs. E. Pynchon, 10; 912 99
Westfield, Coll. 152,17; m. c. 93; 245 17
West Granville, 1st cong. so. 50 00
West Springfield, m. c. 102,29; Miss H. A. Smith's class, for chil. fund, 2; 104 29—1,807 32
Hampshire co. Aux. So. J. D. Whitney, Tr.
Chesterfield, Coll. 20 00
Cummington, Miss C. Briggs, 20; Hubbardville, m. c. 14,29; 34 29
Easthampton, m. c. 113 60
Granby, m. c. 109,57; la. 90,43; to cons. ASA PEASE, Jr. and Mrs. CYRUS STEBBINS, H. M. 200 00
Hatfield, m. c. 93 54
Northampton, 1st par. gen. benev. so. 298,10; m. c. 137,96; Madura miss. so. 30; Edwards ch. m. c. 28,77; a friend, 5; 499 83
Plainfield, Cong. so. m. c. 15 00
Southampton, m. c. 58,05; E. Edwards, 5; 63 05
South Hadley, m. c. 12,71; Teachers of Mt. Holyoke, fem. sem. 243; pupils of do. 403,79; wh. cons. Miss SUSAN L. TOLMAN and Miss MARTHA C. SCOTT, H. M. 659 50
South Hadley Falls, Gent. 66 00—1,764 81
Harmony Conf. of chs. W. C. Capron, Tr.
Uxbridge, E. W. Fletcher, 50 00
Middlesex North and Vic. Char. So. J. S. Adams, Tr.
Lunenburg, Mrs. Mary Lewis, dec'd, 11 13
Middlesex South Conf. of chs.
Holliston, Mr. Stone's cong. m. c. 17 00
Lincoln, 20 00
Marlboro', A friend, 5 00—42 00
Norfolk co. Aux. so. Rev. S. Harding, Tr.
Brookline, Harvard ch. and so. 47 00
Dorchester, Village ch. and so. 107 64
Medfield, 2d cong. ch. and so. 12 00
Medway, A friend, 3 00
Roxbury, Eliot ch. and so. gent. 178,50; m. c. 12,83; a friend, 10; 201 33—370 97
Old Colony, Aux. So. H. Coggeshall, Tr.
New Bedford, Trin. ch. (of wh. fr. s. s. 12,36;) wh. cons. MRS HANNAH NOBLE an H. M. 105; Pacific ch. 35; 140 00
Wareham, Cong. ch. and so. and m. c. 90 08—230 08
Taunton and Vic. Aux. So.
Rehoboth, Cong. ch. 25,81; m. c. 10,19; 36 00
Worcester co. Central Asso. A. D. Foster, Tr.
Clintonville, Mr. Corning's ch. 32 00
Worcester, CHARLES BOARDMAN, wh. cons. him an H. M. 100 00—132 00

6,590 04

Worcester co. Relig. char. so. 11,13; a friend, 10; do. 62c; Lazarus, 2; Mr. F. 1; Andover, Chapel cong. ch. 6; South ch. 150,20; Charlestown, Winthrop ch. and so. 630,34; Bethesda ch. m. c. 10; Chelsea, Winnisimmet ch. m. c. 38,12; E. Cambridge, Evan. ch. and so. m. c. 10,15; Lawrence, a friend, 2; Lowell, Kirk-st ch. 300; 1st cong. ch. and so. 200; Reading, S. par. la. cent so. 15; W. Cambridge, Mr. Horton's so. 84,10; John Field, Jr. 100; 1,570 66

8,160 70

Legacies.—Holliston, Mrs. Esther H. Bullard, by A. Johnson, Ex'r, (prev. rec'd, 886;) 759,11; Westfield, Charles Dewey, by Rev. Dr. Davis, 85; 844 11

9,004 81

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.
Fairfield, Mrs. Mary S. Dimon, 10 00
Greenwich, Rev. Dr. Linsley, 5 00
Ridgefield, Cong. ch. m. c. 66 28—81 28
Hartford co. Aux. So. H. A. Perkins, Tr.
Collinsville, Coll. 87,70; m. c. 15; 102 70
East Hartford, m. c. 35 26
East Windsor Hill, Theol. Ins. 38 00
Hartford, A friend, 10 00
Suffield, m. c. 37 16
Thompsonville, A. Drake, 2 25—225 37
Hartford co. South, Aux. So. H. S. Ward, Tr.
Newington, B. C. 10 00
Litchfield co. Aux. So. C. L. Webb, Tr.
Litchfield, 1st so. a friend, 10 00
Sharon, Cong. ch. 18 50—28 50
New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. and so. a lady, 49,97; union m. c. 28,07; 3d ch. m. c. 17,25; officers and students of Yale coll. 362,12; Chapel-st. ch. m. c. 20,18; Mrs. Gordon Hall, for Bombay miss. 5; Miss M. A. W. 2,05; E. E. Salisbury, 100; BENJAMIN L. HAMLIN, wh. cons. him an H. M. 100; G. F. DeForest, 40; Mrs. Eleanor Root, 50; 774 64
New Haven co. East, Aux. So. A. H. Maltby, Agent,
Madison, m. c. 67 02
North Branford, A friend, 50 00—117 02
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.
Derby, 1st so. s. s. for *Henry Johnson*, Ceylon, 15 12
Middlebury, E. Hine, 10 00
Waterbury, 1st so. to cons. Rev. HENRY B. ELLIOT an H. M. 100; s. s. for *H. N. Day*, Ceylon, 20; 120 00—145 12
New London and vic. Aux. So. C. Chew, Tr.
Mystic Bridge, Mrs. S. W. 1 00
Stonington, 2d cong. ch. 30 00—31 00
Tolland co. Aux. So. J. R. Flynt, Tr.
Stafford Springs, G. M. Ives, 25; Mrs. Ives, 5; 30 00
Windham co. North, Aux. So. J. B. Gay, Tr.
Thompson, m. c. 13 21

1,456 14

Legacies.—Norfolk, Rev. Asahel Gaylord, by Hiram Gaylord, Ex'r, 25 00

1,481 14

RHODE ISLAND.

Bristol, Cong. coll. 85,95; la. miss. so. 50; s. s. for children's fund, 5,25; m. c. 2,80; Providence, Richmond-st. ch. deferred contrib. 28; 172 00

NEW YORK.

Auburn and vic. T. M. Hunt, Agent.
Auburn, 2d pres. ch. m. c. 16,93; 1st pres. ch. s. s. for *Henry A. Nelson*, Ceylon, 10; theol. sem. so. of inq. 10,33; 37 26
Genoa, 1st pres. ch. m. c. 13,12; 2d do. m. c. 15; fem. miss. so. 11; 39 12
Granby, Pres. ch. 11 42
Ludlowville, do. m. c. 20 00
New Haven, Cong. ch. 16 20
Wolcott, Pres. ch. 41 00

165 00
Ded. disc. 82—164 18

Buffalo and vic. J. Crocker, Agent.
Buffalo, North pres. ch. contrib. 306,50; m. c. 188,05; ded. prev. ack. 94,55; La Fayette-st. pres. ch. m. c. 21; 421 00
Springville, D. Needham, 18 00—439 00
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 8 00
Bellona, Pres. ch. 39; ded. countf. note, 5; 34 00

Geneva, H. H. Seelye, (of wh. to cons. FRANCES CANNON an H. M. 100;) 500; H. Dwight, 70; 570 00
Guilford, Cong. ch. 32 47
Norwich, Pres. ch. 89 18
Shelburne, Cong. ch. coll. 89,31; young la. miss. asso. for *Mary Rexford*, Ceylon, 27; Mrs. L. Newton, for *Maria Newton*, do. 20; s. s. miss. so. 20; 156 31
Prattsburg, Pres. ch. 19 00
908 96
Ded. disc. 2 08—906 88

Greene co. Aux. So. J. Doane, Tr.
Catskill, A friend, wh. cons. Miss ALICE DAY of Apalachicola, Flor. an H. M. 100; a friend, 4,50; 104 50
Durham, A few friends, 60; D. B. 10; 70 00
Leeds, Ch. 6 00—180 50

Monroe co. and Vic. E. Ely, Agent.
Attica, Pres. ch. to cons. Rev. CHARLES MORGAN an H. M. 50 00
Byron, La. 21 00
Rochester, 1st pres. ch. 421 34—492 34

New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. JESSE W. BENEDICT, wh. cons. him an H. M. 100; Armstrong juv. miss. so. of Brooklyn, a special dona. wh. and prev. dona. cons. Miss MARY S. PEASLEE an H. M. 10; Scudder miss. so. of the West pres. ch. 36; Miss Frances Hoyt, dec'd, 50; wh. with 50; fr. H. H. cons. JAMES D. HAFF of Brooklyn, an H. M.; ch. of the Pilgrims, Brooklyn, (of wh. to cons. RICHARD P. BUCK an H. M. 100;) 638,22; CHARLES P. BALDWIN, wh. and prev. dona. cons. him an H. M. 50; Josiah Hale, wh. and prev. dona. cons. THOMAS HALE and Mrs. THOMAS HALE H. M. 100;) 2,221 82

Otsego co. Aux. So. Rev. G. S. Boardman, Tr.
Cherry Valley, Pres. ch. extra contrib. (of wh. fr. an indiv. for *John* and *Derrick Lane Boardman*, Ceylon, 50;) 63; s. s. miss. so. for Cherry Valley sch. Madura, 25; 88 00
Middlefield Centre, Pres. ch. 31,82; la. benev. so. 20; s. s. 3,68; 55 50
Westford, Cong. 60; s. s. 5; 65 00—208 50

St. Lawrence co. Aux. So. H. D. Smith, Tr.
Brasher Falls, Pres. ch. 4 00
East Stockholm, Mrs. S. Pettibone, 5 00
Huevelton, Three chil. for hea. chil. 2 00—11 00

Syracuse and vic. J. Hall, Agent.
Fayetteville, Pres. so. 57 00

Washington co. Aux. So. M. Freeman, Tr.
East Hebron, Pres. cong. asso. 20 00
Salem, Coll. 20; m. c. 18,25; 38 25—58 25

4,739 47

A friend, 20; Albany, A. S. K. 2; Amsterdam Village, mater. asso. for *Montgomery S. Goodale*, Ceylon, 20; fem. s. s. of pres. ch. for *Maria Douchy*, do. 20; male s. s. of do. for *Chandler Bartlett*, do. 9; Andes, pres. so. 16,05; Bedford, a friend, 2; Brockett's bridge, Mrs. Mc A. 2; Byron, s. s. for Miss Fisk's sch. Oroomiah, 15; Chazy, Mrs. Anna Hubbell, 10; Chester, pres. ch. 50; Colchester, pres. ch. 34,75; Miss SARAH DOWNS, wh. cons. her an H. M. 100; Rev. Mr. James and wife, 8; Delhi, pres. ch. 48,01; Elmira, 1st pres. ch. 150; s. s. for *Solomon L. Gillett* and *Mary Cleeves*, Ceylon, 30; Franklin, 1st cong. ch. 12; Fulton, pres. ch. to cons. HORACE P. POND an H. M. 100; Hamden, pres. so 10,37; Holland Patent, Rev. J. F. Scovill, 5; Mrs. A. L. H. 5; Hoosick Falls, pres. ch. (of wh. fr. m. c. 15;) 63; Ithaca, 1st pres. ch. 65; do. a special effort, 150; Maine, 1st cong. ch. 11; Meredith Square, pres. ch. 20,25; Morrisville, cong. ch. m. c. 3; North-east Centre, J. D. G. 3; Onondaga Hollow, pres. ch. m. c. 15; Patchogue, pres. ch. 7; Poughkeepsie, Mr. Ludlow's ch. extra effort, 200; Schaghticoke, pres. ch. and cong. 83,74; Schenectady, Rev. J. P. Fisher and wife, wh. cons. Rev. CALEB E. FISHER, of West Bloomfield, an H. M. 50; Sheridan, widow's mite, 5; Smithtown, W. P. B. 10; Tompkins, 1st pres. so. 32,62; Troy, 1st pres. ch. 100; Volney, cong. so. wh. cons. Rev. LEMUEL DADY an H. M. 60,15; Walton, 1st cong. ch. 26,62; 2d do. 33,04; pres. ch. 10,50; 1,618 10

6,357 57

Legacies.—Vernon Centre, Nancy Brown, by Ira Hills, Ex'r, 50; Walton, Abigail Townsend, by W. Townsend, Ex'r, 250; 300 00

6,657 57

NEW JERSEY.

Caldwell, Mrs. L. C. Carman, 10; Chatham Village, la. of pres. ch. for *Hannah Cockrem*, Ceylon, 20; Lodi, cong. ch. m. c. and chil. 8,86; ack. in July as fr. Lodi, N Y; Newark, m. c. in 3d pres. ch. 29,36; young people's miss. so. of do. wh. and prev. dona. cons. JOB HAINES an H. M. 32,46; Orange, Mrs. C. C. Armstrong, wh. cons. Miss MARY ELIZA ARMSTRONG an H. M. 100; Pennington, Miss A. Griffin, for *Augusta Griffin*, Ceylon, 20; Trenton, Mrs. C. C. Ely, 2; 213 82

PENNSYLVANIA.

Chambersburg, a friend in pres. ch. for Oregon miss. 5; Erie, pres. ch. 75; R. 10; Lawrenceville, pres. ch. 27; Mrs. M. Hudson, 20; Meadville, pres. ch. 32,84; Philadelphia, 11th pres. ch. CHARLES B. DUNGAN, wh. cons. him an H. M. 100; 1st pres. ch. John Eckel, 100; W. Raiguel, 50; Clinton-st. pres. ch. C. S. Wurts, to cons. Mrs. MARY B. WURTS an H. M. 100; 5th pres. ch. S. S. Safford, 20; C. E. Spangler, 50; Rev. D. Malin, to cons. Mrs. ELIZA SHAW of Pittsburg an H. M. 100; a lady 5; ded. disc. 4; S. H. Perkins, 50; Mrs. Forbes, 10; Pittsburg, 3d pres. ch. (of wh. fr. m. c. 48,13; B. A. Fahnestock, to cons. Rev. ALFRED NEVIN of Chambersburg, and Rev. A. M. BRYAN of Pittsburg, H. M. 100; L. R. Livingston, to cons. Rev. SAMUEL W. BAYLEY an H. M. 50; la. sew. so. 50;) 1,088 88; 5th pres. ch. 50; ded. disc. 8,25; Reading, 1st pres ch. (of wh. fr. s. s. 80; m. c. 70; W. Darling, 56; S. Bell, 10; C. D. 5; J. M. K. 5; W. E. 5; N. D. S. 5; indiv. 30,50; W. Strong, 20; ded. disc. 1,38;) 285,12; Waterford, Rev. P. Chamberlain, 10; 2,176 59

DELAWARE.

Newark, Mrs. M. Meigs, 10 00

MARYLAND.

Board of Foreign Miss. in German Ref. ch. Rev. Elias Heiner, Baltimore, Tr.
For Broosa miss. 600 00
Elkton, pres. s. s. 3; Emmetsburg, D. Gamble, 10; E. H. 5; J. S. 5; Frederick, J. P. Thomson, 5; Mrs. M. L. Thomson, 10; Graceham, M. Withorow, 10; 48 00

648 00

DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. 79 22

VIRGINIA.

Richmond and vic. Aux. So. S. Reeve, Tr.
918,85; ded. disc. 6,40; 912 45
Abingdon, pres. ch. to cons. Rev. JAMES MC CHAIN and Rev. SAMUEL MATTHEWS H. M. 106,84; Sapling Grove, Rev. James King, 20; 126 84

1,039 29

GEORGIA.

Athens, LUTHER CLARK, wh. cons. him an H. M. 100; Savannah, Ga. male and fem.

miss. so. in indep. pres. ch. 85,05; juv. miss. so. in s. s. 18,45; John Stoddard, 100; la. Chinese so. for ed. of a boy in China, 25; 328 50

ALABAMA.

Gainesville, pres. ch. 280; Mobile, C. H. 12,50; H. O. 2,50; 295 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Cincinnati, tab. ch. m. c. 4,95; 3d pres. ch. m. c. 10,92; Walnut Hills, Lane Sem. s. s. for *Mr. Preston*, Gaboon miss. 8,22; Rockwell and Rome, chs. 12,70; 36 79

Western Reserve Aux. So. Rev. H. Coe, Agent.
Berlin, 10; Bloomfield, 1; Burton, 1; Freedom, 23,23; Hudson, Wes. Res. coll. 2; orph. boy, 10c; Maumee city, 26; Nelson, 13,25; Plain 13,64; Richfield, 1; Messrs. Hammond, 10; So. Amherst, 25; Streetsborough, 3,35; Vienna, 12; 141 57

178 36

A friend, 5; Cleveland, Elisha Taylor, 50; juv. miss. so. for Oodooville sem. 12; Columbus, 2d pres. ch. 51,65; H. N. Hubbell, 10; J. S. Hall, 10; A. P. Stone, 10; G. S. Fullerton, 10; s. s. 21,50; Delaware, C. W. Torrey, 10; Hudson, Rev. S. C. Bartlett, 10; Toledo, cong. so. 46; juv. so. for children's fund, 4; wh. cons. Rev. ANSON SMYTH an H. M. 250 15

428 51

Legacies.—Cincinnati, John D. Evans, by D. P. Evans, Ex'r, 50 00

478 51

INDIANA.

Greenville, pres. ch. 5; Mishawaka, pres. ch. 22; Orland, cong. ch. 7; 34 00

ILLINOIS.

By G. L. Weed, Tr.
Augusta, H. C. 3; Mrs. J. C. 1; Concord, ch. wh. cons. Rev. ALVIN M. DIXON an H. M. 57; Fisgah, pres. ch. 14; Quincy, do. 37,15; Wuverly, cong. ch. 46,40; s. s. 3,60; J. H. Brown, 10; 172 15

By Rev. I. M. Weed, Agent.
Big Grove, cong. ch. 3; Big Rock, a widow, 50c; Dover, cong. ch. 11,80; m. c. 5; Granville, four indiv. 5,60; Joliett, cong. ch. m. c. 10; Knoxville, pres. ch. 28,70; m. c. 1,85; La Harpe, cong. ch. m. c. 2; Lisbon, cong. ch. 15; Rev. Mr. Bushnell, 10; Lockport, cong. ch. m. c. 4,75; Monroe, pres. ch. 10,86; m. c. 2,57; Naperville, cong. ch. 4; Newark, 9,25; Oswego, 75c; ded. countf. notes, 1,25; 124 38

296 53

Canton, G. W. Dewey, 5; Chicago, 2d pres. ch. m. c. 100; Dover, cong. ch. m. c. 5; Hills Grove ch. 3,55; Jerseyville, pres. ch. wh. and prev. dona. cons. Rev. GEORGE C. WOOD an H. M. 10; P. Fobes, 10; Little Fort, Z. S. Ely, 13; Mendon, s. s. for ed. of two children in Madura, 13,50; Quincy, 1st pres. ch. 14,43; s. s. for ed. of a boy and girl at Oodooville, Ceylon, 40; Vermillion, cong. ch. 12; Winchester, Rev. J. PORTER, 10,28; 236 76

533 29

MICHIGAN.

Michigan Aux. So. E. Bingham, Tr.
Dearborn, cong. ch. 4,10; Detroit, 1st pres. ch. T. Rowland, 10; Mrs. E. Cass, 30; Mrs. M. C. C. 5; Rev. G. Duffield, 15; 1st cong. ch. m. c. 9,30; Flint, pres. ch. 29; Kalamazoo, 1st cong. ch. 33,23; cong. ch. 26,75; Litchfield, cong. ch. 11; Manchester, pres. ch. 8; Lapeer, pres. ch. A. U. Hart, 24; D. W. Loud, 6; St. Clair, cong. ch. 10; ded. disc. 1,83; 219 55

By Rev. A. S. Wells, Agent.
Albion, Mrs. P. E. 1; Battle Creek, pres. ch. 11,80; Blissfield and Palmyra chs. 17,40; Rev. J. M. 5; Detroit, T. Joy, 30; Edwardsburgh, pres. ch. 10; Grand Blanc, cong. ch. 5,68; av. of jew. 1,25; Grand Haven, Rev. Mr. F. 5; E. T. 1; T. W. W. 1; coll. 2,61; Grand Rapids, cong. ch. 13,67; Grandville, Mrs. B. and fam. 2,50; Gull Prairie, pres. ch. 24,03; Homer, pres. ch. 17,67; Kalamazoo, juv. miss. so. 1,70; Mrs. G. 1; Lansing cong. ch. 4,55; Lapeer, pres. and cong. ch. 6; Litchfield, cong. ch. 3,41; Lyons, pres. ch. 5,37; C. H. S. for children's fund, 56c; Kensington, ch 11,75; Manchester, av. of boots, 3,50; Monroe, pres. ch. 17,58; Otsego, cong. ch. 3; Rochester, do. 10,13; Schoolcraft, do. 2,88; Somerset, pres. ch. 3,75; Southfield, cong. ch. 2,39; Stoney Creek, pres. ch. 1,25; Three Rivers, do. 17,85; Troy, pres. ch. and others, 16,95; Union City, cong. ch. 47,38; White Lake, pres. ch. 10,50; White Pigeon, 37,91; ded. disc. 4,25; 354 77

574 32

Unknown, 5; Allegan, pres. ch. 19,08; children's cent so. C. F. 1,39; Brownstown, 5; Cassapoles, D. Sellick, 10; Dexter, av. of a gold pencil, 1,75; 42 22

616 54

WISCONSIN.

Geneva, pres. ch. 9,82; m. c. 2,18; Milton, cong. ch. 8; Pike Grove, cong. ch. 1,25; Southport, cong. ch. 50,75; Wauwatosa, cong. ch. 17; Whitewater, do. 4; 93 00

IOWA.

Bloomington, E. E. Fay, dec'd, 5; m. c. 3; Burlington, Mrs. Sheldon, 5; Farmington, cong. ch. m. c. 8; Keokuk, Rev. G. Wood, 2,50; m. c. 50c; 24 00

TENNESSEE.

Bethabara, pres. ch. 20,70; Columbia, pres. ch. 71,35; Elizabethtown, pres. ch. 17,60; Jonesboro', do. 112,20; J. Smith, 20; 241 85

IN FOREIGN LANDS, &c.

Hong Kong, China, Rev. W. A. Macy, 1; St. Petersburgh, Russia, Mrs. M. T. Gellibrand, 50; 51 00

Donations received in July, $26,952 33.
Legacies, $1,219 11.
☞ TOTAL from August 1st to July 31st, $251,752 50.

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in July, and ack. above, $587 47.

DONATIONS IN CLOTHING, &c.

Craftsbury, Vt. A box, fr. juv. sew. so. for Miss Mudgett, Alleghany miss. 18 00
Franklin, N. H. A box, fr. la. miss. so. 18 21
Peninsula, O. Clothing, fr. la. 25 50
Portland, Me. 2 cops. Payson's works, fr. W. Hyde.
Sullivan, N. H. A box, fr. la. cir. of ind. for Cattaraugus miss. 36 09
Whitesborough, N. Y. A barrel, fr. fem. miss. so. 42 52

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIV. OCTOBER, 1848. No. 10.

American Board of Commissioners for Foreign Missions.

THIRTY-NINTH ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions, held its thirty-ninth annual meeting in the Tremont Temple, Boston, Massachusetts, September 12, 1848, at four o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

THEODORE FRELINGHUYSEN, LL. D.
THOMAS S. WILLIAMS, LL. D.
LEONARD WOODS, D. D.
WILLIAM ALLEN, D. D.
JOSHUA BATES, D. D.
LYMAN BEECHER, D. D.
BENNET TYLER, D. D.
HEMAN HUMPHREY, D. D.
THOMAS DEWITT, D. D.
NATHAN S. S. BEMAN, D. D.
JUSTIN EDWARDS, D. D.
THOMAS BRADFORD, Esq.
JOHN TAPPAN, Esq.
HENRY HILL, Esq.
Hon. SAMUEL T. ARMSTRONG.
NOAH PORTER, D. D.
NATHAN LORD, D. D.
ENOCH POND, D. D.
RUFUS ANDERSON, D. D.
Rev. DAVID GREENE.
CHARLES STODDARD, Esq.
Rev. SYLVESTER HOLMES.
DANIEL NOYES, Esq.
NEHEMIAH ADAMS, D. D.
ELISHA YALE, D. D.
THOMAS SNELL, D. D.
JOEL HAWES, D. D.
MARK TUCKER, D. D.
ISAAC FERRIS, D. D.
Rev. JOHN W. ELLINGWOOD.
DAVID MAGIE, D. D.
BENJAMIN TAPPAN, D. D.
GEORGE E. PIERCE, D. D.
Rev. CHARLES WALKER.
THOMAS H. SKINNER, D. D.
RICHARD T. HAINES, Esq.
SAMUEL FLETCHER, Esq.
Rev. AARON WARNER.
WILLIAM W. CHESTER, Esq.
MARK HOPKINS, D. D.
JAMES G. HAMNER, D. D.
Rev. SILAS AIKEN.
DANIEL DANA, D. D.
BELA B. EDWARDS, D. D.
REUBEN H. WALWORTH, LL. D.
Hon. SETH TERRY.
WILLIAM JENKS, D. D.
Hon. DAVID MACK.
ALFRED ELY, D. D.
Rev. ZEDEKIAH S. BARSTOW.
Hon. WILLIAM DARLING.
Rev. HORATIO BARDWELL.
EBENEZER ALDEN, M. D.
CHARLES MILLS, Esq.
Hon. EDMUND PARKER.
HIRAM H. SEELYE, Esq.
Rev. ALBERT BARNES.
WILLARD CHILD, D. D.
ELIPHALET GILLETT, D. D.
Rev. CHAUNCEY EDDY.
RICHARD S. STORRS, D. D.

Samuel H. Cox, D. D.
Chauncey A. Goodrich, D. D.
Leonard Bacon, D. D.
Edward W. Hooker, D. D.
Rev. Archibald Burgess.
Horace Holden, Esq
William T. Dwight, D. D.
Erastus Fairbanks, Esq.
J. Marshall Paul, M. D.
Alvan Bond, D. D.
Charles White, D. D.
Rev. John K. Young.
Joel Parker, D. D.
Rev. Joseph Steele.
John Nelson, D. D.
Charles M. Lee, Esq.
Rev. John Woods.
Henry White, Esq.
Ansel D. Eddy, D. D.
William Adams, D. D.
William Patton, D. D.
Edward Robinson, D. D.
Swan L. Pomroy, D. D.
Rev. David L. Ogden.
Samuel H. Perkins, Esq.
William W. Stone, Esq.
Benjamin C. Taylor, D. D.
Rev. Selah B. Treat.
Asa Cummings, D. D.
Calvin E. Stowe, D. D.
Hon. William J. Hubbard.
Hon. Linus Child.
Rev. Henry B. Hooker.
Hon. Henry W. Taylor.
Rev. Thomas Shepard.
Samuel M. Worcester, D. D.

HONORARY MEMBERS.

Maine :—

Rev Jotham Sewall, Chesterville.
Jonathan Clement, D. D., Topsham.
Rev Israel Hills, Dixmont.
Rev Josiah W. Peet, Gardiner.
Rev Daniel Sewall, Castine.
Rev Wooster Parker, Foxcroft.
Rev Horatio Isley, Monson.
Rev Elias Chapman, Newfield.
Rev John Maltby, Bangor.
Rev D. T. Smith, do.
George Shepard, D. D., do.
Alex. Drummond, do.
Rev Jotham Sewall, Jr., Woolwich.
Rev David B. Sewall, Robbinston.
Rev Caleb Hobart, North Yarmouth.
Rev David Shepley, do.
E. F. Duren, Portland.
Woodbury Storer, do.
Rev Eli Thurston, Hallowell.
Rev Samuel S. Drake, Biddeford.
Rev Thomas N. Lord, do.
Stephen Merrill, Acton.
John A. Hyde, Freeport.
Rev George W. Cressey, Kennebunk.
Rev Charles Packard, Norway.
Rev Allen Greely, Turner.
Rev E. G. Parsons, Freeport.
Rev George E. Adams, Brunswick.
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Rev Daniel J. Noyes, Concord.
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Rev Benjamin P. Stone, do.
Rev Stephen Rogers, Westmoreland.
Rev James Holmes, Auburn.
Rev A. W. Burnham, Rindge.
Amos Cutler, do.
Rev Caleb B. Tracy, Boscawen.
Rev Jacob Cummings, Hillsboro'.
Rev Robert Page, do.
Rev Humphrey Moore, Milford.
Rev John W. Shepard, Nashua.
Rev Leonard Swain, do.
John Blunt, do.
Rev Bezaleel Smith, Mount Vernon.
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Rev Stephen T. Allen, Merrimack.
Rev Cyrus W. Wallace, Manchester.
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Rev Israel T. Otis, Rye.
Rev E. B. Foster, Pelham.
Rev James Boutwell, Brentwood.
Rev James T. McCollom, Somersworth.
Rev Rufus W. Clark, Portsmouth.
John W. Noyes, Chester.
Rev Lauren Armsby, do.
Rev John L. Merrill, Haverhill.
Rev Moses C. Searle, do.
Rev Anson Gleason, Charlestown.
Rev J. DeForrest Richards, do.
Rev Jonathan Magee, Francistown.
Rev D. P. Smith, Greenfield.
Rev Loren Thayer, Windham.
Rev Joseph Lane, Pembroke.
Rev A. Burnham, do.
Rev Amos Blanchard, Meriden.
Rev Charles Shedd, Campton.
Rev P. B. Day, Derry.
Richard Boylston, Amherst.

Rev C. Whiting, Wilton.
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James F. Isham, New Alstead.
Rev Thomas Savage, Bedford.
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Josiah Bacon, Chelsea.
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Rev Amos Foster, Putney.
Rev John Dudley, Quechee.
Rev Joseph Underwood, Hardwick.
L. H. Delano, do.
Rev G. H. Squier, Hartland.
Rev Joseph Chandler, West Brattleboro'.
John W. Smith, Chelsea.
Rev H. F. Leavitt, Vergennes.
Josiah Shedd, M. D., Peacham.
Rev William H. Gilbert, Westminster.

Massachusetts :—

Edward Beecher, D. D., Boston.
Rev George W. Blagden, do.
David Pike, do.
Rev George A. Oviatt, do.
Rev Dorus Clark, do.
Rev E. N. Kirk, do.
Samuel N. Tenney, do.
William Ropes, do.
Joseph S. Ropes, do.
E. K. Blatchford, do.
Rev J. S. Clark, do.
Rev M. Hale Smith, do.
Rev Charles Cleveland, Boston.
Rev. Jona. E. Woodbridge, do.
Joseph L. Partridge, do.
Samuel A. Danforth, do.
Benjamin F. Whittemore, do.
Charles Scudder, do.
Artemas Simonds, do.
Thomas Thwing, do.
Rev Henry M. Clark, do.
Rev Joseph Tracy, do.
Jared B. Waterbury, D. D., do.
Alvan Simonds, do.
Thomas C. Simonds, do.
Rev John W. Alvord, do.
George Russell, do.
Ephraim Buck, M. D., do.
Samuel Tenney, do.
Rev Seth Bliss, do.
Rev Solomon Peck, do.
Rev George Richards, do.
Henry D. Oliphant, do.
P. Sanford, do.
John Harmon, do.
Henry B. Hubbard, do.
William C. Hubbard, do.
Henry M. Hill, do.
George E. Hill, do.
R. B. Hill, do.
George Titcomb, do.
Henry B. Tenney, do.
Rev Asa Bullard, do.
Uriel Crocker, do.
Theophilus R. Marvin, do.
Rev Samuel W. Cozzens, Milton.
Rev Josiah Tucker, do.
Rev Daniel T. Fisk, Newbury.
Rev John Haven, Stoneham.
Rev Mason Grosvenor, Springfield.
Rev S. G. Buckingham, do.
Rev Samuel Day, do.
Emerson Davis, D. D., Westfield.
Rev D. B. Bradford, Hubbardston.
Rev Daniel Foster, Danvers.
Rev E. P. Blodget, Greenwich.
Rev John Ferguson, Whately.
Rev J. H. Temple, do.
Rev George Fisher, Harvard.
Rev Elisha Fisk, Wrentham.
Rev Orin Fowler, Fall River.
Nathan Durfee, M. D., do.
Rev George Goodyear, Truro.
Rev Seth Sweetser, Worcester.
I. Washburn, do.
Parley Goddard, do.
Rev Elam Smalley, do.
Rev A. Benedict, do.
Rev James D. Farnsworth, Boxboro'.
Calvin Hitchcock, D. D., Randolph.
Rev Christopher Marsh, West Roxbury.
Rev Charles Packard, Lancaster.
Rev Willard Holbrook, Millville.

Rev John Pike, Rowley.
Rev A. W. McClure, Malden.
Brown Emerson, D. D., Salem.
Rev Joel Mann, do.
George H. Smith, do.
Richard P. Waters, do.
Rev Alex. J. Sessions, do.
Rev T. T. Richmond, Medfield.
Rev C. Blodgett, Pautucket.
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Rev J. H. Pettingell, South Dennis.
Rev M. Kimball, Tewksbury.
Rev Charles P. Grosvenor, Rehoboth.
Rev A. E. P. Perkins, Phillipston.
Rev William A. Peabody, East Randolph.
Rev Daniel Butler, Westboro'.
Rev Alexander Lovell, do.
Rev H. N. Beers, do.
Rev Levi Packard, Spencer.
Luther F. Dimmick, D. D., Newburyport.
William B. Banister, do.
Rev Jonathan F. Stearns, do.
Francke Williams, M. D., do.
Rev A. C. Page, Pelham.
Theophilus Packard, D. D., South Deerfield.
Rev E. B. Clark, Chicopee.
Rev S. G. Clapp, do.
Rev Hiram Bingham, East Hampton.
Rev William P. Paine, Holden.
Rev Asahel Bigelow, Walpole.
Rev Samuel Hutchings, Brookfield.
Joseph Bowman, New Braintree.
John Pierce, D. D., Brookline.
Walter Crocker, Barnstable.
Spencer Vining, South Abington.
Rev Dennis Powers, do.
Rev Samuel Harris, Conway.
Rev John B. M. Bailey, Attleboro'.
Rev Henry Seymour, Deerfield.
Rev Francis Horton, West Cambridge.
John Field, do.
Rev Daniel Wight, Jr., North Scituate.
Rev T. G. Clark, Cummington.
Rev William Baird, Northbridge.
Rev Jonas Colburn, Amherst.
John Leland, do.
Luke Sweetser, do.
Rev L. Sabin, Templeton.
Rev Oren Sikes, Bedford.
Rev Charles B. Kittredge, Monson.
Rev C. D. Rice, East Douglass.
Rev T. D. P. Stone, Holliston.
A. W. Miltimore, Newbury.
Rev Sewall Harding, East Medway.
Rev Calvin E. Park, Boxford.
Rev William S. Coggin, do.
Rev Parsons Cooke, Lynn.
Rev S. S. Smith, Westminster.
William S. Bradbury, do.
Rev Charles C. Beaman, Wellfleet.
Thomas Eaton, Fitchburg.
Rev A. C. Thompson, Roxbury.
David B. Greene, do.
Henry H. Anderson, do.
Alvah Kittredge, do.
Andrew S. March, do.
Rev Paul Couch, North Bridgewater.
Rev Daniel Huntington, do.
Rev Tertius D. Southworth, Franklin.
Rev Solomon Clark, Petersham.
Rev Austin Cary, Sunderland.
Rev J. C. Paine, Gardiner.
Rev Erastus Maltby, Taunton.
Rev S. Hopkins Emery, do.
Rev John Bowers, Wilbraham.
Rev Hubbard Beebe, South Wilbraham.
Rev Edward W. Noble, Eastham.
Rev Joseph Merrill, Dracut.
Rev George W. Adams, do.
Henry Larcon, Beverly.
Horace Smith, West Springfield.
Rev A. A. Wood, do.
Rev C. N. Wood, Ashby.
Rev Jacob Coggin, Tewksbury.
Rev James H. Merrill, Montague.
Rev William L. Mather, Concord.
Rev Harvey Newcomb, Grantville.
Rev Warren H. Beaman, North Hadley.
Rev J. K. Bragg, West Middleboro'.
David Goodale, Marlboro'.
Rev Frederick T. Perkins, East Cambridge.
Josiah Bacon, Chelsea.
Rev David Tilton, Gloucester.
Rev John Whiton, West Stockbridge.
Rev Samuel L. Rockwood, Hanson.
Rev Jeremiah Taylor, Wenham.
Rev Stephen D. Ward, Longmeadow.
Rev David Dyer, Dorchester.
Rev E. W. Harrington, Lunenburg.
Rev John M. Prince, Georgetown.
Rev Calvin Durfee, South Dedham.
Absalom Peters, D. D., Williamstown.
H. B. Hosford, do.
Rev M. Burdett, Blackstone.
Rev Asahel Cobb, North Falmouth.
Rev Robert Carver, Raynham.
Rev Jacob White, Orleans.
Rev O. A. Taylor, Manchester.
Rev John Q. A. Edgell, West Newbury.
Rev B. G. Northrop, Saxonville.
Rev Ebenezer Gay, Bridgewater.
Rev Joseph Peckham, Kingston.
Rev H. A. Tracy, Sutton.
Rev E. W. Robinson, Freetown.
Daniel Whiting, North Brookfield.
Nathaniel Richardson, Woburn.
Rev L. R. Phillips, Sharon.
Alfred Kittredge, Haverhill.
Rev B. F. Hosford, do.
Rev David Oliphant, do.
Rev Elijah Demond, Grafton.
Rev James H. Means, Dorchester.

Rev Lyman Gilbert, Newton.
J. Sylvester Chesbrough, do.
Rev F. V. Tenney, South Braintree.
James Hunnewell, Charlestown.
Rev Jared Curtis, do.
Rev William I. Buddington, Charlestown.
Rev A. G. Hammond, Cambridge.
William Adams, do.
Rev William A. Stearns, do.
Rev Joseph Hazen, do.
Rev J. A. Albro, do.
Charles W. Homer, do.
Ralph Emerson, D. D., Andover.
Rev John L. Taylor, do.
Rev S. C. Jackson, do.
Edwards A. Park, D. D. do.
Rev T. Atkinson, Lowell.
John Aiken, do.
Rev Cyrus Mann, do.
Rev U. C. Burnap, do.
Lyman Whiting, Lawrence.
Rev E. Y. Swift, Northampton.
Rev N. Beach, Millbury.
Hervey Pierce, do.
Rev Otis Rockwood, Medford.
Thatcher Magoun, do.
Rev A. R. Baker, do.
Rev David Sanford, Medway.
Jacob Ide, D. D., do.
Rev B. M. Fay, Wilmington.
Dexter Fay, Berlin.
Rev. M. G. Wheeler, Auburn.
Rev M. G. Pratt, do.
S. Knowlton, do.
Rev Tyler Thatcher, North Wrentham.
Rev Josiah Ballard, Sudbury.
Rev A. Goldsmith, Princeton.
Rev Reuben Emerson, South Reading.
Rev Horace D. Walker, East Abington.
Alonzo Chapin, M. D., do.
Andrew Bartlett, Plymouth.
Rev Charles S. Porter, do.
Rev Isaac R. Worcester, Leicester.
Rev Israel W. Putnam, Middleboro'.
Leonard Woods, Enfield.
Rev R. Crawford, North Adams.
Rev Abijah Cross, West Haverhill.
Rev Allen Gannett, Beverly.
Rev Cyrus W. Allen, Nantucket.
Rev John Orcutt, Uxbridge.
Chandler Taft, do.
Rev Thomas C. Biscoe, Grafton.
Nathaniel Lord, Jr., Ipswich.
Rev E. W. Bullard, Fitchburg.
J. T. Farwell, do.
Rev John H. Bisbee, Worthington.
Gardner B. Perry, D. D., Bradford.
Jeremiah Spofford, do.
William Day, do.
David C. Kimball, do.

Rev Nelson Clark, Charlton.
Rev David N. Coburn, Ware.
Rev Nahum Gale, do.
Avery Clark, do.
William Hyde, do.
Asa Howland, Conway.
Rev A. H. Reed, Mendon.
Rev David Eastman, Leverett.
Rev Jonas Perkins, Braintree.
I. R. Gott, Rockport.
Rev Enoch Sanford, Halifax.
Rev D. D. Tappan, Marshfield.
Rev George L. Prentiss, New Bedford.
Rev Alfred Greenwood, Natick.
Rev Daniel Fitz, Ipswich.
Francis Carruth, North Brookfield.
Rev Wm. B. Hammond, Canton.
Rev Asa Boutelle, Lunenburg.
Rev M. K. Cross, Palmer.
Rev Levi Brigham, Dunstable.

Rhode Island:—
John P. Cleveland, D. D., Providence.
Rev T. T. Waterman, do.
Rev William J. Breed, do.
Rev Jared Reid, Tiverton.
Rev Timothy A. Taylor, Slatersville.
Amos D. Lockwood, do.
John Trafton, do.
Rev Samuel Beane, Little Compton.
Rev Orrin F. Otis, Chepachet.

Connecticut:—
Thomas Robbins, D. D., Hartford.
Collins Stone, do.
Rev William W. Turner, do.
Selah Treat, do.
James M. Bunce, do.
Gen William Williams, Norwich.
Rev Hiram P. Arms, do.
Rev Charles P. Bush, do.
Rev Roswell Whitmore, do.
Rev John P. Gulliver, do.
William A. Buckingham, do.
Rev David L. Parmelee, South Farms.
Rev Henry B. Elliott, Waterbury.
Rev Joseph Vaill, Somers.
Rev Frederick Marsh, Winchester.
Rev Samuel Spring, East Hartford.
Jared Ayres, do.
Rev George A. Calhoun, Coventry.
Tryon Edwards, D. D., New London.
Rev C. M. Nickels, do.
Rev Hiram Day, Cornwall.
Rev Albert K. Teele, Naugatuck.
Rev Myron N. Morris, North Stonington.
Rev Levi Smith, South Windsor.
Rev Aaron Snow, Eastbury.
David Gould, Sharon.
Rev Lewis Pennell, Weston.
Rev Charles Dickinson, Birmingham.

Rev T. A. Leete, Windsor.
Rev Thomas Tallman, Scotland.
Rev S. J. Mills Merwin, Southport.
Rev A. S. Cheeseborough, Chester.
Rev Orson Cowles, North Haven.
Rev Albert Smith, Vernon.
N. O. Kellogg, do.
Allyn Kellogg, do.
Rev Horace Winslow, Rockville.
George Kellogg, do.
Rev Hiram Bell, Marlborough.
Rev A. C. Washburn, Suffield.
Rev Jacob Allen, Sterling.
Rev S. B. S. Bissell, Greenwich.
Rev Mark Mead, do.
Rev Frederick Munson, do.
Rev Jason Atwater, Newtown.
Rev Burdette Hart, Fair Haven.
Rev Philo R. Hurd, Watertown.
Rev Adam Reid, Salisbury.
Rev Israel P. Warren, Hamden.
Rev Warren G. Jones, South Glastenbury.
Rev William Thompson, East Windsor.
Rev Shubael Bartlett, do.
Grindall Rawson, South Woodstock.
Rev James C. Houghton, Middle Haddam.
Rev John E. Tyler, Windham.
Rev C. T. Prentice, Easton.
Rev Rollin S Stone, Danbury.
Rev Erastus Dickinson, Chaplin.
Rev Spencer F Beard, Montville.
Rev E. Pratt, Abington.
Rev Thomas L. Shipman, Jewett City.
Rev O. B. Butterfield, South Britain.
Rev Henry Robinson, Plainfield.
Rev John R. Keep, Warren.
Rev William Russell, Chatham.
Rev J. R. Brown, Lebanon.
Rev Jonathan Curtis, Woodstock.
Rev James A. Smith, Glastenbury.
Rev Charles Bentley, Harwinton.
Rev Joseph Eldredge, Norfolk.
Rev James T. Dickinson, Northfield.
Rev W. T. Eustis, Jr., New Haven.
B. L. Hamlin, do.
Rev Henry H. Sanborne, East Granby.
Rev James Hobart, Berlin.

New York :—
Milton Badger, D. D., New York.
Erskine Mason, D. D., do.
Rev O. Eastman, do.
Rev Selden Haynes, do.
Rev Alfred E Campbell, do.
Rev. David B. Coe, do.
Rev William Bradford, do.
Rev Oliver B. Bidwell, do.
Rev Samuel I. Prime, do.
Rev Austin Dickinson, do.
Rev John Marsh, do.
Rev Edward Harris, do.
Almon Merwin, New York.
D. H. Wickham, do.
William W. Eddy, do.
Rev T. H. Skinner, Jr., do.
Rev Noah Coe, do.
Rev W. H. Bidwell, do.
William D. Coit, do.
Wm. M. Halstead, do.
Rev Charles C. Darling, do.
Rev Joseph C. Stiles, do.
Rev John Spaulding, do.
Alexander Milne, do.
T. M. Halstead, M. D., do.
Rev James Knox, do.
Rev James W. McLane, Williamsburgh.
Rev Henry Ward Beecher, Brooklyn.
Charles J. Stedman, do.
Rev A. Elmendorf, do.
Rev. S. T. Spear, do.
Rev James M. Sherwood, do.
Rev N. C. Lock, do.
Rev R. S. Storrs, Jr., do.
Rev J. W. Wood, Chester.
Rev Miles P. Squier, Geneva.
Rev F. E. Cannon, do.
Rev John B. Richardson, Pittsford.
Rev Joseph Myers, Syracuse.
Rev James P. Fisher, Schenectady.
Rev John B. Steele, do.
Jacob Van Vechten, D. D., do.
Rev E. H. Payson, New Hartford.
Rev Jeremiah Wood, Mayfield.
Rev J. H. Noble, Schaghticoke.
Robert P. Lee, Montgomery.
Rev Isaac P. Stryker, Vernon.
Rev George C. Lucas, Lansingburgh.
Rev A. Cogswell Frissell, South Amenia.
Rev Josiah Leonard, Malden.
Rev Jonathan Silliman, Canterbury.
Mansfield Tracy Walworth, Saratoga Springs.
Rev James Stevenson, Florida.
Rev F. Danforth, Clarence.
Rev S. J. Tracy, Springfield.
Rev Francis Janes, Colchester.
Rev Samuel W. Bush, Skaneateles.
Rev D. A. Jones, New Scotland.
Rev Ransford Wells, Schoharie.
Rev F. D. W. Ward, Rochester.
Rev John Waugh, Sauquoit.
Rev Justus L. Janes, Guilford.
Rev Timothy Williston, Livingstonville.
Gideon N. Judd, D. D., Catskill.
Rev Henry Darling, Hudson.
Rev Benjamin Van Zandt, Kinderhook.
Rev J. J. Slocum, do.
Rev Charles Whitehead, Walden.
Rev Hiram Slauson, Northumberland.
Rev Frederick G. Clark, Astoria.
Rev A. K. Strong, Otisco.
Rev Elbert Nevius, Stuyvesant.
Rev Henry A. Raymond, Niskeuna.

Rev W. R. S. Betts, Leeds.
Rev Samuel W. Raymond, Kirkland.
Philip C. Hay, D. D., Owego.
Philip C. Hay, Jr., do.
Rev M. S. Goodale, Amsterdam.
Rev John K. Davis, Troy.
Rev Samuel M. Wood, Madrid.
Rev James R. Boyd, Watertown.
Rev G. R. H. Shumway, Newark.
Rev C L. Van Dyck, Marbletown.
W. H. Ross, Albany.

New Jersey :—
Rev John Ford, Parsippany.
Thomas B. Segur, Dover.
Rev Joseph M. Ogden, Chatham.
Rev W. J. R. Taylor, Jersey City.
Rev Benjamin Cory, Perth Amboy.
Rev William Reiley, Holmdel.
Rev D. G. Sprague, South Orange.
James Scott, D. D., Newark.
Rev Samuel S. Potter, do.
Rev William Bradley, do.
Joseph B. Jackson, M. D., do.
Rev Henry V. Rankin, do.
Lyndon A. Smith, M. D., do.
Rev John M. Johnson, Hanover.
Rev Ebenezer Seymour, Bloomfield.
Rev Ward Stafford, do.
Rev T. S. Ward, do.
Rev John Ward, do.
Abraham Messler, D. D., Somerville.
Rev Talbot W. Chambers, do.
His Ex. Daniel Haines, Hamburg.
Rev R. K Rodgers, Bound Brook.
John W. Poinier, Morristown.
Rev A. A. Marcellus, Freehold.
Rev. H B Stryker, New Brunswick.
Samuel R How, D. D., do.
Jonathan Cogswell, D. D., do.
Rev Aaron C. Adams, West Bloomfield.
Rev Joseph F. Tuttle, Rockaway.
Rev Robert W. Landis, Sidney.
Rev Edward E. Rankin, Springfield.

Pennsylvania :—
Rev M. L. R. P. Thompson, Philadelphia.
Rev David Malin, do.
Thomas S. Darling, do.
Samuel C. Perkins, do.
Rev S W. Bailey, Pittsburgh.
Rev John M. Dickey, Oxford.

Maryland :—
Rev Thomas Kennedy, Baltimore.
Daniel W. Hall, do.
Rev James McIntire, Elkton.

Virginia :—
James D. Johnson, Norfolk.

Ohio :—
Rev D. W. Lathrop, Elyria.
Rev D. A. Grosvenor, Elyria.
Rev H. B. Eldred, Kinsman.
Rev W. C. Foster, Cuyahoga Falls.
Rev Daniel Tenney, Oxford.

Michigan :—
Rev A S. Wells, Troy.
Rev G. L. Foster, Jackson.
Rev W. W. Atterbury.

Illinois :—
J. Blanchard, D. D., Galesburg.

Missouri :—
Rev Alfred H. Dashiell, Jr.

Tennessee :—
Rev R. P. Wells, Jonesboro'.
Rev Stephen Wells, Columbia.

Mississippi :—
Rev L. H. Angier, Port Gibson.

Louisiana :—
Rev J. Addison Saxton, New River.

Canada :—
Rev Henry Wilkes, Montreal.

Ireland :—
Rev Alexander King, Dublin.

The following missionaries of the Board were also present.

Rev Alfred Wright, Choctaws.
Rev Elizur Butler, M. D., Cherokees.
Rev S. H. Calhoun, Syria.

Organization.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by Dr. Snell. Rev. Selden Haynes was chosen Assistant Recording Secretary. Letters were received from the following corporate members, who were unable to attend: Hon. Joseph C. Hornblower, Dr. Dickinson, Dr. Labaree, and Samuel Williston, Esq.

Dr. N. Adams, Rev G. W. Blagden, Dr. Edward Beecher, Rev. J. W. M'Lane and Dr. B. C. Taylor were appointed a committee of arrangements.

A business committee was also appointed, consisting of Dr. Hawes, Chancellor Walworth, Dr. Pomroy, Hon. Linus Child, and Samuel H. Perkins, Esq

Treasurer's Report.

The report of the Treasurer having been read, together with the certificate of the auditors, it was referred to Judge Darling, Doct. L. A. Smith, Hon. Henry W. Taylor, Horace Holden, Esq., James D. Johnson, Esq., John Aiken, Esq., and Hon. Seth Terry. This committee subsequently recommended its acceptance by the Board; which was done accordingly. The committee also say:—

The home expenses of the Board, including salaries of officers and agents, and the cost of the Missionary Herald and Dayspring gratuitously distributed, amount to about ten per cent. on the funds received by the Board.

The committee regret to find that the debt of the Board, on the 31st of July last, amounted to $59,890 78, and cannot but express their conviction that unless prompt measures are adopted to relieve the Board from its present embarrassment, some of the missionary stations must be wholly abandoned, or missionaries from different stations recalled and schools disbanded. They, therefore, recommend that an effort be made now to discharge the debt of the Board, and secure the necessary contributions hereafter to enable the Board to sustain the laborers now in the field, and to send forth additional laborers as they may be required.

Report of the Prudential Committee.

That part of the Prudential Committee's report which relates to the domestic operations of the Board, and also that which relates to the missions—brief abstracts of the same having been presented by Dr. Anderson and Mr. Treat—were referred to committees for examination without being read.

The committee on the domestic operations of the Board consisted of Dr. Dimmick, William M. Halstead, Esq., Rev. C. Eddy, Rev. J. M. Ogden, Rev. G. E. Adams, Rev. T. H. Skinner, Jun., and Rev. William Bradford.

That part of the report which relates to the African missions was referred to Dr. Parker, Dr. Skinner, J. M. Paul, M. D., Dr. Hay, Dr. Scott, C. M. Lee, Esq., and Rev. E. N. Kirk.

That part of the report which relates to the Greek and Armenian missions, was referred to Dr. Cox, Dr. Mason, Dr. Bates, Dr. Tappan, Rev. F. E. Cannon, Rev. W. H. Bidwell, and Rev. J. C. Stiles.

That part of the report which relates to Syria and the Nestorians, was referred to Dr. Hawes, Dr. Pomroy, Dr. How, Dr. Eddy, Rev. Mr. Chambers, Dr. B. Emersom, and Dr. Yale.

That part of the report which relates to the Mahrattas, was referred to Dr. Tucker, Dr. B. B. Edwards, Dr. Ely, Dr. Lyman Beecher, Dr. Badger, T. Bradford, Esq., and Rev. H. B. Hooker.

That part of the report which relates to the Tamil missions, was referred to Dr. Hopkins, Dr. Cleveland, Charles Mills, Esq., Doct. J. B Jackson, Dr. C. Hitchcock, H. H. Seelye, Esq , and Rev. J. W. M'Lane.

That part of the report which relates to Siam, China and Borneo, was referred to Dr. De Witt, Dr Humphrey, Dr. Bond, Rev. S. I. Prime, S. H. Perkins, Esq., Dr. Messler, and I. Washburn, Esq.

That part of the report which relates to the Sandwich Islands, was referred to Dr. William Adams, Dr. Ferris, Dr. William Cogswell, Dr. Beman, Rev. H. W. Beecher, Gen. William Williams, and Rev. S. Sweetser.

That part of the report which relates to the Oregon Indians, and to the Choctaws and Cherokees, was referred to Dr. Magie, Dr. Patton, Rev. Orin Fowler, Dr. Dwight, W. W. Chester, Esq , Dr. Tryon Edwards, and Rev. John Ford.

That part of the report which relates to the Pawnees, Sioux, Ojibwas, Stockbridge and New York Indians, and Abenaquis, was referred to Dr. Bacon, Rev. S. S. Smith, Dr. G. E. Pierce, Governor Haines, Dr. Judd, Dr. Allen, and Dr. Hamner.

The committees mentioned above subsequently made their reports, recommending that the several portions of the Prudential Committee's report be approved and adopted, which was accordingly done.

The report of the committee on the domestic operations of the Board is as follows:

It appears from the Prudential Committee's Report, that during the past year seven of the corporate members of this Board (a greater number than ever before in any one year, and several of them among the oldest, most distinguished, and effective of its members) have departed this life. Among the ordained missionaries of this Board, no one, during the year covered by this Report, has died; and but four assistant missionaries.

The Report affords evidence, that the Secretaries and Treasurer of the Board are diligent, laborious and faithful in the discharge of the duties devolving on them. If apprehensions exist, in any quarters, that either of these officers has a sinecure, a little inspection will cure the error. One of the Secretaries has prostrate health, possibly, in part, through the burdens he has borne. The various agents of the Board, employed in collecting funds, seem to have been diligent in their work. There has been more systematic agency employed the past year than heretofore; but not quite with the results contemplated, through want of the deep and lively sympathy with the missionary cause which is to be desired. The financial affairs of the Board show reason for increased exertions in this department.

Fourteen missionaries and seventeen male and female assistant missionaries—thirty-one in all—have been sent forth during the year. Additional to these, there have been appointed, during the year, eighteen missionaries, two physicians, two other male, and eighteen female assistant missionaries—forty in all. In these new appointments, which are but a modicum of what the opening fields in various parts of the world require, may be seen imperious reasons for increased prayer and increased contributions, on the part of the friends of this Board.

In the printing department, a great and good work is still being done. If the publications of the Board—the Missionary Herald and the Dayspring—do not increase in the number of their issues, still the information they contain, and of which they are the original sources, is copied in substance into numerous other papers, and flies on the wings of the wind to every part of the land and to many parts of the world. The press of the Board is, therefore, a radiating point

of light, which, in the view of your Committee, should not be suffered to become dim.

The part of the Report relating to the appointment of a Secretary at New York, should be modified so as to meet the subsequent action of the Board on that subject.

In conclusion your committee believe that the domestic department of this Board, under charge of the Prudential Committee, is conducted with wisdom, and with as much regard to economy as the nature of the case allows; that an amount of labor is performed in this department, of which the community at large are not aware; that these officers of the Board are entitled to the continued confidence, sympathy and support of the Board and the churches; and the vigorous co-operation of all the friends of missions in their measures to extend the kingdom of Jesus Christ in the earth.

The committee on that part of the report which refers to the Greeks and Armenians, use the following language:

The mission to Greece is peculiar. It has one missionary, Rev. Dr. King, to whom the events of the past year are those of vicissitude and trial, of perplexity and persecution, of banishment and return, rather than of fruits and achievements that we could count and celebrate. Suffering for Christ's sake is, however, a medium of present good, as well as a token of ulterior progress and success. Our honored brother there seems to deserve our sympathy, with no censure, but rather commendation, for his whole course of action.

The mission to the Armenians is viewed as one of great promise and importance. Its location and its sphere, its wide influence and conspicuous character in the East, its stations, its laborers, its successes, and its churches, entitle it to the high appreciation of the friends of missions. Its progress is giving new form and new relations to the interests of Protestantism. The Greek Church now feels its influence. Its enemies are mainly pseudo-christianity and hypocritical formalism. Hierarchy and its assumptions envy and endeavor to check its prosperity; while, under God, their efforts are overruled for the furtherance of the gospel.

The favor of the Sublime Porte, their recognition and protection by the laws of the empire, our churches now enjoy; and this great boon, which gives new character and efficiency to our cause, and has made its own era in the history of the mission, is owing, under God, to the mediation of Lord Cowley; a nobleman of England, for whose distinguished ability and more distinguished goodness, in its procurement, the committee think the express and cordial gratitude of the Board is eminently due.

The prospects of the mission, notwithstanding some reverses, are certainly good; while the faithful labors of our missionaries, joined to the influence of their example and their prayers, are worthy of our confidence, as an honor to our country and a rejoicing to the friends of God.

The committee on the Mahrattas say:

That it is delightful to observe the tokens of divine favor granted to this oldest of the missions under the care of this Board. The establishment of the Bombay mission, associated, as it is, with the labors and faith of the late Gordon Hall, one of the brightest lights in the firmament of missions, illustrated the special providence of God in a peculiar manner.

That mission has been strengthened the past year by the arrival of three missionaries, an account of whose sailing was given in the last Annual Report. As there is an unusual number of readers in that part of Southern India, it is matter of gratitude that the whole Bible is now translated into the Mahratta language.

The preaching force of the Ahmednuggur mission has been increased by the licensure of two native converts who promise great usefulness in that field. Preaching tours have been taken by some of the missionaries, in which, in addition to oral instruction, many tracts and portions of Scripture have been distributed. Although no revivals have rejoiced the hearts and strengthened the hands of the missionaries there, yet the great Head of the Church has been graciously present, cheering them in their arduous work, and permitting them to see some fruits of their labor. Several additions have been made to the churches under their care the last year, even greater than the average of the increase of New England churches. We cannot but hope that this field, watered by the prayers and tears of holy men who have entered into their rest, will yet bud and blossom as the rose.

The report of the committee on the Tamil missions is as follows:

The names of Poor, Spaulding and Meigs, indicate the age and rank of the mission at Ceylon, and forcibly suggest the truth of the remark, that they are "beginning to think about exchanging, very soon, the sword and helmet for the harp and crown." An entire generation has passed away since they entered into their present field; and, during the whole period, they have been doing pre-eminently "a work of faith and patience." If the gigantic difficulties which beset their labors at the very outset, have but slowly given way, the amount of good already accomplished is, nevertheless, incalculably great.

One very encouraging fact is the spreading influence of the gospel among "the masses." To their wants it is eminently adapted; and they, "the common people," have been always the first class, in any nation, to "hear it gladly." On the score of learning and affluence and general influence, the many are often far inferior in importance to the few. But in reference to the ultimate salvation of the soul, all are on the same footing; and the great question is, how many can be saved? In this respect, then, the Ceylon mission affords occasion for devout thanksgivings to the God of missions.

It is an undeniable fact, that in connection with this mission infidelity has, of late, seemed to be increasing. Evidently, however, it is only development, and not actual augmentation. When pagan nations are evangelized, by the combined influences of education and Christianity, with a certain class of temperaments, the intellectual will always be carried in advance of the heart. Multitudes will begin by renouncing paganism, without immediately embracing anything in its stead. They are no more infidels in relation to the gospel, than they were before; and your committee can, therefore, regard the fact in question, as only an indirect evidence of the progress which the truth is certainly making at Ceylon.

In respect to the Madras and Madura missions, the most striking fact is the conflict now going on between Christianity and caste. With the very genius and power of caste, Christianity is evidently coming into closer and closer antagonism. The idea, that all Christians may not meet at the same communion table, merely because of such factitious repellencies as caste creates, would defeat the very design of Christianity.

Your committee confidently hope, that the resistence, by gospel means, to the whole system of

caste, so unnatural and unchristian as that system is, will not cease or be relaxed, till it is universally overthrown. At the same time, the friends of missions should expect that the destruction of a system, thus woven into the very fabric of society, will temporarily throw off large numbers of nominal converts and friends, who had never been detached from paganism by the power of a new and inward life.

The committee on Siam, China and Borneo say, in relation to the first of these missions:

During the past year, the missionary relation of Messrs. Bradley and Caswell to the Board has been dissolved. The causes which led to this dissolution, and the course of the Prudential Committee in relation to it, are fully stated in the Report. On a careful consideration of these, your committee have been brought unanimously and fully to approve the action of the Prudential Committee. In 1845, some of the members of the Siam mission brought to the notice of the Committee the change of views adopted and zealously advocated by Messrs. Bradley and Caswell, on the subject of sinless perfection in this life, and the unhappy influence which this had exerted upon the good feeling and union of the mission, for three or four years, and assuming continually a more serious aspect. At the same time, a letter was received from Mr. Caswell, in which he confessed his change of views, and remarked, "I know that in one sense I have forfeited my claim on the American Board of Commissioners for Foreign Missions for support. I have entertained views which I did not hold when I entered its employ, and which, by most of the patrons of the Board, are considered at variance with the teachings of the Bible. So far as it relates to any rights of mine as an individual, the Board might withdraw its support without any farther consideration of the subject." He, however, deprecated such a result. About the same time, Doct. Bradley sent a communication embodying his views touching the doctrine of sanctification in this life, in nineteen articles, and, shortly after, a supplementary statement. The subject was now brought before the Prudential Committee. Their course, and the character and spirit of the correspondence of the Secretary, bring to your Committee the strong conviction of the forbearance and kindness evinced by them while seeking to be faithful to the trust committed to them.

It is plainly of the highest importance, that any radical departure from the truths in which the patrons of the Board are united, and forming the basis on which it is constituted, should be vigilantly marked; and, if fully avowed and persisted in, such departure must involve the dissolution of the missionary relation. The correspondence shows the desire that a healing and restoring influence might be induced, and that the brethren, if they should desist from controversy, and devote themselves exclusively and cordially to their missionary work, would experience such healing and restoring influence. In this the Prudential Committee were disappointed. The evils from this source continued and increased, impairing not only the harmony and efficiency of the mission, but threatening its existence. It was not till after the return of Doct. Bradley to America, and after signifying his change of views on the subject of baptism that, at the request of Doct B., the missionary relation was dissolved.

Your committee are entirely satisfied with the course of the Prudential Committee, and deem their faithfulness exercised with great forbearance and kindness. The confidence is entertained, that they will ever sedulously guard those truths in which the patrons of this Board are united, in connection with the great work of missions, "the preaching of the gospel."

The Prudential Committee state that "they are not able to decide, at present, what is the duty of the Board in respect to the continuance of this mission." The mission now consists of but one missionary and his wife. The Board of Missions of the Presbyterian Church have a mission in the same field. Your committee are of the opinion, that it would best subserve the interests of the cause of missions to relinquish the mission in Siam, and strengthen missionary stations in other fields, or institute new ones. They, therefore, recommend to the Board, that they authorize the Prudential Committee, if, in view of all circumstances, they shall deem it expedient, to relinquish the missionary station at Siam.

Of another of these missions the same committee say:

The mission in Borneo, which, for some time, has been feeble, and has needed reinforcement in numbers, has, during the year past, been visited with affliction by death and ill health among its members. The death of Mr. Thomson, whose return to America, it was hoped, would prove serviceable to the interests of the mission, by reinforcing its strength, the ill health of Mr. and Mrs. Youngblood, and the loss of Mr. Steele's health, who was laboring, solitary, in a most devoted spirit, render it probable that before this time missionary operations in Borneo are, for the present, broken up. This mission was formed under the auspices of the Reformed Dutch Church, shortly after the arrangement with the American Board for conducting their missions. Netherlands India was selected by the Reformed Dutch Church, in the hope that affinity with the Reformed Church of Holland, in descent and in common standards, would procure, perhaps, peculiar facilities and advantages for prosecuting the work of missions. This hope was disappointed; and the exclusive governmental policy interposed, at first, hindrances and delays; and, at last, the field allowed, was limited to Borneo. The missionaries, who had previously pursued the study of the Chinese language, soon afterwards were transferred, at their own desire, to China. The previous reports of the Board exhibit the faithful labors, the heavy trials by sickness and death, and the very devoted spirit of the small missionary band in Borneo. The appeals for missionary aid, it is to be regretted, were not responded to in the Reformed Dutch Church; yet, with unfailing faith and strong attachment, they zealously cleaved to Borneo as their missionary home. Though the mission be at present broken up, we believe the precious grain will not be lost; and, whether it shall spring up in the revival of the mission, or in other ways, Providence must unfold.

This mission is here referred to, because the breaking up of a mission is somewhat singular in the history of the missions of the American Board, and also in order to bear the expression of the members of the Reformed Dutch Church, on this committee, of their grateful acknowledgement of the watchful care over, and anxious regard for this mission, which the Prudential Committee have ever cherished and evinced; and also the kind intercourse between the Secretaries of the American Board and the Board of Foreign Missions of the Reformed Dutch Church which has existed.

In regard to the remaining missions the committee briefly add:

During the past year, a reinforcement to the

China missions has been sent out. At the different stations, the fairest prospects are unfolding; and the preparatory work for the great harvest, to be gathered in that wide and populous field, is advancing.

The committee on that part of the report which refers to the Sandwich Islands, say:

A greater degree of interest attaches to these Islands than their size and population might appear to justify; from the remarkable success which has there attended the efforts of the Board in the establishment of Christian missions; from the general progress of the people in civilization and the elevation of their moral and social condition; from the influence they exert, and are destined to exert, upon the character of our seamen; from their growing importance to our country, on account of the new territory occupied on the Pacific, which will so rapidly increase our intercourse with them; and from the remarkable fact, now anticipated, that in the course of the ensuing year, by means of the establishment of several lines of steam vessels they will be brought within forty days of the city of New York.

It is worthy of note, as a favorable indication of the renovating power of the gospel, that the population which has been gradually diminishing, from the discovery of the Islands by Captain Cook, has during the past year exhibited a small increase.

Evidences are continually presented in the unsolicited testimony of distinguished individuals, officers of the navy, scientific travelers, commercial agents, and consular functionaries, (many of whom have confessed to earlier prejudices against this and other missions,) to the wonderful effects produced among the Islanders, by the establishment of the institutions of religion and the means of education among them.

The tokens of advancing civilization are many and palpable. Roads are built; bridges and aqueducts are constructed; a better style of dress and architecture prevails; substantial houses of worship are erected by the people; and schools, upon a well approved system, are sustained by the Government. This increase of the arts and the comforts of civilized life, as well as the spiritual blessings which God has dispensed by their instrumentality, is the result of the faithful and wise endeavors of the missionaries. It is but justice here to call attention to the death of Rev. William Richards, one of the earliest, most indefatigable, and most successful members of the mission. To his prudent, well advised, and earnest endeavors, and to his influence in the affairs of the Government, very much of the present happy and prosperous state of affairs is owing.

The committee would also draw attention to the increasing amount contributed by the Islanders themselves towards the support of their own missions, to the contributions made by them for the support of missions in other places, and to the reasonable and confident belief that during the life time of some of the first missionaries who visited these then barbaric islands, pleasant signs will be visible of the reflex and reproductive influence of Christian missions.

The report of the committee on the Oregon Indians, Choctaws, and Cherokees, is as follows:

It becomes us humbly to recognize the hand of God, in the sad event which has occurred in the Oregon mission. This has been permitted, not to discourage us, but for the trial of our faith. There are important lessons to be learned from such dispensations of Providence. They are well adapted to make us feel more deeply our dependence on the arm of the mighty God of Jacob.

In the history of the efforts of this Board to christianize the Choctaws and Cherokees, we find much to awaken the liveliest gratitude to God. The Lord has done great things for us. If the gospel has not accomplished all for these people, in their civil and social relations, which the friends of the Redeemer among us could desire, very happy results have been secured. For twenty years past, the spirit of grace has been almost continually descending, especially upon the Choctaws. We find evidence of this, not only in the organization of churches, and frequent additions to them of hopeful converts, but also in the general advance made in the arts and comforts of civilized life. It is well worthy of notice how much these red men are doing to diffuse, through their nations, the blessings of education. It will be seen, by a reference to the report itself, that large sums of money are annually appropriated to this object.

We are debtors, very deeply, to the Indians of our country, and we feel the need of wisdom from above, so to conduct our operations as to promote, in the highest degree, their temporal and eternal good.

Control of Missionaries and Mission Churches.

At the meeting of the Board held in Buffalo, 1847, the Prudential Committe were requested to submit a written report, at the next annual meeting, on the nature and extent of the control to be exercised over missionaries, and the responsibility of the Board for their instructions, as also for the character of the churches. This was presented to the Board accordingly, at an early stage of the meeting; but as the members had not time to give the subject that considerate attention which its importance demanded, the final disposition of the same was postponed, after a single amendment had been adopted, to the next annual meeting, the Committee being authorized to print the report as amended, with such modifications as might seem desirable. This document, as thus amended and modified, is as follows:

The Board adopted the following Resolution at its last Annual Meeting, viz:—"That the Prudential Committee be requested to present a written report, at the next annual meeting, on the nature and extent of the control which is to be exercised over the missionaries under the care of the Board; and the moral responsibility of the Board for the nature of the teaching of the missionaries, and for the character of the churches." The Prudential Committee have attended to this duty, and present the following Report.

It will be seen, that this call upon the Prudential Committee involves a discussion of the whole working of the system of Foreign Missions. We must determine the ecclesiastical standing and liberty of missionaries, and of the churches they gather among the heathen; inquire whether ecclesiastical liberty be not as safe for missionaries abroad, as for pastors at home, and whether missionaries and pastors are not in fact controlled by similar means and influences; show in what manner missionaries are obtained, what are the nature and force of their voluntary engagements, what are the powers and responsibilities of the Board, and what is the actual extent of the claims of missionaries upon the Board and upon the

churches. This will exhibit the working of the principle of voluntary association in missions, involving, as the main reliance, influences that bear directly on the reason, judgment and heart, and a brief mention must be made of the more important of these influences. The Prudential Committee will also be expected to show the adaptation of the constitution of the Board to its various trusts and duties. In respect to the native mission churches, the inquiry will arise, how far they ought to be independent of the jurisdiction of all bodies of men in this country; how they are to be trained to self-support and self-government; what expectations it is reasonable to cherish concerning them; and what are the responsibilities of the Board for the teaching of the missionaries, and for the character of the mission churches.

I.

THE MISSIONARIES.

1. THE ECCLESIASTICAL LIBERTY BELONGING TO MISSIONARIES.

The Board affirmed at Brooklyn, in the year 1845, that "the missionaries acting under the commission of Christ, and with the instructions of the New Testament before them, are themselves at first, and subsequently in connection with the churches they have gathered, the rightful and exclusive judges of what constitutes adequate evidence of piety and fitness for church-fellowship in professed converts."

It was doubtless intended, by this declaration, to recognize the missionaries under the care of the Board as entitled to equal liberty, in all ecclesiastical matters, with ministers at home. They certainly are equally the ministers, messengers, and ambassadors of Christ; they equally receive from him their call, commission, office and work. *As a body*, they sustain to the churches at home a relation equally as close as do the *body* of the pastors. The several Christian denominations acting through the Board have, in all practicable ways, given to the missionaries it has sent forth their countenance, sanction, and adoption. "These missionaries," says a standard work on the Constitution of the Congregational Churches, "may justly be considered as sent abroad by the churches, inasmuch as they are supported by their contributions, attended by their prayers, and protected by their constant solicitude. It is true that the immediate agents, in designing and arranging their departure, are Missionary Societies; but these Societies, when the subject is rightly considered, are only the agents and representatives of the churches."* It should be added, that the missionaries are ordained to their office, as really as pastors, and by the direct representatives of the churches, and with the same formalities, and almost always with the knowledge that they are to be sent forth and directed by the Board. In this manner, the Board itself has been recognized by the churches and accredited as an Agent in the work of foreign missions; as it has been, also, by resolutions and other formal acts of General Associations, Synods, and General Assemblies, and by thousands of collections in aid of its funds made in the house of God on the Sabbath, and at other times and places, with the concurrence of pastors and churches.

The denial that a missionary is an office-bearer until a Christian church has invited him to take the oversight of it in the Lord, is made in utter forgetfulness, as it would seem, of the commission by which a preaching ministry was originally instituted. The primary and pre-eminent design of that commission was to create the *missionary* office, and to perpetuate it till the gospel should have been preached to every creature.

It is not claimed for missionaries that they are Apostles, since they have not the "signs of an Apostle," and since the apostolical office was not successive and communicable to others. That office was extraordinary, in the range both of its objects and its powers, and the Apostles can have no proper successors. Missionaries are Evangelists. They do the work of Evangelists, and such they are, as Timothy and Titus were in the primitive missions, and as Eusebius says many were in the second century. "These," says that historian, "having merely laid the foundations of the faith, and ordained other pastors, committed to them the cultivation of the churches newly planted; while they themselves, supported by the grace and co-operation of God, proceeded to other countries and nations." The method of conducting missions has, indeed, been considerably modified by the altered condition of the world; rendering it possible to send forth a far greater number of missionaries than in ancient times, and to augment their value as instruments and to accelerate what may be called national conversions, by sending missionaries forth in the family state, and making their labors less itinerant and transitory than in early times; but the true relation of missionaries to the churches at home, and to the heathen world, appears to be that of Evangelists.

Considering the weakness and waywardness so generally found in men just emerging from heathenism, native pastors must, for a time, and in certain respects, be practically subordinate to the missionaries, by whom their churches were formed and through whom, it may be, they are themselves partially supported. This is true, also, of the mission churches; as will be explained in another part of this report. Should a practical parity, in all respects, be insisted on between the missionaries and the native pastors, in the early periods when every thing is in a forming state, it is not seen how the native ministry can be trained to system and order, and enabled to stand alone, or even to stand at all. As with ungoverned children, self-sufficiency, impatience of restraint, jealousy, and other hurtful passions will be developed. The native pastors themselves are, for a season, but 'babes in Christ,' children in experience, knowledge and character. And hence missionaries, who entertain the idea that ordination must have the effect to place the native pastors at once on a perfect equality with themselves, are often backward in intrusting the responsibilities of the pastoral office to natives. They fear, and justly, the effects of this sudden comparative exaltation; especially when aggravated by ordination formalities, multiplied and magnified beyond the scriptural precedents; involving a convocation of ministers and people, an ordination sermon, a formal charge, perhaps a right hand of fellowship, and possibly an address setting forth the importance of the occasion, in place of the simple laying on of hands and prayer, as in the apostolical ordinations. All this may be well in old Christian communities; but whatever advantages it is supposed to have among the heathen, these are thought to be overbalanced by its tendency to inflame the self-conceit and ambition remaining in the heart of the heathen convert, however carefully he may have been educated in the doctrines and duties of Christianity. We scarcely need any great amount of experience, indeed, when our thoughts are once turned to the subject, to see that there is wisdom in the apostolical view of the pastoral office in mission churches, and in their mode of bringing forward

* Upham's Ratio Disciplinæ, p. 128.

a native ministry and training it for independent action.

It must be obvious, that the view just taken of this subject involves no danger to the future parity of the native ministry, considered in their relations to each other; for, in the nature of things, the missionary office is scarcely more successive and communicable to the native pastors, than was the apostolical office to evangelists.

The point specially insisted on is this,—that ministers of the gospel lose none of their ecclesiastical standing and liberty by engaging in the work of foreign missions. No plea for abridging their ecclesiastical liberties can be founded on the fact of their support coming from the churches at home; because the obligation of the churches to support missionaries, rests on precisely the same basis with the obligation of missionaries to become such. Both the service and the support are to be rendered as a duty owed to Christ. The one is no more voluntary, no more optional, no more a work of supererogation, than the other. Missionaries are no more objects of charity, or beneficiaries, than are pastors at home. Their labors as truly entitle them to a support from some quarter. When the reality of the missionary's call from the Head of the Church to go on a mission has been settled by competent and acknowledged testimony, an obligation arises and exists *somewhere*, to send him forth and support him. And after he has gone into the field, he can no more properly be *starved* out of his appropriate liberty by those to whom he looks for support, than he can be *legislated* out of it by those who direct his labors. Nor do missionaries become, in any servile sense, the servants of those who support them; they are not their hired-servants, but their fellow-servants. Christ is their common spiritual Head, and he sends his missionaries forth a free ministry. And the Board seeks to accommodate itself to this principle in Christ's kingdom. "With great care, it seeks out competent men as missionaries and worthy of confidence; and then sends them out under the broad commission of the great Head of the church, to preach the gospel to every creature—themselves free, to propagate a free Christianity in the field of their labors. With a scrupulous regard for the rights of the missionaries in this particular, it places them among the perishing heathen, to gather as many as possible into the fold of Christ, and there leaves them, in the free and untrammeled exercise of their own judgment, under a due sense of accountability to Christ, to decide on the spot, in each particular case as it occurs, what is sufficient evidence of genuine conversion, and what is the proper and sufficient ground for the admission of the heathen convert to the privileges of the Christian Church"*

When the Committee come to treat of the checks and influences under which missionaries operate, it will be seen that this degree of liberty is compatible with as perfect a responsibility, as is attainable in the present state of human nature and of the world. But it is important to remark here, that this responsibility can never be perfectly enforced except by guarding the religious liberties of missionaries with the most scrupulous care. Men must be free, and must feel that they are free, in order to rise to the full capacity and dignity of moral agents, and be subjected to the full control of law, reason, and the moral sense. And, of all gospel ministers, the missionary among the heathen most needs to have his mind and spirit erect, and to feel that all good men are his brethren. This is necessary to the unity, peace, order and efficiency of every mission. The law of liberty is an all-pervading law in Christ's kingdom.

2. How the responsibility of missionaries is secured.

So far as the Committee can rely on the experience of more than thirty years, they regard it as not less safe to concede ecclesiastical liberty to missionaries, than to pastors. And how eminently safe it has been at home, the last two centuries can testify. In each of the denominations of Christians represented in this Board, the understanding, conscience, and heart of ministers are supposed to operate with equal freedom in the performance of their spiritual duties; and it is the prevalent belief, in each of these denominations, that this liberty could not be advantageously diminished.

What the Prudential Committee are to show is this:—*That foreign missionaries are subjected to similar controlling influences with pastors at home.* These influences are exerted in the selection of missionaries; in their voluntary engagements; in the terms of their pecuniary support; in their mutual watchfulness over each other; and in the direct influence of truth upon their minds and hearts.

1. Missionaries are, in an important sense, selected for the work, and it thus comes to pass that they have, as a body, a trust-worthy character.

The Board does not, indeed, extend a "call" to them, as churches do to those whom they would have for their pastors. This has sometimes been recommended, as preferable to the course now pursued. But few missionaries would be obtained in this way. The missionary spirit has not yet strong hold enough upon the churches, or upon the colleges and theological seminaries, for the adoption of such a plan. Were the responsibility to be thus taken from students and candidates for the ministry, and assumed by missionary institutions, the young men in our theological schools would seldom be found in a state of mind or in circumstances to give an affirmative answer to a "call," by the time their characters and qualifications should have been sufficiently developed to warrant one. It is found to be better to lay the case before all, and leave the result to the providence and grace of God. Consecration to the foreign missionary work for life involves a somewhat peculiar experience of its own; and the earlier and more thoroughly that experience is wrought in the soul, the better is the prospect of continuance and usefulness in the work of missions.

The Committee have been accustomed, generally, to wait for written *offers* from the candidates to go as missionaries under the direction of the Board. These are usually made some time before the theological course of studies is completed, and are commonly preceded by personal conferences or an informal correspondence with the Secretaries. The offer is accompanied by testimonials from pastors, instructors in colleges and seminaries, and others. If the testimony be decisive and satisfactory, the individual is invited to visit the Missionary House in Boston. This arrangement is found useful and satisfactory to all parties. There is now, if there has not been before, a free conference with him as to his religious principles and experience, his social relations, his motives in choosing the missionary work, his adaptations and preferences with respect to a field of labor, and whatever else is important in determining the question of his appointment and designation. Should it now appear to be the candidate's duty not to engage in a foreign mission, it is generally easy to convince him

* Prof. William Smyth, of Bowdoin College.

of the fact, and his case does not proceed to any formal action on the part of the Committee. Where the duty to go is clear, an appointment follows. The candidate next seeks ordination, at his discretion, from some ecclesiastical body; which body subjects him to as thorough an examination, as if he were to settle as a pastor. He is not taken on trust from the Board, but his call to the missionary work is brought under a renewed investigation.

It is believed that the missionaries laboring in connection with this Board are equal, as to ministerial qualifications and character, to the body of pastors in either denomination represented in the Board, in any one of the States of the Union; and this fact is evidently one of great importance, in an inquiry as to the possibility of exerting a reasonable control over their proceedings.

2. Missionaries come voluntarily under similar engagements with pastors at home.

The pastor's engagements are made to his church and people, to the body that ordains him, and, through that body, to the churches; in addition to his solemn and well-understood vows to his Lord and Master. The missionary's engagements are to the Board, acting in the way of a general superintendence over his proceedings as a missionary, and to the ordaining body, and, through those bodies, to the community from which he is to derive his support; and he also makes explicit vows to his Divine Master.

The missionary engages, on accepting his appointment, to conform to the rules and regulations of the Board, the nature of which he is supposed distinctly to understand. He thus pledges himself, among other things, to be governed by the majority of votes in his mission, in regard to all questions that arise in their proceedings; the proceedings being subject to the revision of the Prudential Committee. He comes, moreover, under certain other distinct and well-understood pledges:—(1.) As to his *manner of life;* which is to be one of exemplary piety and devotion to his work. (2.) As to his *teaching;* which must be conformed to the evangelical doctrines generally received by the churches, and set forth in their well-known Confessions of Faith. And (3.) As to *ecclesiastical usages;* to which he must conform substantially as they prevail among the churches operating through the Board. He must hold to a parity among the clerical brethren of his mission. He must hold to the validity of infant baptism. He must admit only such to the Lord's Supper, as give credible evidence of faith in Christ. So far as his relation to the Board and his standing in the mission are concerned, he is of course not pledged to conform his proceedings to any other book of discipline than the New Testament.

3. The missionary's claim for continued support, like that of the pastor, depends upon his fulfilling his engagements.

Unless faithful to these engagements, the missionary cannot claim a continuance of his support. And the Board not only may, but it must insist on his performance of them. It is bound to know, that the missionary preaches the gospel and administers the ordinances according to his expressed and implied pledges; which of course he must do, or retire from his connection.

The responsibilities and powers of the Board, in this aspect of the case, are easily defined. While it cannot depose a missionary from the ministry, nor silence him as a preacher, nor cut him off from the church, it can dissolve what it formed, namely, his connection with itself and with the mission. While the Board may not establish new principles in matters purely ecclesiastical, it may enforce the observance of such as are generally acknowledged by the churches, and were understood to be acknowledged by the missionaries when sent to their fields. While the Board may not require that baptism shall always be performed by sprinkling, nor forbid that the Lord's Supper shall be administered to converts after they have given what the missionaries believe to be credible and satisfactory evidence of piety; it may require, (for such are the established and acknowledged usages,) that he receive none into the church, except such as are believed to be truly pious persons; that he baptize in the name of the Father, the Son, and the Holy Ghost; and that he do not refuse baptism to the infant children of the church.

Where the opinions of the great body of its patrons are divided in regard to the *facts* of Scripture, the Board may not undertake to decide, positively, as to the nature of those facts, with a view to binding the conduct of its missionaries. Such a fact, at present, is the admission of slaveholders into the apostolical churches. The Board may not undertake to decide, that this class of persons was certainly admitted to church-membership by the Apostles, nor that they were excluded, in such a way as to have the effect on the missionaries of a statute, injunction, or Scripture doctrine, in respect to the admission of such persons into churches now to be gathered in heathen nations where slavery is found. The Board, the Prudential Committee, and the Secretaries may have their opinions on this subject, as well as on all others, and (as will be stated more fully hereafter) may freely express those opinions in their correspondence with the missionaries, and ought to do so, if they see occasion, with such reasonings, persuasions and remonstrances, as they may think proper. But they cannot properly go farther. Nor can the Board assume, as the basis of any of its proceedings, or imply in any manner, that the apostolical usages are not the wisest and best for all modern missionaries to follow, who are similarly situated with the Apostles. Nor can it do any thing in direct and manifest contrariety to the great Protestant maxim, on which our own religious liberties depend, that *the Scriptures are the* ONLY *and the* SUFFICIENT *rule of faith and practice.*

On the other hand, if it was an usage of the Apostles to give definite and positive instructions to the holders of slaves as to their treatment of them—instructions which had a tendency to do away the institution—and if such instructions are found in their Epistles, then modern missionaries may be expected to conform to that usage, and to give the same instructions in like circumstances; though the time and manner of doing this must be referred, in great measure, to their own discretion, as with ministers at home, in respect to the direct inculcation of specific duties. The successful inculcation of such duties presupposes a certain amount of doctrinal knowledge in those who are to be operated upon, as well as of moral susceptibility, and also a due adaptation in the instructions to time, place, and circumstances.

But while the Board may require, that the missionaries under its care instruct all classes of men after the manner of the Apostles, it is not at liberty to restrict the missionaries to the identical instructions given by the Apostles; because there is no good reason to suppose, that all the instructions are recorded in the New Testament, which the Apostles were accustomed to give. Missionaries may go farther, if their convictions of duty require it, and may apply what they regard as the obvious and generally conceded principles of the gospel to the case. They have the same liberty, in their preaching, with ministers of the gospel elsewhere. They may instruct their con-

verts, among other things, on the Christian duty of fully conceding the right of marriage to the slaves; of not holding them as property; of sacredly respecting the relation between husbands and wives, and between parents and children; and of securing to all the right of worshiping God, and of reading his holy word. And the Committee have no hesitation in urging the duty of such instruction upon their brethren among the heathen; with the plain inculcation, in the prosecution of their ministry, of whatever obligation grows out of the fundamental law of love, as given by the Lord Jesus Christ, "Whatsoever ye would that men should do to you, do ye even so to them;"—it being understood that the missionaries are to have the liberty of exercising their discretion as to time and manner.

Nor have the Committee any hesitancy in saying that, since the gospel was so preached by the Apostles as ultimately to root out the most extensive and terrible system of slavery the world has ever seen, so ought missionaries now, in times and ways within the range of their own discretion, so to hold up the doctrines, duties and spirit of the gospel, that it shall have the same beneficent tendency on the social condition of the heathen.

A writer of unquestioned opposition to slavery, to whose discriminating pen the Board is indebted, has justly remarked, that it would seem to be within the discretion of a missionary in a slaveholding community, whether he will attack slavery directly, and by name, or "whether he will strike at some one or more of the things which enter essentially into it, and the wrong of which can, in the actual circumstances of that community, be set home with convincing power upon the conscience of the slaveholder."*

Slavery is, indeed, at variance with the principles of the Christian religion, and must disappear in any community, in proportion as the gospel gains upon the understandings and the hearts of men. But the Board and its missionaries are restricted to moral means, and these must have time and opportunity to exert their appropriate influence. Missionaries should be employed who *deserve* confidence, and then confidence should be reposed in them; nor should results be required, which are beyond the power of their labors to produce. Many things which, at first, it might seem desirable for the Board to do, are found, on a nearer view, to lie entirely beyond its jurisdiction; so that to attempt them would be useless, nay, a ruinous usurpation. Nor is the Board at liberty to withdraw its confidence from missionaries, because of such differences of opinion among them, as are generally found and freely tolerated in presbyteries, councils, associations, and other bodies here at home.

Polygamy stands on a somewhat different footing from that of slavery. Little difficulty is apprehended from it in gathering native churches. The evidence that polygamists were admitted into the church by the Apostles, is extensively and increasingly regarded as inconclusive, by the patrons of the Board. We nowhere find instructions given in the New Testament to persons holding this relation. Nor is there evidence of the practice having existed in any of the churches subsequent to the apostolical age. The Committee believe, that no positive action by the Board in relation to this subject, is needed or expedient Unsustained as the practice is by any certain precedents in the apostolical churches, and unauthorized by a single inspired injunction, the native convert will rarely be able to prove the reality of his piety, should he persist in clinging to it, or refuse to provide for the education of his children, or for the support of their mothers, (when they need such provision,) if he may not be permitted to regard the mothers as his wives.

Should the missionary violate his compact in respect to the character or amount of his preaching and teaching; or in respect to the administration of the ordinances of the gospel; or by refusing to conform to the resolutions of his mission, or of the Prudential Committee, or of the Board, or in any other manner; the Prudential Committee, on being certified of the fact, is in duty bound to consider and act on the bearing this ought to have on his relations to the Board, and his claim for a continued support.

This claim for support, so far as it applies to the Board, is understood to be only for an equitable proportion of the sum-total of funds actually placed at the disposal of the Board, for the expenses of the year. The Board can divide only what it receives. The missionary goes forth trusting in God that there will always be enough for his wants. He cheerfully incurs the risk, whatever it may be, and which past experience of God's goodness shows to be small. And he does this the more cheerfully, because his work is so eminently a work of faith Mere pledges for his support from churches and ecclesiastical bodies, are too delusive to be depended on. It is only to a small extent that pledges can be obtained from individual Christians, and even the precise import and obligation of these are apt to be forgotten by those who give them. Nor are the formal pledges of support given to the Board worth any thing, except so far as they represent the deep-seated missionary principles and sentiments of the Christian community. There is, indeed, no firm footing for the missionary, except in the promises of his Lord and Master. Faith in Christ is the basis of his enterprise. It is so in respect to himself, his children, his work, and the desired results of all his sacrifices and labors,—preëminently so, compared with that of the pastor at home. And herein lies the special dignity of his calling. He goes on his mission in the discharge of his own personal duty, because he believes his Lord and Savior requires him to go as his servant and ambassador. If he have a proper view of his mission, he would regard it as lowering the work immeasurably, to bring in the churches, or the Board, as *principals*; as any thing else, indeed, than mere *voluntary helpers*, selected and chosen by himself to carry out the benevolent purpose of his own independent self-consecration. The idea that a mission is a contract between the churches and the missionary in any such sense, that he may cease to perform missionary labor, and claim a pension, (as the servants of the East India Company do,) after a certain number of years, and while he is yet able to labor—should it ever become an effective element in the reasoning of missionaries—would prove destructive to the faith and vitality of the enterprise. If this idea has sometimes been advanced by missionaries, it has been when reasoning under the pressure of parental solicitude, and in great part on the assumption, that the work of publishing the gospel was committed by Christ to the church as a society, or corporate body, to act as a principal in the matter; and as such, in the discharge of its own preëminent duty, to send forth and support preachers in all the world; whereas the command was given to individual disciples, before an organized Christian church existed, and whatever use was made of social organizations during the apostolical age, the work was always regarded as the discharge of an individual and personal obligation. It is not less an individual and personal duty now, than it was

* rof. Smyth.

then. The enlisting in the missionary enterprise is wholly voluntary, as well on the part of the missionary who goes abroad, as on the part of his fellow-christian who remains at home. They are co-workers and mutual helpers; and the co-operation of the donor may be as essential to the prosecution of the work, as the labors of the missionary. On the part of all concerned, the consecration, whether of person or property, must be a voluntary offering by individual subjects of Christ's kingdom. Churches, in their organized capacity, have no authority to prescribe to any one of their members what he must do; but each must decide for himself, as the result of his own consciousness of duty and privilege, what he ought to do, and to what part of the work he should devote himself. It is a question of individual responsibility. "As we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another;" and whatever any one does, he is to feel that it is in the discharge of his own prescribed duty. Christians at home will no more feel that they are really indebted to the missionary, than that the missionary is indebted to them. They will no more feel, that the missionary is doing their work, by going on a mission, than that they are doing his, by giving to support him. Each will regard himself as a fellow-servant of a common Master, engaged in a common service, and performing just that part of the work, which the Master has assigned to him. This view of the subject is doubtless the correct one, and the only one that will comport with the successful prosecution of missions, for a prolonged period of time, and on an extended scale. It is necessary for all parties to feel, *that they are discharging only their own personal obligations, that they are performing only their own appropriate work.*

The system, as it has been described, is found to work easily and well. The missionary is as free, in every sense, as the pastor. One is no more really held accountable for the manner of expending his salary, than is the other. One can no more absent himself from his field of labor and his work, without the concurrence of the body that furnishes the means of his support, than the other. The pastor can no more travel at the expense of his people, whether for health or business, without their consent, than the missionary can do so at the expense of the Board, without the consent of the Committee, or, in certain specified cases, of his mission. The greatest embarrassments experienced in the working of the system, are when the Committee are constrained to interpose their action in order to relieve a mission from the influence of one of its own members, and where the questions at issue relate to points in missionary practice and expediency, with which the community at home have not yet had opportunity to become fully conversant; or to mere matters of fact dependent on testimony, and requiring to be heard on both sides;—giving advantage to a disaffected missionary, should he choose to address himself to the popular mind. In a case of immorality, if it be flagrant, the compact may be annulled; and every one is ready to appreciate the reason. So if the missionary, however conscientiously, break fellowship with his brethren, and deny their baptism, or their ordination, his right to continue in the mission would cease;—it being a well-ascertained fact, that such opinions, in addition to violating the understood engagements, usually prove destructive to the harmony of a mission, when embraced by any of its members. The same is true if there be error in respect to important doctrines of the gospel. It is not the mere doctrinal errors that are to be considered, but their distracting, disastrous effect on the happiness and efficiency of the mission. There is no need of making out formal charges to prove a case of heresy by a formal trial, as an ecclesiastical body would do. The question assumes a plain business form,—whether there is an actual departure from the basis, on which the missionary appointment was made, and what effect it has exerted on the peace and usefulness of the mission, and on the operations of the Board.

That the action of the Prudential Committee, dissolving the connection of a missionary with his mission and the Board, is not of the nature of an *ecclesiastical* proceeding, technically speaking, is evident from the fact that it leaves his ecclesiastical relations undisturbed. His regular standing, both as a minister of the gospel and a member of the church, is not directly affected. As his appointment to the mission did not destroy his relations to his association or presbytery, so neither does his dismission. The Committee of course leave the ecclesiastical relations of the case for the ecclesiastical body, (if it choose to consider them,) with which the missionary may happen, at the time, to be connected.

It will often be found, where difficulties between a returned missionary and the Committee come out to the view of the community, that the original difficulty was not between the missionary and the Committee, but between the missionary and his brethren of the mission; and that the Committee interfered and assumed responsibility in the matter only when it became necessary, in order to relieve the mission from distracting and paralyzing divisions. The Board has had as few unpleasant relations to its missionaries, it is believed, in proportion to the number of persons, as any other missionary society in the new or old world.

It should be stated, that the missionary has his safe-guards, as well as the pastor. The latter is not dismissed from his people without the intervention of a council or presbytery. Such a direct ecclesiastical intervention is manifestly impossible as the case stands between the missionary and his directors. But the Committee do not see that the case would be otherwise, were the Board elected by an ecclesiastical body, a General Assembly, for instance. As it is, the missionary has the right of appeal from the Prudential Committee to the large body of ministers and laymen composing the Board. If the question between him and the Board relate merely to Christian doctrine, or to alledged immoralities, and has sufficient importance to awaken the interest of an ecclesiastical body, he can obtain an opinion on his proper Christian or ministerial standing from his presbytery, or classis, or from a council, and have the benefit of such a result. With this right the Committee have never attempted to interfere.

Enough has been said to show, that whatever of salutary influence there is in the connection between a pastor's faithful performance of his engagements and the continuance of his support from his people, there is no less with the missionary.

But the grand reliance for the proper conduct of missionaries, is

4. On their mutual watchfulness over each other, and the direct influence of truth on their minds and hearts.

As soon as a mission contains three or more missionaries, it is expected to organize itself as a self-governing community, under the laws, regulations, and general superintendence of the Board. Mutual watchfulness thus becomes the official duty of each member. It is also in a high sense the interest of each one to exercise a fraternal

watchfulness over his brethren, in order to the safety and success of the enterprise in which the common welfare and happiness are embarked. And as brethren in Christ, as members of his church, and as jointly and severally his ambassadors to the heathen,—by the force of each of these relations they are impelled to the same duty. Nor have the several missions under the care of the Board been a whit behind the ecclesiastical organizations of their native land in mutual and faithful watchfulness.

The influence of truth on the reason, judgment, and heart of missionaries, is mainly through the intercourse kept up with the Christian world, and especially with their native land, and through their reading and studies, and the reacting effect of the faithful discharge of their missionary duties.

The interest which missionaries feel in their native land is not diminished by distance. Their home for Christ's sake, the home of their duty, is among the heathen, and grace makes them more than willing to live and die there. But nature has another home, dear to memory and ever interesting to thought and feeling, and with this they keep up an active correspondence during life. It is striking to observe the number of letters passing between missionaries and their friends. The effect of this correspondence must be great in cherishing the social feelings, and especially in preserving the desire for a good name in their native land. This effect is increased by the reading of religious and other newspapers, and of magazines and books, that are continually going to the missions, and causing the public opinion at home, on all subjects to bear directly on missionaries, as it does on pastors. The Committee have long deemed it wise to pursue a liberal policy with respect to these matters, since well-informed, active and growing minds yield most readily to wholesome rules and decisions, and to reason and common sense

The correspondence of the executive officers of the Board with particular missions, is more or less extended, at different times, according to circumstances. The free use of reasoning has always been awarded to them on all subjects, upon which they believe it would be useful to correspond with their brethren in the missions. No points are so much in dispute, but the Secretaries feel themselves at liberty to advert freely to them,—always being subject of course to have their correspondence revised at pleasure by the Committee, or by the Board. They may write upon caste, polygamy, slavery, creeds, preaching, education, the use of the press, modes of worship, evidence of piety, the Christian life, and numberless other kindred subjects. And they may give all the weight they can to their arguments, by bringing the experience of other missions and what they know of the state of the public mind at home to bear on the questions at issue. The religious newspapers and other periodicals furnish the means of performing this latter service in respect to all subjects that interest and excite the community. It is believed to be the duty of the Secretaries, acting under the direction of the Committee, to see that the missions are well furnished with the lights of truth. The Committee have had ample evidence of the value of this method of control. No class of ministers being more select than that which is engaged in the foreign missions, on none does correct reasoning, and especially that which is founded on the word of God, have more influence. In general, nothing more is needed, in the actual relations and responsibilities of missionaries, to control the opinions and operations of a mission, than good scriptural arguments. And in all cases affecting the conscience, the less there is of an appearance of authority, the better the result.

Libraries are connected with the several missions, some of which are large and valuable; the *material* for labor, in all the departments is abundantly supplied; and the missionary, in common with the pastor, has his peculiar inducements to study, and to cultivate his mind and heart, growing out of the exigencies of his position. And the more devoted, laborious, and faithful he is in his work, the less need does he commonly stand in of influence and direction from without. Truth, conscience, a sense of duty, regard for unity and peace, deference to public opinion, and concern for God's glory and the good of mankind,—things such as these (not without some thought, it may be, of engagements to the Board and its patrons, and of the inconveniences resulting from their violation,) have rarely failed to be sufficient, with the divine blessing, to secure order and efficiency in the working of Christian missions in foreign lands. In other words, it is the blessing of God on the free and vigorous working of the voluntary principle in missions, based on Christian piety and intelligence.

The Committee believe it would be found, on a careful examination of the history of missions, that no method of controlling missionaries differing substantially from the one described in this report, has ever been effectual. Protestant missions, especially, and most of all from this country, can in no other way be long kept in existence.

Should it be supposed, that the great distance of the missions from the community which supports them, must weaken the controlling influence, two things are to be considered:—(1.) The public attention is more generally and intently fixed on the conduct of the missionaries, than it is upon that of ministers any where at home. (2.) There is no greater probability that all the members of one of the larger missions will go wrong together, or will countenance one of their own number in so doing, than that there will be similar wrongdoing in almost any body of ministers, of equal numbers, which can be named in our own country. For they are as intelligent, as pious, have as much principle and sense of character, and as much desire to please God and do good; and they know that they are watched, by Christians over the world.

It is due to the patrons of the Board, who may entertain doubts whether its constitution is well adapted to secure the safest and most efficient prosecution of missions among the heathen, to advert briefly to the subject; indeed, the discussion would not otherwise be complete.

The Prudential Committee have not been able to see that the Board would increase its working power, by any considerable changes in its constitution. So far, indeed, as the greater part of New England is concerned, there does not seem to be a possibility of forming what is called an Ecclesiastical Board, unless the relations of the Congregational churches to each other are first essentially modified. And were such a Board to be created, it would no more possess authority to perform purely ecclesiastical acts, than has the present Board. The Committee presume that it would not be wise to attempt a change in the present organization, until the details of the change are clearly proposed and understood, and well considered; nor until there is good reason to believe the new or modified organization would work better than the present; that it will command more confidence at home among the churches, and more abroad with the missionaries; and that it will secure the confidence which the present Board has gained in the mercantile world. Our fathers were providentially led to adopt the existing form of organization for conducting foreign missions, as best adapted to

their day; and when the existing form is found not to answer the purpose, their children will doubtless change it. It was instituted solely for the spread of the gospel among the heathen, and in times favorable for taking an unbiassed view of the subject; and hitherto it has actually worked better than any of its founders ventured to expect. It has, indeed, signally enjoyed the blessing of God. The attendance and interest at its annual meetings, the responses to its appeals for funds, the number and character of the men who go as its missionaries, the success of its missions, and the standing it is permitted to hold in the estimation of Christians generally,—place it on a footing with other kindred institutions, whether voluntary or ecclesiastical. Nor does it appear to have less hold than other societies on the confidence, affection, and conduct of its missionaries, nor upon the community to which it looks for support. Those who suppose that the leading motive with the community to contribute funds for the support of a system of missions, is in the *origin* of a missionary society, or in the *form of its constitution*, fall into an error. It is rather in the number and importance of the missions; in the tokens of God's presence in those missions; in the evidence of judgment, faithfulness, and energy in the administration. The essential thing doubtless is, that the contributors have the means of obtaining satisfactory evidence that their money is well employed. This they have in respect to the Board. Its one hundred and eighty Corporate members, and its five or six thousand Honorary members, invariably secure for it an annual meeting, (continuing three days,) that forms a *representation* of the individuals and of the Christian community supporting its operations, as real, active, and extensive, as any other benevolent society has in this country, or in the world. There is at that meeting a representation from most parts of the community; and the greater portion, if not the whole of those present, take an intelligent and lively interest in the enterprise. It would seem to be scarcely possible, in the present state of the churches, that the interests of a system of missions should be more perfectly represented, or be surrounded with more effectual safeguards.

The Honorary members have the same right with the Corporate members of calling up subjects for inquiry at the meetings, of proposing resolutions, of acting on committees, of declaring their opinions, and of exerting every kind of moral influence; and there was never an important subject before the annual meeting for discussion, when the prevailing opinion of the meeting was not certainly known. The right of voting is indeed restricted by the Charter to members elected by ballot; and the value of the Charter, in a financial point of view, forbids its being unnecessarily relinquished, or set aside. These voting members are the trustees for the funds; and by accepting the trust, they come individually under special obligation with regard to the disposal of the funds, the preservation of the credit of the institution, and the general working of the system. They are specially bound to attend the annual meetings. Whatever theoretical importance (and it is not to be undervalued) is attached to an extension of the privilege of voting, the Committee believe that, from the beginning, it would not have altered a single result of any importance in the proceedings of the Board And greatly must the religious state of our churches be changed for the worse, before there can be any real danger in the present organization.

The Board is to be viewed as an AGENCY, acting for such as choose to employ it. It does not profess to be, and it is not, a distinct power with separate interests from the churches; nor are its agents sent into parishes as a substitute for the pastor, or as a co-ordinate power, to advocate a distinct and independent interest, in which the pastor and people have no concern; but, for the time being, they are mere auxiliaries to the pastors—the *agents of the pastors*—the pastors being the responsible persons. When the present organization is no longer deserving of confidence, it will soon die as a thing of course So far as the Board is an active and influential body, it is a mere creature of the public mind. It must go along with the permanent majority. It has no authority. It cannot, except by an abuse of terms, be said to levy taxes. It taxes no one. It can only state the command of Christ, the necessities of the heathen, the facilities for doing the work of missions, its own plans and operations, and God's blessing upon them; and argue, exhort and plead. Men give or not, just as they please; and it is best that it should be so.

The corrective power, in respect to the undue multiplication and irregular working of voluntary associations, lies with the pastors and churches. It is for them, individually, to decide what objects shall and what shall not have access to their pulpits by means of agents. Here lies the only corrective power—where it ought to lie—in the primary associations and assemblies of the Christian church; and here there is such a power, easily applied, and, if applied, adequate to the emergency.

II.

THE MISSION CHURCHES.

1. THE LIBERTY BELONGING TO MISSION CHURCHES.

The Mission Churches in foreign lands connected with the missions under the care of the Board, do not come properly under the jurisdiction of any body of men in this country. This is true of course so far as the Board is concerned, since that is not a body having ecclesiastical authority; and it is believed to be equally true in respect to all ecclesiastical bodies. The influence exerted upon the mission churches by the ecclesiastical bodies of this country, must be through the missionaries. We can claim no jurisdiction over them because we planted them.

The great object of foreign missions is to persuade men to be reconciled to God, as their rightful and only Sovereign; and the organization of churches is as really a means to this great end, as the preaching of the gospel, or the printing of the Holy Scriptures. When the time comes for organizing native converts into churches, the missionaries, acting in behalf of these children in knowledge and in the power of self-organization and government, cannot properly be restrained, by foreign interference, from conforming the organization to what *they* regard as the apostolical usage in similar cases;—having respect, of course, to those necessary limitations already mentioned, to which they have voluntarily subjected themselves for the maintenance of their social existence as missions, and for securing a regular and competent support from the Christian community at home. (See p. 338.) The result may be a much simpler organization for the mission churches, than is found in lands that have long sat under the light and influences of the gospel. Indeed, experience has clearly shown, that it is not well to attempt the transfer of the religious denominations of Christendom, full-grown and with all their peculiarities, into heathen lands; at least, until the new-born churches shall have had time to acquire a good degree of discriminative and self-governing

power. The experience acquired in lands long Christian, partially fails us when we go into heathen countries. We need to gain a new experience, and to revise many of our principles and usages; and for this purpose to go prayerfully to the New Testament.

The religious liberty which we ourselves enjoy, is equally the birthright of Christian converts in every part of the heathen world, on coming into the spiritual kingdom of Jesus Christ, which they may claim as soon as they are prepared for it;—just as American freedom is the birthright of our own children. The right of our children is not infringed by that dependence and control which they need during their infancy and childhood. It is even their right to claim, that the parent *shall* thus act for them in the early stages of their existence. But the wise parent will always form the principles and habits of his child with reference to the time when the right of self-control must be fully exercised and yielded. In like manner the missionary must needs give form, at the outset, to the constitution and habits of the mission churches; and for a time he must virtually govern them. But he will do this with a constant regard to the coming period, when those churches must and will act independently. He will train them, as the Apostles evidently trained the churches under their care, so that they may be early freed from the necessity of missionary supervision. In the infancy of the Christian community that is placed under his care, he will act on such scriptural principles and usages as he deems best fitted to make the most of every individual member of the church. And this he will do at any amount of personal inconvenience to himself; remembering that the power of carrying burdens is acquired by practice, and that native converts can be inured to responsibilities only by having responsibilities placed upon them, and by a conviction that they are trusted. At the risk of multiplying his most painful cares and disappointments, he will also aim to provide a native pastor for each church, just as early as he can in the period of his own missionary supervision, that the spiritual machinery may be homogeneous and complete in all its parts, and may the sooner be made to work without foreign aid. In no other way, indeed, can he secure the grand result for which he labors—the development of the self-sustaining, self-governing power in the native Christian community.

Nor may we expect or require of the mission churches, as the condition of giving them the gospel and its institutions, that they shall always think, judge, and act just as we do. We ought cheerfully to abide the consequences of the full assertion of our principles; and have patience, and bear long, and not give over, till it is evident that our moral means are exhausted, and that our enterprise has failed.

The necessity for long-suffering forbearance with churches gathered from among the heathen, will be the more obvious, if we consider three things.

One is thus stated in the Cambridge Platform.* "The weakest measure of faith is to be accepted in those that desire to be admitted into the church; because weak Christians, if sincere, have the substance of that faith, repentance and holiness, which is required in church members, and such have the most need of ordinances for their confirmation and growth in grace. The Lord Jesus would not quench the smoking flax, nor break the bruised reed, but gathers the lambs in his arms and carries them in his bosom." None will question, that the liberty of mission churches, with respect to the admission of members, goes to this extent. Of all churches, those gathered among the heathen have most reason for asserting this freedom, since nowhere are the lambs of the flock so much exposed while out of the fold, and nowhere, comparatively speaking, are they so many.

Another thing is this. There are not several churches existing in one place, as in most of our towns, formed to a great extent on the principle of elective affinity. *All* who give credible evidence of Christian character, must come into one and the same church, or be excluded altogether from church-membership, and the ordinances of the gospel.

Again, we should consider the extreme moral and social degradation of all heathen communities, in which mission churches are gathered. Read the first chapter of the Epistle to the Romans. Read the journals of modern missionaries. Consider the decline of mind among the masses of the people, under the long reign of paganism; the paralysis of the moral sense and conscience; the grossness of habits, physical and mental, in speech and action, in domestic life and all social intercourse. Consider the absence of almost all those ideas which lie at the foundation of moral elevation in character; the absence of words, even, to serve as pure vehicles of holy thought and sentiment; the absence of a correct public opinion on all things appertaining to manners and morals; and the constant and all-pervading presence of polluting, degrading, soul-destroying temptations.

Causes such as these had their effects in the churches gathered by the apostle Paul, as we see in his Epistles. When the Apostle directed his attention, for instance, to the church at Corinth, on which he had bestowed so great an amount of labor, he found occasion to lament the many who were carried away by false teachers, the disorder of their worship, their irregularities at the Lord's Supper, their neglect to discipline immoral members, their division into parties, their spirit of litigation, their debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults. And how soon were a portion of the Galatians seduced from the gospel, and from their loyalty to the truth, and turned again to their old bondage unto weak and beggarly elements, observing days, and months, and times, and years; so that the Apostle confesses his fears that he had labored in vain among them. He thinks it needful to exhort the Ephesian church to put away lying, and to exhort those who had been dishonest before their conversion to steal no more, and those who had been avaricious and impure to have nothing more to do with fornication and covetousness. Four years after he had addressed his Epistle to the Ephesians, he informs Timothy that all his helpers in Lesser Asia were turned away from him, and even two who had attained to some distinction. Before the date of his Epistle, he evidently had not full confidence in some of the native pastors in that province, as appears from his address to them at Miletus. While at Rome, he writes that some in that city preached Christ of envy and strife, supposing to add affliction to his bonds; and at his first arraignment before Cæsar, not a member of that church had the moral courage to stand by him. Writing to the Philippians, he declares his belief that many church members were enemies of the cross of Christ, whose god was their belly, who gloried in their shame, and minded earthly things. In this same Epistle, he speaks in desponding terms of his native helpers, among whom were none like-minded with Timothy, but all sought their own, and not the things

* Ch. XII., § 3.

which were Jesus Christ's. He thought it needful to exhort the Colossians not to lie one to another; and the Thessalonians to withdraw from such of their number as walked disorderly. He cautions Timothy against fables, endless genealogies, and profane and vain babblings, as if such were prevalent in some of the churches; and speaks of preachers destitute of the truth, possessing corrupt minds, ignorant, proud, addicted to controversies which engendered envy, strifes, and perverse disputations and railings; and of some who had even made shipwreck of the faith, and added blasphemy to their heresies.

And it should be added, that the apostle John, somewhat later, declares that many "antichrists" had gone out from the church because they did not really belong to it in spirit and character, and of course had been in it, denying, as he says, the Father and the Son.

Yet it is generally supposed, whether correctly or not, that the apostolical churches possessed as much piety as exists in any portions of the visible church of our country and times, if not more. Indeed the apostle Paul speaks of the Roman Christians, only a few years before the date of his Epistles to Timothy, as being noted for their faith throughout the world At the very time of his censures on the Corinthians, he declares that church to be "enriched by Jesus Christ in all utterance and in all knowledge," so that it came behind in no gift. And while he so seriously cautions the Ephesians, he ceases not to give thanks for their "faith in the Lord Jesus, and their love unto all the saints." He thanked God upon every remembrance of the Philippians; and when he wrote to the Colossians, he gave thanks for their faith in Christ Jesus. and their love in the Spirit and to all the saints And how remarkable his testimony in behalf of the Thessalonians. He remembered without ceasing and with constant gratitude their work of faith, and labor of love, and patience of hope in the Lord Jesus Christ, wherein they had become followers of him and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that they were ensamples to all that believed, in Macedonia and Achaia

The fact undoubtedly is, that visible irregularities and disorders, and even scandalous immoralities, are more to be expected in churches gathered from among the heathen; and are, at the same time, to a certain extent, more consistent with grace in the church, than in countries that have long enjoyed the light and influence of the gospel. While the primitive converts from paganism were remarkable for the high tone of their religious feelings, and the simplicity and strength of their faith, they were wanting in respect to a clear, practical apprehension of the ethical code of the gospel. It is obvious, indeed, that Paul found the burden of his "care of all the churches" much increased by the deceptive, impure, and thoroughly wicked character of the age and countries, in which he labored as a missionary and apostle. His manner of treating the native pastors and churches, notwithstanding their imperfections, is a model for missionaries and their supporters in our day; who ought to expect greater external manifestations of ignorance on moral subjects, and of weakness and sin. in churches that are gathered in Africa. India, the Sandwich Islands, and among the Indian tribes, than in churches that existed at Ephesus, Colosse, Corinth, and the cities of Galatia, in the palmy days of Roman civilization.

In reasoning, however, about mission churches among the heathen, whether ancient or modern, we should take into view the moral imperfections found in all human associations, in every land and every age. How many such imperfections do actually exist now in the churches of which we are members, and how difficult it has been found to apply a remedy. How much time and labor has it cost, in our most favored States, so to affect the public sentiment of professed Christians, as to induce them universally to abandon and avoid the trade in ardent spirits; how hard to restrain multitudes of professors of religion from divers conformities to the world, having no countenance in the gospel; and how impossible hitherto, to create a public sentiment in any church, that shall give the sin of *covetousness*, for instance, the place expressly assigned to it in the word of God.

2. HOW FAR THE BOARD IS RESPONSIBLE FOR THE TEACHING OF THE MISSIONARIES, AND FOR THE CHARACTER OF THE MISSION CHURCHES.

The Board is responsible *directly*, in the manner which has been described, for the *teaching of the missionaries*. It cannot guaranty, however, an entire uniformity in their teaching. That diversity in mental habits, opinions, preaching, and social intercourse, which exists without rebuke among ministers of the same denomination at home, must be expected and tolerated among missionaries.

The Board can require of missionaries a compliance with their express and implied engagements, and the performance of all duties that are manifestly essential to the success of the enterprise. But in respect even to those fundamental obligations, when the mind of the missionary has swung so far off from the line of his duty as to refuse a compliance, *enforcement* is commonly found to be out of the question; generally, no other course is left but to dissolve his connection. The Board cannot. therefore, be held responsible for the invariable continuance of its missionaries in the path of their duty, even in respect to matters of vital importance. Its responsibility is limited to the proper selection of fields to be cultivated; to the judicious appointment and designation of missionaries; to the constitution and laws by which the several missions are formed into self-governing communities; to the equitable distribution of the funds placed at its disposal; to the just and proper instruction of the missionaries in matters within the province of the Board; to timely and needful suggestions, admonitions, exhortations and appeals, fraternally addressed; and, finally, to a faithful superintendence of the missions, and a decisive intervention when there are manifest departures from duty in the missionaries.

But while the Board is directly responsible for the *teaching* of the missionaries, it cannot be held to a full responsibility for the *results* of their labors. Paul may plant, and Apollos water, but God giveth the increase. The Apostle to the Gentiles, as we have seen, had to sorrow much over the imperfect results of his labors. As *he* was not fully responsible for the character of the churches he planted, so *missionaries* cannot now be held to a full responsibility for the character of their mission churches. But the *Board*, as a missionary institution, (and the same would be true, were it an ecclesiastical body,) is even less responsible, than are its missionaries, for the character of the mission churches. It is not even directly responsible for the character of those churches, but only through the missionaries; and only so far through them, as it is properly held accountable for their character and teaching. If there be stupidity, ignorance, weakness, waywardness, perverseness, and even more scandalous wickedness in the mission churches—as the

history of the apostolical churches would lead us to expect, even when the churches are gathered by the most able and faithful missionaries—they can be operated upon only through the missionaries. The Board cannot wisely address those churches directly on the subject, nor can any other body of men in this country, however constituted.

But when evils exist in the mission churches, the Prudential Committee may and must inquire, whether the *missionaries* are performing their duty. In one instance, some years ago, having reason to apprehend that admissions were made to a church in one of the missions, without a proper attention to the evidences of piety, the Board, at its annual meeting, instructed the Prudential Committee to inquire into the facts, with a view to a correction of the evil; and such inquiries were made by the Committee, and with a satisfactory issue. Inquiries have also been made by the Committee, as to the teaching of missionaries in some of the missions, with respect to alledged irregularities and evils in mission churches, and in the social and domestic state of native Christian communities. So far as a judicious and proper correspondence with the missionaries may properly affect their incipient measures, in the formation of churches, and their subsequent teachings, and so far as those measures determine the character of the churches, the Board is responsible for the character of the native churches.

Its responsibility, in respect to the *existence of slavery* in several of the Indian churches, has some peculiar modifications in the circumstances of the case. The *incipient* measures for the formation of churches among the Cherokees and Choctaws, were taken thirty years ago—long before the subject of slavery came up for discussion among the churches at home. God was soon pleased hopefully to renew the hearts of a number of slaveholding Indians, and, upon giving credible evidence of piety, they were received into the church. What the missionaries *could then* have done, had they perceived all the bearings of that subject, cannot be known. The Indians are *now* partially civilized, and have organized governments. There are slaveholding whites without, who are supposed to take an interest in continuing slavery among them, and slaveholding whites within, married to Indian wives, and thus become a part of the nation; and their churches are organized Congregationally in one tribe, and Presbyterially in another. So that the missionaries, like pastors among ourselves, are obliged now to depend wholly on instruction and persuasion for their influence on the churches under their care. The religious liberty of those churches is to be respected. We should stand firm in support of our principles as to the rights of churches. Unless the missionaries are able to produce conviction—however desirable it may be that they should do it—the *churches* in the one case, and the *sessions* in the other, will vote in opposition to their views. It is admitted, however, that the missionaries should do all in their power, in the exercise of their best discretion, to lead those churches and sessions to a right appreciation of their duty in this matter; and that they should use a direct influence, at their discretion, to eradicate the evil of slavery, as well as all other evils, from the churches under their care. But it is obvious, that the Board, and the missionaries under its direction have not precisely *the same degree* of responsibility for the existence of slavery in the churches just referred to, that they would have in respect to churches yet to be formed among the tribes of the African continent, or were churches now to be formed, for the first time, among the Indian tribes.

How long we should bear with mission churches, that do not come up to our standard of duty, and may even greatly try our spirits, is what the Committee are not able to decide But they cannot doubt, that we should imitate the example of Him, who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" and who "so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life;" and who "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." We need an abounding charity, a most Christ-like feeling, when we come to the question of withdrawing our support from churches we have gathered among the heathen, because they are slow in rising to our standard of Christian excellence. Should their deficiency be in any measure owing to our lack of knowledge on the subject, when we commenced our labors among them, it will strengthen our motives for forbearance. Before deciding a question so momentous to the interests of souls, and to our own future peace of conscience, it would be well to see whether we do not find in those churches the same spiritual results, the same living Christianity, and the same moral defects, that existed in the churches planted and nurtured by the Apostles; and whether the Lord Jesus does not bless them with outpourings of his Holy Spirit, though they cannot yet be persuaded, in all important respects, to follow us.

We should remember, that none of us are principals in this work of missions. The work is Christ's, not ours; and we are all his servants, to do his will. And if we look into our own churches, and consider their manifold imperfections, we shall find abundant cause for charity and forbearance in respect to all churches gathered among the heathen; and if we study the intellectual and moral condition of the pagan world, we shall only wonder that the first generation of converts from heathenism can be so far raised in the scale of Christian morals and general excellence of character.

By order and in behalf of the Prudential Committee.

RUFUS ANDERSON,
DAVID GREENE,
SELAH B. TREAT,
} *Secretaries.*

Missionary House, Boston, Sept. 1848.

Correspondence with the Cherokee and Choctaw Missions.

This correspondence was brought before the Board by a special report of the Prudential Committee. Their communication is as follows:

It has been the wish of the Committee, for more than a year past, that the Secretary having charge of the Indian department might visit the Cherokee and Choctaw missions. Prior, indeed, to the last annual meeting, Mr. Greene was requested to hold himself in readiness to make such a visit in the course of a few weeks. The object of the Committee was twofold: 1. To ascertain, as fully as practicable, the state and prospects of these missions; and 2 To inquire more particularly into their relations to the subject of slavery.

After the meeting at Buffalo, however, the Committee became satisfied that Mr. Greene ought to be excused from taking this journey, for reasons growing out of the state of his health Mr. Treat was directed, therefore, to visit the Cherokee and Choctaw missions, as soon as he could make the

necessary arrangements. He left accordingly on the 30th of November, and returned on the 1st of April, having been absent seventeen weeks and a half. While he was in the Indian territory, he had personal interviews with all the missionaries individually; and he spent several days with each of the missions assembled in their collective capacity. His attention was particularly directed to the subject of slavery in its relations to the labors of these brethren; and much time was given to the acquiring of such information as appeared to be most important for the guidance of the Committee. After a full conference, each mission concluded to address a letter to the Committee, exhibiting their views and principles in detail. The letter from the Cherokee mission was received April 26; that from the Choctaw mission, May 6. Subsequently, and as soon as was practicable, Mr. Treat drew up a report on the general subject, presenting what seemed to be the leading features of the case. This report, together with the letters from the two missions, were taken into consideration on the 20th of June; and the Committee directed a communication to be addressed to the missions in reply, setting forth their views in regard to the different topics which were thought to require notice. The answer of the brethren has not been received. Both missions had previously appointed meetings to be held simultaneously with the annual meeting of the Board; and it is presumed that they have the subject now under consideration.

The Committee regret that they are not able to report a final adjustment of this embarrassing question; but they have found it impossible to bring about this result. Knowing, however, the anxiety of the Board to be informed as to what has actually been done, they now submit for its consideration the documents which have been already mentioned.

The report of Mr. Treat, the first of the documents mentioned in the foregoing communication, is in the following language:

To the Prudential Committee of the American Board of Commissioners for Foreign Missions:

The instructions under which I was directed to visit the Cherokee and Choctaw missions, will be apparent from the following action of the Prudential Committee, Nov. 23, 1847:

"Mr. Treat having requested definite information as to the views of the Committee, in directing him to visit the Choctaw and Cherokee missions, it was

"Resolved, 1. That he be instructed to ascertain, as fully and accurately as practicable, the present state and prospects of the missions, for the information of the Committee, and for the assistance of himself in his correspondence hereafter with the missions.

"Resolved, 2. That he be instructed to go into a full and fraternal examination of the relations of the missions, and the churches under their care, to the subject of slavery; and the missionaries are requested to give him all the information in their power bearing upon the case"

I arrived at Dwight, the first station which I visited, on the 4th of January, 1848. The eight following weeks were wholly spent within the limits of the Cherokee and Choctaw nations. During this period I saw all the missionaries and assistant missionaries under the direction of the Board; as also the missionaries and educational establishments sustained by other organizations within the boundaries of the two nations. It was my endeavor to acquaint myself, as fully as practicable, with the plans and labors of our brethren; and in relation to the general interests of the missions, I shall hold myself in readiness to make such communications, and in such form, as the Committee may direct.

It seems desirable, however, that the Committee should receive a report on the relation of the two missions to the subject of slavery, without any further delay. Much time and reflection have been given to the examination of those topics which occurred to me as most important; and it is but simple justice to the missionaries to say, that they have done all that I expected, or wished, to facilitate my inquiries. They were fully aware of the delicacy of their position. Still they withheld no information which I asked; but, on the contrary, met the difficulties and trials of the case with a frankness and self-forgetfulness which entitle them to my warmest thanks.

As there are many points of resemblance between slavery as it exists among the Cherokees, and the same institution as it is found among their brethren south of the Arkansas; and as the two missions stand upon ground which, in many respects, is common to both, it will be more convenient, and probably more satisfactory, to consider the subject in its relations to both at the same time. For the purpose of preventing misapprehension, it may be well to state, in this place, that the Choctaws and Chickasaws who have removed to the Indian territory, now live under one government and constitute one people, known as the "Choctaw Nation." In the following remarks, therefore, I shall be understood as applying the term "Choctaws," "Choctaw Nation," &c., to the whole community as thus constituted; unless I expressly distinguish one class of Indians from the other.

I. Slavery among the Cherokees and Choctaws.

1. *Its Origin.*

It was hardly to be expected, perhaps, that we should be able to ascertain the early history of slavery, as it exists among these Indian tribes, to our perfect satisfaction. All accounts agree, however, that it was introduced into each of them by white men.

Some have supposed that it had its origin among the Cherokees no farther back than the Revolutionary war; when a number of tories, holding slaves, fled from the southern States, and took refuge among this people. But there is one slave now living, at the age of seventy-five, who was born in a state of servitude in the old Cherokee nation. Hence we may conclude that the institution first took root in this tribe nearly, if not quite, one hundred years ago. And it is not unlikely that the evil began with white men, who settled in the nation, and married Cherokee women. At a later day slaves were frequently introduced by purchase; and many are now to be found who came originally from the southern States.

It is said that negro slaves were first introduced among the Chickasaws, about the middle of the last century, by unprincipled white men, who stole them from southern planters, and afterwards secreted them within the old nation. Slavery among the Choctaws, it is affirmed, had its origin in the intermarriage of white men with Choctaw women. Subsequently, as they obtained the means, they imitated the example of their civilized neighbors; and those who lived upon "the Natchez Trace," and who were accustomed to entertain travelers in their humble dwellings, seem to have acquired, in process of time, quite a number of slaves. The treaty of 1830 led to a considerable increase of this species of property;

and when the Chickasaws sold their lands east of the Mississippi, they made large additions to their slave population.

2. *Its Character.*

The foregoing statements will suggest all that is necessary to be known in relation to this topic. As the institution was derived from the whites, it has all the general characteristics of negro slavery in the southern portion of our Union. In such a state of society as we find among these Indians, there must of necessity be some modification of the system; but in all its essential features it remains unchanged.

3. *Number of Slaves.*

Upon this point it is impossible to obtain reliable information. No census of the slaves has been taken recently in either nation; and different individuals have very different opinions as to their present number. Some say that among the Cherokees there are not more than seven hundred; while others think there are as many as fifteen hundred. The latter is the estimate of the Principal Chief, and it is most likely to be correct. At any rate we must suppose the proportion of slaves to Cherokees to be nearly, if not quite, as one to ten.

The better opinion seems to be that the whole number of slaves in the Choctaw nation is at least two thousand. Of these, however, the Chickasaws possess more than their proportionate share. The ratio of the Chickasaws to their slaves is about five or six to one; while the Choctaws are to their slaves, probably, as ten or twelve to one.

The number of slaves, whether among the Cherokees or Choctaws, does not appear to be materially affected by the introduction of negroes from the adjacent states But there is undoubtedly a natural increase going on all the while; an increase, too, which is greater than that of the Indians themselves. A few slaves are sold out of these nations, from time to time; and occasionally one obtains his freedom by his own efforts or those of his friends, or by the voluntary act of his master.

4. *Their Treatment.*

It is the opinion of almost every missionary, that slavery exists among these tribes in a milder form than that which is generally found in the States; and this is thought to be the opinion of the slaves themselves who reside in the Indian territory. As a general truth, it is affirmed, they have a comfortable supply of food and clothing; and they are seldom tasked beyond their strength. It is admitted, however, that there are cases of gross cruelty and oppression.

The conclusion to which my own mind has been brought, does not differ materially from that of the missionaries. I do not imagine that the slaves, held by Cherokees or Choctaws, are generally overtasked. On the contrary, I presume that they frequently have too little labor to perform for their own good. Indolence is one of the besetting sins of all red men; and hence their ideas of labor, not only as affecting themselves, but others also, are very apt to be erroneous. Nor do I suppose that there is much intentional omission on the part of the masters, to furnish the necessary food and clothing. And it is quite certain that slaves are much more on a footing of equality with their owners in these tribes, than they are among the whites.

Still it is hardly possible that persons held in bondage by such a people, should be in as favorable circumstances as those who have fallen into the hands of enlightened and humane masters in the States; especially if those masters are under the influence of Christian principle, and are endeavoring to treat their slaves according to the injunctions of the gospel. For while it is true that a few slaveholders in the Cherokee and Choctaw nations manifest a commendable solicitute in regard to the spiritual interests of their slaves; it is also true that they cannot have that ability to give religious instruction, even if they fully appreciate its importance, which is found in communities farther advanced in Christian knowledge and civilization. I should say, therefore, that many slaves in the States are better off than any among the Cherokees; while, at the same time, there are multitudes who are in a much worse condition.

5. *Laws relating to Slavery.*

The legislation of the Cherokees, so far as it affects free negroes and slaves, appears to be milder than that of most slaveholding communities. For example, the only restriction upon emancipation is contained in the third section of an act, passed Dec. 2, 1842, which is as follows:

"*Be it further enacted*, That should any citizen or citizens of this Nation free any negro or negroes, the said citizen or citizens shall be responsible for the conduct of the negro or negroes so freed; and in case the citizen or citizens, so freeing any negro or negroes, shall die or remove from the limits of this nation, it shall be required of such negro or negroes, that he, she, or they give satisfactory security to any one of the Circuit Judges for their conduct; or herein failing, he, she, or they shall be subject to removal as above specified."

In the two previous sections of the same act, it is made the duty of the sheriffs to notify all free negroes then in the nation, (excepting those who had been previously freed by Cherokees,) to leave the same by Jan. 1, 1843, or as soon thereafter as practicable. In case of a refusal to comply, the sheriffs were directed to report such free negroes to the United States agent for the Cherokees for immediate expulsion. It is by the provisions of these two sections that the "removal as above specified," in the third section, is to be explained

The Committee will be sorry to learn, however, that there is another statute which debars alike the free negro and the slave from all direct access to "the lively oracles." It is as follows:—"*Be it enacted by the National Council*, That from and after the passage of this act, it shall not be lawful for any person or persons whatever to teach any free negro or negroes, not of Cherokee blood, or any slave belonging to any citizen or citizens of the Nation, to read or write" The penalty annexed to a violation of this enactment is a fine of $100 to $500, at the discretion of the court trying the offence. This law is the more to be regretted, as it must needs embarrass the mission in its efforts to benefit this injured and neglected portion of the community.

The restrictions upon the right of property, as applicable to the colored race, are as follows:— 1. No free negro or mulatto, not of Cherokee blood, may hold or own any *improvement* in the nation. 2. Slaves are prohibited from owning horses, cattle, hogs or fire-arms; and it is made the duty of the sheriff to sell, at public auction, all such property when found in his district; the proceeds of the sale, however, are to be paid to the offender, after deducting eight per cent. for the sheriff's fees. The reason assigned for so much of the law as relates to horses, cattle, and hogs, is that the ownership of such property by the slaves had become a nuisance to the master, at the same time that it was a temptation

to theft, &c. It is the opinion of one missionary, at least, that this statute is not very rigidly enforced.

It is also enacted that patrol companies may take up and bring to punishment any negro not having a legal pass, that may be strolling about, away from the premises of his master. And any negro, not entitled to Cherokee privileges, who may be found carrying guns, pistols, bowie knives, butcher knives or dirks, is liable to the summary infliction, by the patrol companies, of forty stripes save one.

The legislation of the Choctaws has been less enlightened and humane than that of the Cherokees. So long ago as October, 1836, the following law was passed:—

"*Be it enacted, &c.*, That from and after the passage of this act, if any citizen of the United States, acting as a missionary, or a preacher, or whatever his occupation may be, is found to take an active part in favoring the principles and notions of the most fatal and destructive doctrines of abolitionism, he shall be compelled to leave the Nation and forever stay out of it.

"*And be it further enacted*, That teaching slaves how to read, to write, or to sing in meeting-houses, or schools, or in any open place, without the consent of the owner, or allowing them to sit at table with him, shall be sufficient ground to convict persons of favoring the principles and notions of abolitionism."

At the same session it was provided that no slave should "be in possession of any property or arms." The only penalty, however, was a forfeiture of the prohibited articles, and "any good honest slave" might "carry a gun by showing a written pass from his master or mistress." And it was further provided that if any slave infringed any Choctaw rights, he should "be driven out of company, to behave himself;" and in case of his return and further intrusion, he should receive ten lashes.

Four years later it was enacted that all free negroes in the nation, unconnected with the Choctaw or Chickasaw blood, should leave the nation by the first of March, 1841, and forever keep out of it; and in case of their infringing this law, they were to be seized and sold to the highest bidder for life, the proceeds of the sale to be divided among the districts according to their population. It was also enacted that if any citizen of the nation hired, concealed, or in any way protected any free negro, to evade the foregoing provision, he should forfeit from $250 to $500; or, if unable to pay this fine, receive fifty lashes on his bare back And it was further enacted that if any white man in the nation should abet, encourage, or conceal a free negro, to screen him from the foregoing provision, he should be forthwith ordered out of the nation by the Chief or the Agent.

In October, 1846, another law was passed, which prohibited all negroes from the United States or the neighboring tribes of Indians, whether they had "papers" or not, from entering and remaining in the Choctaw nation, under pretence of hiring themselves to work. The offenders were to be taken up by the light horsemen, and to receive not less than one hundred lashes on the bare back; and all property found in their possession was to be sold publicly, one third of the proceeds to go to the light horsemen, and the rest to be applied to some beneficial purpose.

The most objectionable enactment which I find, having any bearing upon slavery, was approved October 15, 1846. It is as follows:—

"*Be it enacted, &c.*, That no negro slave can be emancipated in this Nation, except by application or petition of the owner to the General Council; and *Provided also*, that it shall be made to appear to the Council the owner or owners, at the time of application, shall have no debt or debts outstanding against him or her, either in or out of this Nation. Then, and in that case, the General Council shall have the power to pass an act for the owner to emancipate his or her slave, which negro, after being freed, shall leave this Nation within thirty days after the passage of the act. And in case said free negro or negroes shall return into this Nation afterwards, he, she, or they shall be subject to be taken by the light-horsemen and exposed to public sale for the term of five years; and the funds arising from such sale shall be used as national funds."

6. *Effects of Slavery.*

In relation to this point there can be but one opinion. The institution is decidedly prejudicial, in a great variety of ways, to the most important interests of both nations; and this is the conviction of some of the slaveholders themselves. Among the Cherokees slave labor is generally, if not universally, unprofitable; and though it is more valuable in the Choctaw country, in consequence of the greater adaptation of the latter to the raising of cotton, it prevents, to a considerable extent, there as elsewhere, that self-relying industry and enterprise which are so desirable in such a community. It should be stated, however, that labor appears to have less dishonor attached to it in both these nations, than in some other slaveholding communities.

And if we look at the moral effects of slavery on these tribes of Indians, we find them to be very much as they are found to be in other parts of the world. If there is any difference, it grows out of the fact that the moral condition of the people is lower than that of some other slaveholding communities; and, consequently, the injury inflicted upon them is less palpable. I know of no other qualification which it is necessary to make.

As between the tribes themselves, however, I must say, that I had deeper and more depressing emotions as to the moral evils of slavery, while I was among the Choctaws, than I had among the Cherokees; still there may be, and there probably is, no material difference. I was told by a very intelligent white man that two-thirds of the whiskey brought into the Choctaw nation were introduced by slaves. The retributive influence which they are exerting upon their masters and upon the whole community, in this and in other ways, is truly terrific.

It is very clear, moreover, that the influence of the mission is neutralized, to some extent, by the existence of slavery. Whatever affects injuriously the industry or the morals of the Indians, must necessarily operate as a hinderance to missionary success. Besides, this institution among these Indians, as elsewhere, tends to foster and strengthen that selfishness which is the grand obstacle to the reception of the truth as it is in Jesus. And it will be seen more fully hereafter, that the missionaries feel themselves not a little straitened whenever they come in contact with the system; hence the gospel is not brought to bear with its full power upon all those evils which are peculiar to such a state of society.

7. *Influence of Christianity on Slavery.*

This topic naturally suggests the following inquiries:—1. What effect has the gospel exerted upon the condition of the slaves? 2. What effect has it had upon their number?

As to the first of these inquiries, it is clear to my own mind that the influence of Christianity has been highly salutary. As the doctrines of the Bible have obtained, from year to year, a wider diffusion and a stronger hold upon the people, the feelings and conduct of masters towards their

slaves have become more and more considerate and humane. One of the brethren among the Choctaws uses the following language, in which all the missionaries in both nations would doubtless unite:—"We have much reason to believe that Christianity has greatly improved the condition and character of the blacks, and the views and feelings of their masters towards them, where religion has been embraced. We have much reason to believe that religion has exerted a general and beneficial influence in this respect. And to persons thus situated, the gospel has been glad tidings. Indeed it would be painful to see the slaves thrown back to the condition they were in before the gospel, with its restraints and warnings and encouragements, had reached them and their masters. We should much dread any event that would lead to such a result." And, what is more important still, it will be seen hereafter that a large number of slaves in these tribes are members of the church. Among the Choctaws, indeed, the proportion of enslaved to free communicants is nearly as one to eight, showing that the gospel has had greater success among the blacks than the Indians.

In regard to the second point, however, the conclusion to which I came was less satisfactory. It seems fair to presume that a few persons have been led by Christian principle to abstain from the purchase of slaves; and such I was told was the case. But, on the other hand, we may not shut our eyes to the fact that a process has been silently going forward which has tended to a different result.

As fast as the doctrines of the gospel have exerted their appropriate influence, the Indians have advanced in civilization. They have felt new desires, and, consequently, new wants. Having these desires and experiencing these wants, they have looked around for the means of gratifying the former and removing the latter. They have sought to do this, as others had done before them, by the acquisition of property. But the forms of investment accessible to them were very few. They could not buy land, even had they wished to do so; because their whole country belonged to the nation in common. Indeed, there was hardly any species of property it was so natural for them to desire and seek as this of which we are speaking; for it became not only a mode of investment, but, in their judgment, the means of further acquisition. If we also take into the account the hereditary repugnance of the Indian to labor; if we reflect that the slaves were capable of doing many things better than their masters; we shall see how the number of slaves may have increased, rather than diminished, as the Indians became more and more like the people around them.

8. *Prospective Termination of Slavery.*

The mass of the people have no direct interest in slavery; and could the expediency of bringing it to a speedy termination be brought fairly before their minds, they would probably desire its removal. But they have given very little thought or attention to the subject; and it is very uncertain when the question will be extensively agitated among them.

The predominant influence in both nations is mainly in the hands of slaveholders. The intelligence and enterprise which enable them to acquire this species of property, also qualify them for an active and successful participation in public affairs. And many belonging to this class would certainly resist, to the utmost, any proposal tending to the abolition of slavery. A few, indeed, might be glad to see a new order of things; but their voices, should they advocate such a change, would soon be drowned by the louder remonstrances of those who are less considerate and less disinterested.

And, in looking forward to the termination of slavery among the Indians, we must not forget the adverse foreign influences to which they are exposed. The owners of slaves among the Cherokees and Choctaws are mostly whites or mixed bloods. In their feelings, sympathies and interests, therefore, they may be expected to agree, to a very considerable extent, with the same class of persons living without the nation; and hence they will be easily affected by whatever is said or done to obstruct any plans which may be proposed for the melioration of this institution within their own borders. This is particularly true of the Choctaws. Now we may consider it as a settled point, that slaveholders in the adjacent states will never consent to the adoption of any scheme of emancipation by the Indians, or to any measures manifestly tending to this result. On the contrary, they will make the most strenuous efforts to keep things just as they are; and at the slightest indication of danger, the alarm will be sounded.

The conclusion to which my own mind has been brought, is, that the Indians must be expected to follow, and not precede the surrounding communities, in any scheme which contemplates the extinction of slavery.

II. Policy of the Missions.

Before entering upon the various topics which grow out of this general subject, it will be advisable to recur to the circumstances in which missionary operations were commenced among these tribes of Indians.

The Cherokee mission dates from January, 1817; the Choctaw mission was begun in the summer of 1818. The laborers in both nations have generally gone from the north; and they have carried with them the sympathies and the opinions prevailing in the non-slaveholding states at the time of their departure. It is evident from their correspondence, that they were often tried and perplexed by questions of duty, occasioned by the existence of slavery around them, which arose during the progress of their work. But it was not to be expected that they should place themselves far in advance of public sentiment in New England and the Middle States, and act in accordance with views which began to be entertained among us only at a later day.

The leading motive of the Indians, in yielding their assent to the commencement of missions among them, was the procurement of certain educational advantages for their children. Few had any desire to have the gospel preached to them for its own sake. On the other hand, the mass of the people felt a strong repugnance to any change in their established usages and institutions. Hence the missionaries thought themselves called upon, as far as possible, to act with that wisdom which was enjoined upon the first preachers of the gospel by the Savior himself.

It so happened, moreover, that many of the earliest and warmest friends of the missions were slaveholders. "On our arrival among the Choctaws," says one of the missionaries, "these men held a commanding influence in the land. They took us by the hand, lent us aid, showed us kindness, opened their houses for us to preach in, both to themselves and to their servants; to whom we were also able to preach, because they understood English. The great mass of the Choctaws knew but little about us; nor did they feel any interest in the gospel at that time."

One other fact should be kept in mind, as show-

ing more clearly the embarrassments which appertained to the case; namely, that the Indians were dwelling in the midst of slaveholding communities. Their intercourse with whites was confined almost entirely to persons living in these communities. The public men in that part of the United States were all slaveholders. Even their great Fathers, Washington, Jefferson, Madison, &c., belonged to the same class. On the other hand, they had heard but little of the "more excellent way" that prevailed at the north; and it is presumed that they were not at all solicitous to know more. It was more congenial to their feelings to float along with the broad current in which they found themselves, leaving the responsibility, where it mainly belonged, with their white neighbors.

Such were the circumstances in which missionary operations were commenced among the Cherokees and Choctaws. The way is now prepared for an inquiry into the policy which was actually adopted.

1. *The Preaching of the Gospel.*

At this distance of time, and after so many of the early laborers in the two nations have been removed by death, it would be very difficult, if not impossible, to ascertain the precise impressions of each individual as to the proper mode of exhibiting the gospel in its bearings upon slavery. But the policy of the missions, as a whole, can be known with sufficient accuracy for all practical purposes.

It does not seem to have been the aim of the brethren to exert any *direct* influence, either by their public or their private teachings, upon the system of slavery. And they discovered, as they supposed, a sufficient warrant for this course in the New Testament. On looking to the example of the Savior and his Apostles, they found what they conceived to be an infallible rule to guide them in their labors. They found that nothing was said in direct condemnation of slavery as a system; neither was its sinfulness denounced, nor its continuance prohibited. But they did find that the mutual obligations of masters and servants were repeatedly and freely discussed. 'Here then,' they seem to have argued, 'is our course marked out for us. We must give instruction on the relative duties of the master and his slaves, just as the Bible has enjoined. As for the rest, we must rely on the earnest and faithful preaching of Christ and him crucified. With the blessing of God, and in his own time, we hope to see a great change effected. We hope to see the evils of slavery not only diminished, but actually and finally brought to an end. But in no other way do we regard ourselves as commissioned to labor for the accomplishment of this object.'

And the same policy has generally prevailed to the present time. There are individuals, perhaps, in both nations, who would refuse their assent to the principles which have just been ascribed to the missions in their early history. Others are well understood by the people around them to be unfriendly to slavery; and all, or nearly all, may have expressed opinions in private adverse to the system. But most of them uniformly avoid this topic in their public ministrations; and in their private intercourse with the Indians, they generally deem it advisable to use great caution. Among the Choctaws, however, there has been one example of a bolder policy; but excitement has been occasioned, and opposition has been stirred up; and the brother who has felt constrained to adopt this course, thinks it may be necessary for him to leave the nation.

2. *Instruction of Slaveholding Converts.*

Some of the earliest converts in both nations were the proprietors of slaves. The question will naturally arise, "What instructions were given them by the missionaries?" I do not find that any distinction was made between this class of persons and others. Probably the attention of these brethren was not particularly called to the subject, any more than was that of the churches at the north. Nor has there been any marked difference to the present time. In some cases the attention of the convert has been called to the instructions of the New Testament, and he has been told what he should do, as a Christian master, for his slaves; but seldom has the missionary gone further than this.

3. *Admission of Slaveholders to the Church.*

A few owners of slaves were early received into Christian fellowship. The only inquiry raised by the missionaries seems to have been, 'Does the candidate give reasonable evidence of his being a new creature in Christ Jesus?' They appear to have required the slaveholder to furnish the same amount of evidence that others furnished; but they did not consider the mere fact of his sustaining this relation a barrier to his admission to the Lord's table. And this is their practice at the present time.

In defence of their policy in this respect, past and present, they make their appeal, first of all, to the Bible, as showing the only condition of church membership. This, they say, is evidence of a change of heart; and when such evidence is furnished, there is no law for excluding the candidate from the privileges of Christ's house. They also say, that the adoption of a different rule in regard to slaveholders would have been fatal to the prosperity of the mission. And they are confident should they now determine to subject this portion of the community to a new test, that their usefulness would at once come to an end.

In my intercourse with the different missionaries, I endeavored to ascertain the exact number of slaveholders in each church, as also the number of slaves. The first item I found it somewhat difficult to obtain, owing to the fact that the relation of husband and wife among the Indians, in regard to property, is not governed by the rules which prevail in the states. She may, and often does, own slaves; and sometimes, I am told, both own them jointly. In the following table, both the husband and wife are reckoned as slaveholders, in all doubtful cases.

CHEROKEE MISSION.

Churches.	*Whole No. of mem.*	*Slaveholders.*	*Slaves.*
Park Hill,	36	4	3
Fairfield,	85	12	20
Dwight,	50	5	
Mount Zion,	22	2	
Honey Creek,	44	1*	
	237	24	23

* Living permanently out of the nation.

CHOCTAW MISSION.

Churches.	*Whole No. of mem.*	*Slaveholders.*	*Slaves.*
Pine Ridge,	53	6*	25
Wheelock,	238	7	17
Mountain Fork,	113	4	6
Good Water,	259	5	7
Mount Pleasant,	36		
Mayhew,	36	1	3
Six Towns,	60	7	13
Chicasaw,	77	8	33
	872	38	104

* Four of these are whites.

4. *Treatment of Slaveholders in the Church.*

The Committee will have anticipated the course which the mission have pursued in dealing with slaveholding church members. It has been the aim of our brethren to act, in the main, in accordance with the general theory, already described. The relation of the Christian master to his slaves, either as to its lawfulness or its continuance, they have not disturbed; and little has been said to him, calling in question the fundamental principles of the system. But they have acknowledged their obligation to secure, as far as in them lies, his compliance with all the injunctions of the New Testament which are specifically addressed to those sustaining this relation.

The views of the Cherokee mission, in regard to the discipline of slaveholding church members, will appear from their letter of March 21st, herewith submitted. Those of the Choctaw mission, as I understand them, are substantially the same. I ought to say in this place, however, that both missions appear to be satisfied that there has been little or nothing in the conduct of this class of persons, as it affects their slaves, which ought to subject them to church censure.

5 *Employment of Slave Labor.*

Both missions have encountered more or less difficulty, from the first, in obtaining suitable aid in their domestic and farming operations. The plans of the brethren, owing to the number of boarding schools which they have sustained, and the quantity of land which they have cultivated, have demanded a large amount of manual labor. At first the Committee endeavored to meet this demand by sending out laborers in the character of assistant missionaries; but the scheme was successful only in part. In these circumstances what was to be done? Should the missions employ white laborers, residing among the Indians, or in the adjacent states? But persons of this description, of suitable character and qualifications, were seldom to be found. Should they call in the aid of the Indians themselves? Till within the last few years, they have been but poorly qualified, and but little disposed, to render the needful co-operation; and even now most of the brethren among the Choctaws deem it unsafe to rely on such assistance. To the employment of males, moreover, at stations where there were female boarding schools, there were objections of a different sort.

In this state of things it has seemed to many of our brethren that the employment of slave labor, either by hiring or by purchase, was expedient, nay, inevitable; but in the minds of others doubts and misgivings as to one or both these modes arose at an early day. In November, 1825, the attention of the Committee was called to the propriety of hiring slaves by some members of the Choctaw mission, and it was then resolved "that the Committee do not see cause to prohibit this practice; but, on the contrary, they are of the opinion that it may be expedient, in some circumstances, to employ persons who sustain this relation." It was understood, however, that this hiring should always be with the free consent of the slave.

About the same time those missionaries among the Choctaws who had conscientious scruples in regard to the hiring of slaves, proposed to buy them with their own consent, with the understanding and agreement that they should be allowed to work out the purchase money, and then be free. To this plan the Committee consented, and in this way some ten or twelve subsequently gained their liberty. The same plan was adopted by the Cherokee mission, and with similar results; but I am not able to say how many slaves, with the assistance thus afforded them, effected their emancipation.

On the 23d of Feb. 1836, the Committee reviewed the last mentioned decision, and came to the conclusion, as "the Board or its missionaries had been regarded by some of the friends of missions as holding slaves," "in consequence of these transactions," to instruct the missionaries among the southwestern Indians, "to enter into no more such contracts," and to relinquish all claim to the services of any one with whom there had been a previous agreement of the kind. In the following month, (March 12,) the Committee reconsidered the propriety of permitting the missionaries to *hire* slaves; and they decided that it was expedient for them "to dispense altogether with slave labor," and it was resolved that they be instructed accordingly. In July following, in consequence of a letter from several members of the Dwight station, affirming that they could not perform the secular labors of the mission without the assistance of hired slaves, the Committee instructed the Secretary for the Indian department to inform those brethren that the resolution of March 12 was adopted in the belief that the brethren could dispense with slave labor; but that if it were otherwise the matter was left to their Christian discretion. I do not find that any action has since been taken by the Committee, either in respect to the buying or hiring of slaves.

When I was at Dwight I found one slave laboring upon the farm connected with that station, hired at his own urgent request, but without any absolute necessity for his employment. No other slave is in the service of the Cherokee mission. And I am happy to say that probably no embarrassment will arise to the Board from this mission, on account of any such question, in future. All the members of the mission are opposed to the hiring of slaves, with one exception, unless in extreme cases; and the excepted individual will conform to the wishes of his brethren and the Committee. And these brethren are also unanimous in the opinion that slaves ought not to be purchased by them, even with a view to their prospective emancipation.

In the Choctaw mission, however, this question is one of a much more serious character. Since the arrangement which was made with the Choctaw government, in 1843, in relation to the four female boarding schools, the amount of secular labor at Pine Ridge, Good Water, Wheelock, and Stockbridge has very greatly increased. The boys' boarding school at Norwalk has had the same effect at that station. The brethren at these stations have seen no way of meeting the wants of the mission, in this respect, but by hiring slaves. Accordingly, at the time of my visit they had ten laborers of this description, male and female, in their employment. And they give us no reason to hope for any material change in future.

I did not learn that any slaves had been purchased by the mission, with the funds of the Board, since the vote of Feb. 23, 1836. Individuals have made such purchases on their own responsibility and with their own funds; and one of the brethren, and only one, now sustains the legal relation of master to two slaves, one of whom has earned her price by laboring in his employment, the other (her husband) having furnished the sum at which he was valued at the time of the sale. This legal interest in these two persons is understood, by them and by others, to be solely for their protection and benefit. They receive wages as if they were free, and they know that they can be free at any moment, by their own volition. Provision has also been made

for the contingency of the missionary's death. But the mission expressed the opinion, during my interviews with them, that it was not expedient for them, either as a mission or as individuals, to purchase any more slaves, even with a view to their future emancipation.

Conclusion.

I have now presented to the Committee, as briefly as seemed desirable, a general view of the relations of our brethren among the Cherokees and Choctaws to the system of slavery in those two nations. I have not felt called upon to express any opinion in regard to the various questions which naturally grow out of this subject; but I have preferred rather, and have endeavored accordingly, to submit the facts just as they would appear to an impartial observer, having no theory of his own to support, and having no wish to make out a case for or against the missions. Upon many of the points, however, which will claim the attention of the Committee, I have opinions; and I shall hold myself in readiness to state them, with all frankness, whenever they shall be required.

And I may be allowed to say that I have had more or less discussion with the missionaries themselves, in respect to their policy, and have freely pointed out certain differences between their sentiments and my own. I would hope, however, that this has been done in the spirit of Christian charity, and that we parted with feelings of mutual attachment and esteem, deepened only by the trials through which we together passed. In the integrity and faithfulness of these servants of Christ, I have entire confidence; and whatever errors they may have committed in their difficult position, the Master has evidently been with them and blessed them.

All which is respectfully submitted,

S. B. Treat.

Missionary House, June 15, 1848.

The letter of the Cherokee mission, already referred to, is here subjoined.

Dwight, March 21, 1848.

Rev. S. B. Treat:

Dear Sir:—Our conference with you when at this place, respecting the attitude in which we stand in relation to slavery, led to a conviction of the propriety and expediency of expressing to you in writing, and through you to the Prudential Committee, some of our united views in relation to that difficult and delicate subject. We are aware that we stand between two fires; in danger of displeasing, by what we may write, on the one hand the people for whose good we labor, and on whose esteem and confidence our success must depend, and on the other, the Christian community by whom we are sustained in our work. We do not say, in danger of displeasing the one *or* the other, but both at the same time, for opposite reasons. But we must ask the candor of all, and endeavor, frankly and kindly and meekly, to tell the truth

I. The first part of the subject before us relates to the holding or employment of slaves by missionaries. On this we remark:—

1. That no slave has ever been purchased by any missionary of the Board in this nation, except with a view to emancipation; none who has not actually been emancipated; consequently that none of us now holds a slave on any terms whatever. And no apprehension need be entertained that any slave will be held by any member of the mission hereafter.

2. On the subject of the hiring of slaves from their masters, we have to acknowledge a difference of opinion among ourselves. Some of us suppose that when it is done with the free consent, and especially at the earnest desire of the slave himself, and when his condition is improved by it, and his privileges increased, and he is brought into the way of religious instruction, and so, perhaps, of salvation, to hire him is no violation of the law of love, but rather an act of kindness. Others, while they admit—as, indeed, we see not how any person can fail to admit—that a kindness instead of an injury is done to the individual slave, yet believe that the practice tends to uphold and encourage the system of slavery, and is, therefore, an evil to be avoided as far as possible. None of us, however, whatever may be our individual opinions, have any intention of employing slaves, unless in such peculiar circumstances, as from our conference with you, we understand would constitute a sufficient justification in the view of the Prudential Committee of the Board

Thus far, therefore, we see no ground of difficulty between ourselves and the patrons of the Board.

II But when we come to the question, how far it is right or expedient for us to attempt to enforce our own views of Christian duty by the discipline of the church, we must remark, (1) That our churches are Congregational churches, and are not subject to our dictation, but govern themselves. (2) That we ourselves are bound by our own consciences, and cannot submit to dictation as to what we shall do, or attempt to do, in the discipline of the church. Yet (3.) that we cheerfully acknowledge the right of the Board to know the principles on which we act, and the course which we pursue; and to withdraw from us their patronage and support, if those principles or that course render us unworthy to be sustained.

Premising, therefore, that in what further we have to say in relation to the discipline of the churches, we mean to be understood as speaking only of the influence which we ourselves should exert, and not as having power to lord it over God's heritage, we proceed to state more particularly our views in relation to several points to which you, dear Sir, have directed our attention.

1. We mourn the existence of slavery, and long for the coming of the day, when neither in our churches nor in the world shall a slaveholder or a slave be found. At the same time we cannot doubt, that the course which many would urge us to pursue in relation to our churches would only tend to retard, and not to hasten, the coming of that happy day.

2. We regard it as essential to evidence of piety, that a man profess and appear to adopt as his own practical guide, the rule of our blessed Savior, "Whatsoever ye would that men should do to you, do ye even so to them." And we deem it our duty to inculcate this rule of action on church members and candidates for church fellowship, in relation to slaves and slavery, as well as to every other subject. But we suppose it would be highly unreasonable to expect, that we should be able to bring all true Christians to see always as we see, in regard to what are the actual requirements of the law of love; or to demand of us that we reject such from our communion, because they cannot see with our eyes, or with the eyes of northern Christians, brought up in so different circumstances, and under so different influences.

3. It is a comparatively easy task to apply the discipline of the church to evils which are *explicitly* condemned in the word of God; but a far more difficult and delicate task to apply it to

such as are only *impliedly* condemned by the general law of love.

4. The laws of the Nation, sustaining the system of slavery, prevailing jealousy of missionary interference with what is generally regarded as simply a political institution, and the views of church members themselves, all are difficulties in the way of any church discipline which has a direct bearing on the subject of slavery.

5. It is not always wise to attempt what is manifestly impracticable to be accomplished, though in itself desirable. In our answers to questions, we must have reference sometimes to what we suppose practicable to be done, rather than to what we might be glad to do.

6 In regard to the question of rejecting any person from the church *simply* because he is a slaveholder, we cannot for a moment hesitate. For (1) we regard it as *certain*, that the Apostles, who are our patterns, did receive slaveholders to the communion of the church; and we have not yet been able to perceive any such difference between their circumstances and ours, as to justify us in departing from their practice in this respect And (2) our general rule is to receive all to our communion who give evidence that they love the Lord Jesus Christ in sincerity; and we cannot doubt that many slaveholders do give such evidence.

7. Nor can we even make it a test of piety, or a condition of admission to the privileges of the church, that a candidate should express a determination not to live and die a slaveholder. For while, on the one hand, a determination to hold on to the possession of slaves, from motives manifestly selfish, would indeed constitute, in our minds, an evidence that the heart was not under the influence of the law of love; yet, on the other hand, we cannot doubt the sincerity of many Christians, who, while they lament the existence of slavery, are yet fully persuaded that the emancipation of all their slaves, and suffering them to remain in the country, would only be doing an injury to the slaves themselves, as well as to the community at large. And such, not seeing a near prospect of a change of circumstances, can ordinarily have no definite purpose of emancipating their slaves. The propriety of receiving such persons to Christian communion depends not upon the correctness of the opinion referred to. It is enough that the entertaining of such an opinion is shown by clear examples to be compatible with sincere piety; for if this be so, it does not constitute a sufficient ground of exclusion from the privileges of the church of Christ

8 You asked, among other things, whether we would undertake to discipline a church member for buying or selling slaves as merchandise, for gain.

Before giving a direct answer to this inquiry, we must remark that there are two extremes in relation to the traffic in slaves. One extreme is where a man purchases slaves for the mere purpose of traffic, transporting them to where they command a higher price, and there selling them again. Such a man, even in a slaveholding community, is generally looked upon with abhorrence And though such may be tolerated in many churches, they are not generally regarded as worthy of the name of Christian. *Our* churches have never yet furnished such an example. We trust they never will.

The other extreme is where a slave is purchased under an agreement between himself and his purchaser, that he shall be set free, so soon as the value of his labor shall equal the price of his purchase. Of this we *have* examples. And this the members of our churches would commend, as a praiseworthy deed.

But take another case which, at least in its principal features, is not uncommon. A slave is about to be sold to a slave-trader, but has leave, if he can, to find a neighbor who will purchase him. He applies to A., who replies, that he would gladly *set him free*, if he had the means, but is not able; and to hold him as a slave his principles forbid. He cannot buy him. With tears and entreaties, the slave tells of a wife and children whom he loves and from whom he must be separated forever; but A. remains unmoved. He goes to B. and receives the same answer. But by long pleading, with crying and tears, B. is at length prevailed upon to make the purchase. Now, however true it may be that a more expanded and far-reaching view of the case would justify A. in his decision, yet we suppose it would be hard to persuade that poor slave that A. was not hard-hearted; and that B. had not at least come nearer than A to the fulfilment of the law of love. Hard, we should probably find it, to convince most of the members of our churches.

Between the two extremes of purchasing for the slave's sake, and buying and selling with a total disregard of the interest of the slave, there are many cases of mixed motive, where the buyer or seller might allow that he had regard to his own interest; but yet, as he makes the condition of the slave no worse, but perhaps much better, by the transfer, neither he, nor most of his brethren in the church, could be led to see, that he had been guilty of any violation of the law of love. Occasional exchanges of masters are so inseparable from the existence of slavery, that the churches could not consistently receive slaveholders to their communion at all, and at the same time forbid all such exchanges. We regard it, therefore, as impossible to exercise discipline for the buying or selling of slaves, except in flagrant cases of manifest disregard to the welfare of the slave.

9. Again you inquired whether we would discipline a member who, by sale or purchase, should separate husband and wife, or parents and children.

In relation to the separation of parents and children, we must first remark, that it is one of those things which are not forbidden by any *express* injunction of Scripture; so that where wrong exists, it can be shown to be such only by exhibiting its inconsistency with the general law of love. Very young children, we believe, are seldom separated from their mothers. In our churches we do not remember to have known an instance. In regard to older children, many cases may arise, where neither the condition of the parent nor that of the child will be rendered worse, but that of one of them may be greatly improved by the proposed separation; and where it cannot be readily shown to be any more a violation of the law of love, than any other transfer of a slave from one master to another. It is impossible, in our circumstances, to make it a general rule that the separation of parents and children, by sale or purchase, shall be regarded as a disciplinable offence.

The separation of husband and wife is a different case, being a violation of the express injunction, "What God hath joined together, let not man put asunder." The current of public sentiment, too, is against the parting of husband and wife, unless in cases where the parties are known to be so unfaithful to each other as not to deserve that appellation, or in cases of aggravated crime on the part of the slave sold; such, for example, as in New England would separate a free man from his family by consigning him to a protracted residence in the penitentiary. With exceptions like these, we should hope to be sustained by our churches in the exercise of discipline for the sep-

aration of husband and wife, if occasion should require; but we hope rather that no such occasion may ever arise.

10. Cruelty and injustice on the part of masters towards servants we should regard in substantially the same light with injuries of parents to their children, of a mechanic to an indented apprentice, or of an employer to a hired servant; always, with the apostle Paul, enjoining upon servants to be obedient to their masters, and upon masters to render unto their servants that which is just and equal; and holding it as our duty, in cases of delinquency, to instruct, exhort, rebuke, or tell it to the church, according to the circumstances and the measure of aggravation in each particular case.

11. In regard to the religious instruction of slaves, we inculcate on all our members the duty of teaching the way of salvation to all under their care and influence, and especially their children and servants. The covenants of our churches require it. That we perform our whole duty in this or any other respect, we dare not claim. That we attain all we wish, is far from the truth. How far the neglect of this duty should be made a matter of discipline, we suppose must be left to the discretion of each pastor and each church. And while we have to confess that we painfully witness sad deficiencies in members of our churches, in regard to the instruction of their servants not only, but of their children also, for which we have not attempted to procure the exercise of church discipline, we think we may safely appeal to the pastors of churches in the most highly favored portions of our country, whether they also do not feel the same pain in regard to the same neglect, on the part of some of their members, towards their children, apprentices and hired servants, and yet make no attempt to procure the exclusion of such delinquents from the privileges of the church.

These, dear Sir, are our views; this the position in which we stand. And this statement we wish you to present to the Prudential Committee, and have no objection that it be published to the world. Whatever the consequence may be, we have nothing to conceal.

We trust that we shall not, for this, be looked upon as advocates of slavery. We are not so. We lament and deplore the existence of such a system. Our feelings, our example, our influence are against it. But to make the adoption of all our views respecting it, and a corresponding course of action, a test of piety and a condition of fellowship in our churches, is what we cannot in conscience do. Nor do we believe that our northern brethren and friends could desire it, if they could see, as we think we see, what must be the inevitable result.

And now, dear Sir, if on account of this the Committee or the Board can no longer sustain us; if they must withdraw from us their support, as we are aware that a portion of the Christian community would urge them to do, and, so far as they are concerned, leave the Cherokee people without the preaching of the word of God, then wherever the responsibility belongs, there let it rest. As to ourselves, we must act according to the dictates of our consciences, and be making known the gospel to the Cherokee people while we may; and only then cease, when it is no longer in our power to continue.

But we pray the Committee to remember, that if the patronage of the Board be withdrawn from us, it will not be for the violation, on our part, of any condition on which we were sent into the field; but in consequence of new conditions, with which we cannot in conscience comply.

Again, if support be withdrawn from us on account of views which we have expressed in this communication, it will of necessity be, so far as the Board is concerned, an entire withholding of the word of God from the Cherokee people. For to recall us on this ground, and send others who would pursue an opposite course, would be manifestly preposterous and vain. Such an idea, we suppose the Board could not for a moment entertain.

It is truly painful to us to think of a dissolution of our connection with the Board, which dwells always in our hearts, and whose prosperity our thoughts always identify with the prosperity of the Zion of our God; and of which each of us is ready to say, "If I forget thee, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth." At the same time, and for the same reason, we know not how to endure the thought that our connection with the Board should be an incumbrance, clogging its wheels, and diminishing its means of spreading the gospel in the earth. But if our voice could reach that portion of the Christian community who disapprove our course, and would have the Board require us to do otherwise, or withdraw from us their patronage and support, we would respectfully ask whether they are quite *sure* that the course, which they require us to pursue, would do more to promote the object they desire than that which we *do* pursue. We would humbly confess our liability to error. But we would ask whether they are not liable to error too. We make no pretensions to superior wisdom. Yet we suppose we may, consistently with Christian modesty and humility, refer to our superior advantages for observing the circumstances in which we and the churches under our care are placed. *They* see very obscurely, in the dimness of the distance, what we see clearly, immediately before our eyes. It is impossible, we suppose, for them to appreciate the difficulties which lie in the way of such a course of church discipline as they would recommend; impossible to appreciate the palliations which frequently exist, in relation to many evils incidental to the system of slavery; impossible to see, at such a distance, the complication of difficulties by which the whole subject of slavery is embarrassed and perplexed. We have scarcely a doubt, that by far the greatest part of those ministers of the gospel who are ready to censure or condemn our course, would themselves, in the same circumstances, pursue the same course.

We would not claim a confidence to which we are not entitled; but we ask for candor. And if it should be found, on inquiry, as we believe it would, that among all who, with principles opposed to slavery, become pastors of churches in communities where slavery prevails, there are none, or next to none, who pursue a course materially differing from our own, we think that that single fact should lead distant Christians at least to *suspect* that there may be better reasons for it than they are able to perceive, but which a closer and clearer view of facts and circumstances and characters would enable them to discover. And we would further ask whether, if we are in other respects worthy of support, it is not at least better to continue our care of the churches, than to leave them either as sheep without a shepherd, or to the care of men whose influence would tend still less than ours to hasten the day, to which we all rejoice to look forward, when every bond shall be broken, and every slave go free.

We have endeavored distinctly, though briefly, to make known our views. We earnestly hope that what we have written, instead of leading to

any protracted discussion, will rather be taken as a final exposition of our sentiments, a defining of our position. Not that we are immutable, or dare pledge ourselves to see always exactly as we now see; but at present, certainly, we can perceive no reason to change our course. So we do; and in so doing we must stand or fall.

In behalf of the brethren of the Cherokee mission,

Very respectfully and truly yours,

ELIZUR BUTLER, *Moderator.*

S. A. WORCESTER, *Clerk.*

The Choctaw mission sent the following letter to the Prudential Committee, as expressing their views.

Norwalk, Choctaw Nation, March 31, 1848.

To the Prudential Committee of the A. B. C. F. M., Missionary House, Boston.

Dear Brethren and Fathers:—The letter which was prepared and written you by us, while our highly esteemed counsellor and friend, Mr. Treat, one of the Secretaries of the Board, was with us, was not forwarded, as was expected, when he left us. It was soon ascertained that it did not satisfactorily express the views and wishes of all the members of the mission. It was accordingly retained. It was written in circumstances that required more haste, and admitted of less mutual consultation, than was desirable, considering the importance of the subject. There was something wanting to produce in our own hearts the conviction, that it contained a full and faithful expression of the sentiments of the mission. And for the same reason, it was not adapted to convey to your minds the right impression. More time was needed to examine and discuss so great a subject. The letter was retained that it might be laid once more before the members of the mission, who would assemble at the meeting of the Indian Presbytery, on the last Thursday of March, at Norwalk.

The letter having been read and considered, the mission are not willing to have it forwarded according to its form when Mr. Treat left us. We now wish to submit to the consideration of the Committee the following statements and remarks.

First, respecting our *neutrality*.

For many years it has been deemed by us important to our usefulness, in *our own sphere of labor*, not to agitate our own minds, nor those of our people, with any of the great and exciting topics of the day, in church or state, such as cause debate and division, and the ranging of men into parties against each other. We had our principles once tried in this respect, when the Presbyterian Church was divided into two schools. The subject was once introduced into our Presbytery, for action thereon. A few words were spoken, enough to show that division might be near us. We then resolved to remain neutral. We deemed it of vital importance among our people to act as a band of brothers, and not have them suppose that Christ is divided. We endeavored to attend to our own work, and we were prospered in it. Since then, about one hundred persons yearly have been added to our churches.

In regard to one feature of the subject of slavery, we feel that our principles in favor of neutrality are also to be tried. We have been aware of the approach of this subject. And we thought our situation was described by the prophet Isaiah when he said, "Their strength is to sit still." We have endeavored as a mission to keep aloof from the abolition movement, from some of the same reasons that forbade us to join our own Presbyterian brethren in either of their Schools, so long as it would endanger our own unity.

And we wish you and all our friends here and elsewhere to be assured, that we feel much more pleasure and satisfaction in the hope of doing masters and servants good, by preaching the Lord Jesus directly to them, than we can in explaining and enforcing the prominent principles of *equal rights* merely *as such*, especially so far as they imply that they contain something of importance, which has become so only within a few years. We feel that the Bible contains all that we have need to know or teach. And we prefer to use the plain language of the Bible, just as it is, upon the subject of slavery, to any other code of principles or plans of operation. We have had trials on the subject of slavery ever since we came here. But we have endeavored to bear with each other and our fellow Christians. And we have, until recently, succeeded as a mission in maintaining neutrality. You are aware that there is now, upon this subject, a division among us. And we do not wish for its growth. In our neutrality we supposed that we had enjoyed your approbation. For we have noticed that at the annual meetings of the Board, when memorials have been presented on the subject of slavery, it was apparently with reluctance that they were considered, because they did not pertain to the great object of the organization of the Board. And yet we are now so involved in the matter that we can be silent no longer.

We wish to touch briefly on the *history* of our connection with slavery. We have been and are concerned with it in two ways; by employing slaves as laborers, and by admitting them and their masters to the church, as we do other persons who give evidence of personal piety. We are not *slaveholders*, nor have we been, save for the single purpose of emancipation, while laboring in our families.

In the year 1818, at the commencement of this mission, African slavery was in existence in this nation. The early missionaries were called to make it a subject of inquiry and prayer. There was no avoiding all contact with it. The large boarding-school establishments, and other multiplied and constant labors, in a hot and sickly climate, *then* as well as *now*, made the employment of considerable slave labor indispensable. For the plain reason that the man who devotes his time and energies to the welfare of others, must himself have help in the performance of all such labors as he is not able to perform. Our brethren not having received instructions from the Prudential Committee, adopted that course which they deemed proper, and not inconsistent with the Bible.

In the spring of 1824, when we were favored with our first visit from Mr. Evarts, of blessed memory, the matter of employing slave labor underwent an examination. Written views against such labor were laid before the Secretary. His own were clearly expressed at a large meeting of missionaries. The early course of the mission was continued with his approbation. And we are not aware that his views upon the points submitted to him were afterwards changed.

We need not here spread out before you in detail the correspondence and resolutions of the Prudential Committee in regard to the purchasing of slaves, with a reference to their working out their own redemption. We trust you have noticed in us an ordinary willingness, at least, to comply with your instructions. Yet we have been painfully tried at the necessity of employing this kind of help. We did once hope that assistant missionaries could be found, and sent out

in sufficient numbers, to avoid this difficulty. In this we have been disappointed. We have made expensive efforts to hire free people, and again have we failed. In our situation we need help that can be relied on. And thus it will be while we remain here as missionaries. Good free help for us, in our situation, is very rare in this land.

We have felt it to be a peculiar privilege in a matter of so much importance to communicate freely with the Prudential Committee, and to receive their instructions. Of late years the subject of slavery has awakened a deep and growing interest in the minds of a large number of our best friends and patrons in our father land. Such an interest had not manifested itself when the older members of this mission were sent forth from New England to their work. The various measures adopted within a few years to present the slavery question, *as connected with us*, to the American Board at several of its annual meetings, we have not failed to notice. And we read with peculiar interest and satisfaction the proceedings of the Board, especially the great and good result to which, in the autumn of 1845, that venerable body of men arrived, when assembled at Brooklyn. We thought it was not in our power to express, in so clear a manner, our own leading principles on that whole subject, as were then given to the world. We thought that we occupied *ground in common* with our brethren and fathers. And some of us promised ourselves a time of rest, and of going forward in our work, without any further agitation, or necessity of having the slavery question introduced at our ecclesiastical and missionary meetings, as well as at the annual meetings of the Board. But the public mind did not find rest. Many publications indicated this. Letters also from the Missionary House have been of a kind since to awaken in us an apprehension, that we were not proceeding altogether right

Public conventions held since 1845 in Ohio and Illinois, especially at Chicago last summer, have expressed formal opinions which strongly indicate that all was not right among us. And we speak it with pain, we have strong reasons to fear, in reference to this one subject in our missionary labors, that full and fraternal confidence has not been exercised toward us by some who are the benefactors of the mission. And that we may regain and share their confidence, and sustain the character of good missionaries in their estimation, we apprehend that something more than we have ever done is now called for, something that is in advance of all that has been purposed and effected by us, which shall be *positive and tangible*, and which shall go directly to check a pro-slavery spirit and to bring the system itself to an end. The above historical sketch shows also our *position*.

For the first twenty-five years of the mission, our course was generally in accordance with the views of the Prudential Committee. Since that time, it has appeared in some respects to be otherwise.

It may be proper to state some of our own views, that neither ourselves nor the Board be spoken of as "the propagators of a slaveholding Christianity." And yet it will be difficult to present rightly all the considerations which have had an influence in the formation of our opinions, during the long period of our stay here, upon the subject of slavery.

When we came here, the question with us had ceased to be a *speculative* one. It was a *practical* one. Necessity was laid upon us to learn the *divine mode* of treating it. For slavery was among the Choctaws. It was not our work to inquire for its author, or into its history, but for our *duties* in regard to it. We thought that we need not grope our way in the dark, and that the Lord had given his church a revelation of his will. We are clearly of this impression now. The wrongs and evils of the system, in all their bearings and influences, are known to Him. He alone can devise rules to remedy them all. We judge that he did take this subject under his own guidance, and has given his Church a knowledge of his will. Plain instructions are given to masters and servants and to their *teachers*.

Under the application and influence of these instructions, we are to look for those results, whatever they may be, which will be most pleasing to God, in their nature, time, and manner and measure. It is our peculiar and appropriate work, as ministers of the Lord Jesus, to communicate the truths God has given and as he gave them, hoping in this way to bring about that state of things which he holds dearer than all others. And it becomes us to go forward in the exercise of a full and living faith in these counsels of the Lord, and to trust the work and the issue in his hands. To man it might seem wise to take hold of the work, in some respects, in some other way. But we must remember that we are not to be wise above what is written; that "the word of God is quick and powerful, and sharper than any two-edged sword." He says by the mouth of the prophet, "It shall not return unto me void, but it shall accomplish that which I please." The apostle Paul also says, "For the weapons of our warfare are not *carnal*, but mighty through God to the pulling down of strongholds, casting down imaginations and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Here is the ground of our confident hope of doing any good to masters and servants; and yet who is sufficient for these things? And oh! that we could add, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." We have much reason to be grateful that several masters have given evidence of piety, and were received into the church, because the Apostles have set us plain examples. More than two hundred of their servants we have been allowed, at different times, to feed as members of the Savior's flock in these woods. These are some of our views of what we think we ought to do, and which we hope will also be pleasing to God if performed as he directs.

There are some things connected with slavery as a *civil institution*, with which we have not yet considered it our duty to meddle.

As a civil relation it exists by virtue of the constitution and laws of the land. We are taught in the Bible our duties as citizens. It may be deemed our duty by some to adopt a train of measures, which shall aim in their object directly to countervail the whole system, and in the end undermine the entire fabric which human legislation has framed in regard to slavery. We do not feel that we are required to adopt such a course. Nor do we regard this as our work. We are not citizens of the nation. We are missionaries residing here by the permission of our national Government, and we can be removed at their pleasure. We are, in a civil respect, *foreigners and tenants at will* under the officers of our Government. The civil interests of this people are not committed to us. Other interests are, and such as are of more value than all civil and political interests combined. The Savior and his Apostles have not left any recorded example of their devoting themselves to the reformation of systematic civil wrongs, although many such existed where they lived and labored. Their practice and instructions have weight with us. Other

members of the church may be raised up to accomplish good to their country as legislators, rulers and reformers.

We would remark that in our opinion this is not the most eligible part of the United States for attempting, at this time, a change in the civil relations of masters and servants. If all the region, far and near, and on every side, were another New England in its glory, then another sun would shed down light. But it is far otherwise.

There is another remark which should be made. This nation, in its improvements, schools, churches, and public spirit pertaining to the great cause of benevolence, is but an *infant.* This must be remembered by us all, especially if we would try to manage their civil matters. Thirty years here cannot be equal, in their religious influence on slavery, to two hundred years in the Carolinas. The past experience of missionaries among the Indian tribes, who have meddled much with the civil and political concerns of their red brethren, has not been encouraging, either in its influence on their own minds, or those of the people. Such a course may lead to the formation of worldly, instead of heavenly attachments; or, on the other hand, worldly and wicked animosities and jealousies may arise.

Besides, the good results to individuals of a temporal nature which we might look for, if successful, when we have done our utmost, appear to be of minor value, and of a doubtful tenure, when compared with those of a spiritual kind, offered in the gospel, and which we are bound to promote at all times. Shall we not then attend to this great work, which was made ours by the Head of the Church?

We feel safe because we are so sure that we are right, when we can make the Apostles our guide and example. They were often in a situation so nearly akin to ours, in this very respect, that all human wisdom would have failed them. They needed the aid of inspiration, which they received, and under its influence they wrote as they did for the common benefit of others, wherever slavery might prevail. Their instructions and examples we feel bound to regard.

We should be careful how we risk the spiritual interests committed to us, by attempting to manage worldly ones, which are not given us by the Savior.

These are some of our views and thoughts which we wished to submit to your consideration. The inquiry may now be made, Wherein do we, as a mission, differ from our Patrons and Counsellors? We apprehend that the difference may relate chiefly to slavery as a civil institution. But whether it be so or not, we suppose that a difference does somewhere exist; and yet it has been formed honestly and with the exercise of a good conscience. It seems to us to be an instance of an honest and real difference of opinion, among men who have a common and a good object in view; men, too, who love the kingdom of the Savior more than any earthly object, and who retain full confidence in each other's motives, piety and religious faith, and who are united in their views of the greatness and extent of the evils of slavery and the desirableness of having them all done away. But they do not agree as to the mode of operation in all respects.

The question which now arises, is, whether this difference of sentiment is of that kind and nature which calls for mutual forbearance, patience, study of the Bible and prayer, or for something else? It appears to us very desirable, if practicable, to continue our labors as heretofore, and rely on God for his continued blessing. This is not the first instance in which the people of God have found themselves thus situated, and especially those who dwell amidst slavery, as thousands of them do this day, and may for ages to come. As slavery with various modifications has, for a long time, had an existence in the Church of God, it is proper for us to inquire how the servants of the Lord in "old time" were taught by him, as well as how they conducted in regard to it. May it not be agreeable to the Head of the Church that his people labor for him in the exercise of mutual forbearance and love, while proclaiming steadfastly his own word and his rules for all our relative and social duties, trusting in God for the safe and best result?

There are interests here dear to us as life itself, and there are responsibilities of great weight. Many of them are connected with the subject matter of this communication, which reach far beyond ourselves and our families and the present generation of Choctaws and their friends. We feel them keenly, whenever our thoughts turn upon the churches and schools God has gathered in this land through our feeble instrumentality. These interests we have not the power to sustain, nor the wisdom to guide. Nor can we understand every thing connected with this subject, and especially those which are at a distance, and which press with most weight on the Prudential Committee. We cannot know and feel them as you do. And we entreat you, if you find that we do not sufficiently identify ourselves with your plans, views and counsels, not to think it strange, or as indicating a loss of confidence, or a rebellious temper. It is a long and weary time, and one too of many changes, during which we have been absent. We have been often told that a great change has taken place at the North, and that we have not kept pace with this change. It may be that we have not; yet whenever we lay our hands on our hearts, we feel the pulsations of brotherhood as strong as ever.

This people is a dependent one. Our mission is still so. We have made but a promising commencement in our work. Help, in missionaries, teachers and supplies, will be needed for years to come, to continue what is already commenced, as well as to occupy new portions of our field. The Lord's hand is to be acknowledged with humility and reverence in all our ways. He may wish to effect some great change. But will he not go before us in a pillar of cloud by day and of fire by night? May we not look for some plain indication of his will, before we determine upon a change that shall greatly affect this mission? If it should be his blessed will that we cast all our cares on him, cease all our anxieties, and engage and continue, with still more love and zeal, and with greater success in our labors, we shall greatly rejoice. And if he will so order the events of his providence, that we shall never fail hereafter to welcome, as formerly, new fellow laborers from the North; and so that the streams of charity which have flowed so long and with such rich blessings from that good land, shall never dry up; and so that the name of the mission, as well as our own names and those of our sisters here, shall not be stricken from the list where they have long stood with those of other dear brethren and sisters gone to other heathen lands, and with the Fathers and Brethren of the Board, who meet in council yearly for our good and the world's salvation, then our joy will be full. We need not write more

After reviewing what we have written upon the several topics, viz: *neutrality, our position, history of slave labor, scriptural instruction, civil relation, differences in sentiment,* and *future course,* and after calling to mind our prayers and labors, our obligations to the Savior, our relations to you and to this people, we wish so far as practi-

cable, to lay the whole over upon your arms, and we do refer the great question, as to what must be done, to you, with entire confidence in your wisdom, the uprightness of your purpose, and your wish to act in the matter as will, in your judgment, best secure the great and important interests at stake.

And that wisdom from the great Head of the church, may ever guide you and the executive officers of the Board, will be the prayer of your brethren in our glorious Lord and Savior Jesus Christ.

C Kingsbury.
Alfred Wright.
Cyrus Byington.
E. Hotchkin.
C. C. Copeland
David Breed, Jr.
H. K. Copeland.
D. H. Winship.

I would cheerfully unite with my brethren in the last paragraph, in referring what is to be done to the wisdom of the Prudential Committee.

J. C. Strong.

To this communication the following answer was made, by the direction of the Prudential Committee.

Missionary House, Boston, June 22, 1848.

To the Members of the Choctaw Mission.

Dear Brethren :—Your letter of March 31 was received on the 5th of May. It was my wish to lay it before the Prudential Committee, together with my own report on the relations of the Cherokee and Choctaw missions to the subject of slavery, at the earliest opportunity; but my ordinary duties have been so urgent, since I returned from the Indian country, and my health has been so poor, that I could not complete the necessary preparation till within the past four or five days At our last Committee meeting, however, held on the 20th instant, the matter was taken into consideration; and I now sit down to give you the result.

Your kind expressions of attachment and confidence we most cordially and fully reciprocate. We love the Choctaw mission Towards the older members, especially, those who have toiled faithfully and successfully for twenty-five or thirty years, we entertain feelings such as few missionaries even have awakened in our hearts. It has given me the highest pleasure, as a humble individual, to bear testimony to the integrity and devotedness with which you have labored, and the signal success with which God has crowned your efforts; and while life lasts, I shall cherish the remembrance of my brief sojourn among you.

But none will be more ready than yourselves to admit that errors of judgment may have occurred in the history of your mission And in regard to the particular subject discussed in your letter, you will concede, we doubt not, a peculiar liability to such errors. Your circumstances have been difficult and embarrassing from the first; and it was not to be expected that you should avoid mistakes in every instance. You will not be surprised, therefore, when we say (what, indeed, you seem to anticipate) that there are principles involved in your mode of procedure from which we are constrained to dissent. With that frankness which belongs to the relation we sustain to you, and in a spirit which we hope our gracious Master will not disapprove, we present our own views; from which you will be able to infer the nature and extent of the difference between us. We take this course, without particularly noticing all the points in your letter, because in so doing we hope to exhibit our sentiments in a more orderly and intelligible manner.

But here let us guard your minds against a possible misapprehension of our principles.

1. We do not claim any *direct* control over the churches which you have gathered; nor shall we ever approach them with the language of authority or dictation. Most happy are we to acknowledge them as churches of our Lord Jesus Christ. We can suppose a case, indeed, in which we should feel it our duty to address them as brethren, beloved in the Lord, calling to our aid whatever power there is in argument, or appeal, or expostulation, as circumstances might demand. And we can suppose still another case, in which we might be constrained, by the sacredness of the trust committed to us, to withhold that pecuniary aid it has given us, in past years, so much pleasure to afford. But in all this we should recognize them as having all the privileges and immunities which appertain to any body of Christians, in any part of the world.

2. We do not wish *you*, either individually or collectively, to bring any influence to bear upon those churches, or the community in which you dwell, except such as belongs to the ministerial office. Your churches, as well as yourselves, being in connection with the General Assembly of the Presbyterian Church, (meeting annually,) we expect you to claim only those prerogatives which are conceded to pastors under the jurisdiction of that body, so far as they are suited to your circumstances. The rights of your sessions and your churches must be duly regarded; for no apparent good can compensate for the injury done to a fundamental principle. You may argue with these brethren whom you have begotten in the gospel, making your appeal to reason and to Scripture; but when you have exhausted your powers of persuasion, they must be left to act according to their own views of duty, being answerable only to the higher judicatories of your church, and to their Lord and Master. In what circumstances, and for what reasons, you may be allowed or required to withdraw from them, is a question which we have no occasion to consider at the present time.

3. We do not design to infringe in the least, by what we shall say in this letter, upon *your* rights as ministers of the Lord Jesus Christ. From him, primarily and mainly, you hold your commission; to him, primarily and mainly, you are responsible for the manner in which you discharge the duties of your office. We speak to you as brethren, engaged in a common work, under the eye of a common Master. Upon one point which will come up in this discussion, we might address you in the language of authority; but even in regard to this question, as well as others, we choose to approach you with suggestions and arguments. We ask you to give them, as we doubt not you will, a candid and prayerful consideration. Perhaps we shall yet see eye to eye. And if this may not be, we will then raise the inquiry, "What further shall be done?"

Before proceeding to speak of the course which it is proper for missionaries to follow in a slaveholding community, it will be expedient to advert, for a moment, to the character of the system which has given rise to this discussion. And here, we presume, your views are in substantial accordance with our own. In your letter, indeed, you refer to the report adopted by the Board at its meeting in Brooklyn (1845) in terms of decided approbation. "We thought it was not in our power," you say, "to express in so clear a manner our own leading principles on that whole subject." But that document speaks of

"the wickedness of the system" of slavery, "the unrighteousness of the principles on which the whole system is based, and the violation of the natural rights of man, the debasement, wickedness and misery it involves, and which are in fact witnessed, to a greater or less extent, wherever it exists;" and it quotes with approval the following declaration of one whom we all love and honor: "Viewed in all its bearings, it is a tremendous evil; its destructive influence is seen on the morals of the master and the slave; it sweeps away those barriers which every civilized community has erected to protect the purity and chastity of the family relation." Thus far, then, we are perfectly agreed. Domestic slavery is at war with the rights of man and opposed to the principles of the gospel.

But you will say, perhaps, that a distinction should be made between the system itself and the persons implicated therein, between slavery and slaveholding. We acknowledge the justice of this distinction; and because of its importance in this discussion, we will briefly state our views in relation to it.

A *system* of slavery, like that which we are now considering, we believe to be always and every where sinful; but we do not believe that every act of *slaveholding* is sinful. A person may come into this relation, and may continue in it for a time, involuntarily. He may wish to put an end to it, and may actually put an end to it, as soon as he can. Such an one incurs no guilt whatever. His purpose was always right; and the first act which he had the power to put forth, bearing upon the continuance of the relation, was also right.

But a man may have the power to free his slaves, and yet not do it, out of regard to their highest good. He honestly hopes, we will suppose, that their day of freedom will soon come; he is doing, as he thinks, all that he can to hasten that day; in the mean time he omits nothing that a considerate and humane master can devise for their temporal and spiritual advantage. Now it is possible that he has misjudged in deferring emancipation. Perhaps it would have been better for the slaves to receive their liberty at once; perhaps there were other considerations that should have been decisive. If so, what is his position? The answer would seem to be twofold. 1. The continuance of the relation is wrong; but, 2, the master may stand acquitted in the sight of God, because he was influenced solely by benevolent motives. Just as the selling of ardent spirits, in the days of our common ignorance on the subject of temperance, was clearly wrong; and yet many good men, never imagining that they were acting contrary to the law of love, engaged in the traffic. The *external* character of an act is one thing; its *internal* character is quite another thing. A man may conscientiously do that which is injurious in its tendency; as, on the other hand, he may, with a bad motive and purpose, do that which is innocent or beneficial in its tendency.

As we pass from such slaveholding as we have just considered to that which is manifestly selfish, we find a tract of debateable ground on which we have no occasion to tarry. Sooner or later we shall come to that mournfully large class of cases, in respect to which no distinction or qualification can be made. We would not speak too confidently; still we fear that the owners of slaves generally regard and treat them as property, making their own advantage, and not the good of those who are in bonds, the grand object which they keep in view. And we cannot suppress the apprehension, that this is true even in that community which has shared so largely, through your labors, in the benefits conferred by Christian missions.

I have already said, that we regard domestic slavery as at war with the rights of man, and opposed to the principles of the gospel. We do not claim that either Christ or his Apostles expressly condemned this system in the New Testament. But we do claim that they said and did much that, by fair implication, bears strongly against it; while, on the other hand, they said and did nothing that, by fair implication, gives it the least sanction. Suppose, for example, that brief but comprehensive injunction of our Savior, "Whatsoever ye would that men should do to you, do ye even so to them," to be carried out to its legitimate results. What would become of slavery? In all its essential features, it would cease at once. Whatever might be the result as to the legal relation, its spirit would die. And then the Scriptures invest every man with privileges and responsibilities, which are utterly inconsistent with his remaining in a state of servitude. The slave cannot receive the fruit of his toil, according to the divine arrangement. He can neither enjoy all the rights nor perform all the duties of a husband or parent, as set forth in the Bible. He cannot develop those intellectual powers which, as seen in the light of revelation, are a treasure beyond all price. Above all, he cannot, in most cases, have that untrammeled access to God and his holy word, which is worth more to him, as a lost yet immortal and accountable being, than anything else.

It is not our design to go into any extended argument on this point; and still it may be well to make a passing allusion to the inference which is often drawn from the injunctions in the New Testament, addressed to masters and servants. The question is,—"Do these injunctions concede or recognize the right of property in a human being?" Now it does seem to us, that every thing which is said to masters and servants is consistent with the hypothesis, that the Apostles regarded the general relation as unnatural and sinful. Any one at the present day, who believes the system to be wrong, and labors, however diligently, for its termination, may with perfect propriety use the very same language. Besides, if these directions of which we are speaking, prove that slavery is right now, they prove that this institution as it then existed in the Roman empire, giving the master the power of life and death even, was also right: a proposition, we presume, that no one will undertake to defend.

But why did not the Apostles, directly and unequivocally, affirm the sinfulness of slavery? Why did they not insist upon the duty of emancipation? Simply because (if we may venture to give an opinion) they saw that such a course, in their circumstances, would not soonest and best extirpate the evil. And for this policy they found the amplest authority in the dealings of God with his covenant people and in the life of Christ.

To us, then, it seems very clear, that slavery is opposed to the principles of the gospel. What line of conduct then shall the missionary pursue, when he is brought into contact with it? The answer, to be complete and satisfactory, must embrace the following topics; namely, *the preaching of the gospel, the instruction given to slaveholding converts, the admission of this class of persons to the church, and the treatment they receive in the church.*

The Preaching of the Gospel.

It is the duty of the missionary, we suppose, to declare "all the counsel of God." He may not, in his expositions of the divine will, restrict himself to those forms of transgression which are

specifically denounced in the Scriptures. What pastor thinks of placing himself on this narrow basis? No. The man who carries the gospel to the heathen, must keep his eye always open; and whatever he sees around him that is contrary to this gospel, he must consider as falling within the purview of his high commission. We do not say *when*, or *where*, or *how* he shall bring the truth to bear upon any sin. Whether he shall declare his testimony against it to-day or to-morrow, next week or next year; whether he shall do it in the sanctuary, by the way side, or in the home of the wrong-doer; whether he shall do it in the spirit of John the Baptist, or with the unseen approaches of Nathan the prophet, or with the melting earnestness of Paul, or in the gentler tones of John; whether he shall do it by marching directly on the citadel of error, or proceeding first against the outworks; all these are questions for the missionary. He has been sent forth because he is thought to possess the wisdom, integrity and zeal which are needful for this very work; and far be it from us to encroach upon his lawful prerogative. But that the work must be done, in some way, and at some time and place; that it must be done in the name and the fear of the God of missions, is to us very clear.

From this general law for the conduct of missions, we think that slavery can claim no exemption. You may say, indeed, that the Apostles did not directly assail it in their writings, because, according to our own showing, there was a better way. But it does not follow, by any means, that they *never* opened their lips in denunciation of the monstrous iniquity of Roman servitude. Still less does it follow that the ministers of Christ are never to be at liberty, in any state of society, or in any age of the world, to raise their voice against the enslaving of their fellow men. The example of the Apostles, as we believe, goes to the extent of constituting the missionary the judge of the *time* and *mode* of exhibiting the truths of the gospel in their relation to this system; but it cannot justify him, as we think, in closing his mouth forever.

In the commencement of a mission, as also in the commencement of the pastoral relation, it may be proper to say little or nothing respecting certain evils which are found to exist. A different course, indeed, might shut every door of usefulness for a long series of years. But when the servants of the Lord Jesus Christ have obtained an acknowledged standing in the community; when their character and their aims have begun to be appreciated; and when their influence, as teachers of a new religion, has become an established fact, they may cast aside something of their reserve. And if the great Head of the Church gives them tokens of his favor, manifest and marked, if churches are gathered, and converts are multiplied; if all the departments of missionary labor are carried forward with success, they may venture upon a still bolder course of action.

Now we will not say at what stage in your history, it became expedient to exhibit, with that wisdom which is profitable to direct, the legitimate bearing of the gospel upon slavery. Nor does it seem at all important to go into that inquiry. But when we consider the age of your mission, its remarkable success, the strong hold it has gained upon the Choctaw Nation, it does appear to us that if the time has not yet come to hold up, in some way, the great law of love in its obvious relation to the subject, we may well ask, "When will that time come?"

What you have said respecting "slavery as a civil institution," has been duly considered. We are fully aware that, being "in a civil respect foreigners and tenants at will under the officers of our government," you have neither political rights nor political responsibilities. But it so happens that this institution has its moral relations. Go where you may, and do what you will, in your own appropriate work, it lies directly across your path. It is an anti-Christian system, and hence you have a right to deal with it accordingly. True, it is regulated by law; but it does not, for this reason, lose its moral relations. Suppose polygamy or intemperance were hedged in by legal enactments. Could you not speak against them as crying evils? We are grieved to hear that the Choctaws have a law, which practically debars the slave from all direct access to the word of God, without the consent of the owner. Did you never bear your testimony against the wrongfulness of shutting out this class of persons from the "lively oracles?"

Instruction of Slaveholding Converts.

This topic might be considered as embraced in "the preaching of the gospel;" but I prefer to give it a separate notice. In the instruction imparted to new converts, the teachings of Christianity are presented in circumstances peculiarly interesting and favorable, and may, on that account, take a wider range and extend to a greater variety of subjects than is customary on other occasions.

It would seem that the aim of the missionary, in his intercourse with a recent convert, should be two-fold. 1. To ascertain the actual state of his affections; whether they are renewed or unrenewed. 2. To give him clear and explicit information on all the great questions of Christian duty. The latter is important, not only because his life should be conformed, as perfectly as may be, to the only true standard of action, but because the spirit with which he receives the principles of the gospel, will show how much reason he has to call himself a new creature in Christ Jesus.

And if this recent convert be connected with the system of slavery, what can be more natural and proper than a discreet and friendly inquiry into the nature of his views in regard to this institution? The missionary may and should unquestionably watch his time; he may and should leave the impression that he is governed, in what he says, by considerations that will commend themselves to any man's conscience; but in all ordinary cases, as we suppose, he may give utterance, at some time and in some way, to the opinions which he himself has derived from God's holy word. The mind of this new learner of Christian truth, if a genuine disciple, or a sincere inquirer, is peculiarly open and susceptible to the teachings of his spiritual guide. At what other moment, indeed, during his whole life, can he be approached on this theme with so much promise of good? And if he cannot bear the gentle and skilful probing of his honored father in the gospel, how little of the spirit of Christ must there be in his heart!

Admission of Slaveholders to the Church.

The Board, at its annual meeting at Brooklyn, adopted two general principles, which are applicable to all its missions. 1. The ordinances of baptism and the Lord's Supper cannot be scripturally and rightfully denied to those converts who give credible evidence of piety. 2. The missionaries, in connection with the churches (if any) which they have gathered, are the sole judges of the sufficiency of this evidence. In the application of these principles to the case before them, they say that slaveholding does not always,

in their opinion, involve individual guilt in such a manner as to exclude every person implicated therein from Christian fellowship. This conclusion seems to flow irresistibly from the distinctions already made in this letter, in regard to the character of slaveholding. If a person may be the legal owner of slaves, and yet be free from all blame in the sight of God, then it is clearly wrong to say that no slaveholder shall be admitted to the Church of Christ.

But the Board could never have intended that all belonging to this class, and yet applying for this high privilege, should be received without inquiry as to their views and feelings in regard to slavery. Indeed, it seems to us that such an inquiry is, in all cases, fundamental. Here is a man involved in a system that is unchristian and sinful, and yet requesting admission to the table of our blessed Lord. Must he not prove himself free from the guilt of that system, before he can make good his title to a place among the followers of Christ?

Perhaps he can show that his being the owner of slaves is involuntary on his part; perhaps he can show that he retains the legal relation at their request and for their advantage; perhaps he can show that he utterly rejects and repudiates the idea of holding property in his fellow-men. If so, let the facts be disclosed, and let him have the benefit of them. But, on the other hand, it may appear that, while professing to have the love of Christ in his heart, he holds and treats those for whom Christ died with a selfish spirit and for selfish purposes, thus showing that he has not compassed the length and breadth of the law of love, and, therefore, showing that he needs to be more perfectly taught in the right way of the Lord. For admitting such an one to the privileges of the people of God, especially in the advanced stage at which your mission has arrived, we know of no warrant whatever.

In what particular mode or form the missionary shall proceed to elicit the facts to which we have just alluded, we do not say. That he may feel himself greatly embarrassed, at times, by the question, we can readily see, especially if there has been none of the preliminary instruction imparted which has been already mentioned. But, if he "lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." It is not the design of our great Leader to carry forward the missionary work without the trying of our faith. We must expect to encounter caste, polygamy, oppression, and the opposition of the powers that be. We must look for a contest with the brahmin and the moollah; with gigantic forms of superstition and error; with spiritual wickedness in high places. But if we go to Him who is faithful to his promises, and take shelter under his wings, we shall be safe.

In all that we have now said, you will understand that we have kept constantly in mind the circumstances in which you are placed. The power of admitting or rejecting candidates for the ordinances of the gospel does not rest exclusively with you; and, as we have heretofore remarked, the prerogatives of your sessions must be duly regarded. But there are certain things which you may do; there are certain rights which you may exercise; there are certain responsibilities which are inseparable from your office. It is to the extent of these rights and responsibilities only that we desire you to go.

Treatment of Slaveholding Church Members.

The principles which we have already submitted to your consideration, suggest the general course which seems to be proper in dealing with this class of communicants. If there are any in your churches at the present time whose views on the subject of slavery are inconsistent with the law of love, it would appear to be your office to bring them, so far as in you lies, to entertain sentiments which are scriptural and correct. Your attention, you will remember, was called to this point in Mr. Greene's letter to your mission, dated November 19, 1845. In that communication he said:—"It seems specially important to train your church members to act out, in an exemplary manner, the spirit of the gospel toward the enslaved, emancipating them where duty to them admits of that; and where it does not, taking special pains to promote their social and religious welfare, and prepare them as moral and accountable beings, hastening forward to the retributions of the eternal world, for the holiness and blessedness of heaven."

In the application of discipline to this class of persons, we conceive it to be your duty to set your faces against all overt acts which are manifestly unchristian and sinful in their character. Denying, as we do, that there can be, morally and scripturally, any right of property in any human being, unless it be in consequence of crime, and holding that the slave is always to be treated as a man, we suppose that whatever is done in plain and obvious contravention of these doctrines, may properly receive the notice of yourselves and your sessions. Hence if the master treat his slaves with inhumanity and oppression; if he keep from them the knowledge of God's holy will; if he sell them as articles of merchandize; if he disregard the sanctity of the marriage relation; if he trifle with the affections of parents and set at nought the claims of children on their natural protectors; and in all analogous cases, he fairly brings himself within the reach of that power which is given to the Church for the edifying of the body of Christ.

But we will not enlarge upon this topic. We have said enough to indicate the general direction of our views and wishes in relation to it. And still we cannot forbear an allusion to the exceeding desirableness of your pursuing such a course, as shall deliver the Choctaw churches from all connection with slavery. For a whole generation the gospel has been preached to this tribe of Indians; and during the greater part of this period the work of the Lord has greatly prospered. You have a large and increasing body of communicants. You have schools of great interest and promise. Civilization and general intelligence are making steady advances. With these facts before us, is it too much to ask, 'May not these churches soon be freed from all participation in a system that is so contrary to the spirit of the gospel, and so regardless of the rights of man?' We wish, indeed, that a much more desirable end were attainable. Most ardently do we pray that the whole nation may be delivered from this "tremendous evil." And we reiterate the language of Mr. Greene, as contained in the letter above referred to, in which he stated it to be the desire of the Board and of the Committee that "you should do whatever you can, as discreet Christian men and missionaries of the Lord Jesus, to give the Indians correct views on this subject, and to induce them to take measures, as speedily as possible, to bring this system of wrong and oppression to an end."

Employment of Slaves by the Mission.

As the views of the Committee on this subject have been heretofore communicated to you, it will not be necessary to go into any discussion at

the present time. In February, 1836, the expediency of *buying* slaves, with their consent, and with the understanding and agreement that they should be allowed to work out their purchase money, according to the practice of the mission at that time, was fully considered; and it was resolved "to instruct the missionaries among the Southwestern Indians" "to enter into no more such contracts," and to relinquish all claim to the benefit of any previous arrangement of the kind. In the following month the expediency of permitting the missionaries to *hire* slaves was taken into consideration; and it was resolved to be expedient for them "to dispense altogether with slave labor." Of the action of the Committee in both cases you were duly apprised. Now it was not the design of the Committee to affirm that in no possible state of things should you be allowed to hire slaves; for we can conceive of circumstances where it may be proper, just as we are at liberty to perform "works of necessity and mercy" on the Sabbath. But except in cases of manifest necessity we deem it altogether inexpedient to resort to this species of labor. And it also enters into our ideas of this necessity, that it is only temporary.

It is with profound regret, therefore, that we have learned how many hired slaves are now in the service of the Choctaw mission. We readily acquit you of any plan or purpose to disregard our known wishes. We cheerfully accept the excuse you offer, namely, that the boarding-schools established in 1843, in consequence of the arrangement made with the Choctaw government, in your view made such assistance necessary; and that for this reason you supposed the Committee must have assented to its employment Still we must frankly say, that we never intended, by agreeing to the plan proposed on the part of the Choctaws, to sanction or authorize the practice which we now find so prevalent among you. And had the Committee known, when the subject was under consideration, that the hiring of slaves must follow the adoption of this plan, as a necessary and permanent result, they would not have engaged in the present boarding-school system.

We feel ourselves not a little embarrassed by our position. The engagement with the Choctaw government has some fifteen years to run, and yet we do not feel willing to be a party to the hiring of slaves for this long period. By so doing, as it seems to us, we countenance and encourage the system. We make this species of labor more profitable to the owner; at the same time that we put it in his power, if he will, to plead our example to justify or excuse the relation. In this state of things it appears to be our duty to ask you, first of all, to inquire once more into the supposed necessity of this practice, and to see if slave labor cannot in some way be dispensed with. And if you can discover no method by which a change can be effected, we submit for your consideration, whether it be not desirable to request the Choctaw government to release us from our engagement in respect to the boarding-schools. It is with pain that we present this alternative; but such are our views of duty in the case, that we cannot suggest a different course.

The sentiments of the Committee have now been frankly and fully expressed, on the different topics which it has seemed important to discuss at the present time. We doubt not you will receive them in the spirit which has characterized our intercourse in past years, and will take them into consideration at as early a day as practicable You are already aware that much interest is felt in this question by the friends of the Board; and there is a general desire that the relations of your mission to the subject of slavery may be put upon a broad scriptural basis as soon as possible. If you can reply to this communication before the next annual meeting, and especially if you can declare your acquiescence in the views herein presented, and your readiness to act in accordance with them, so that we can announce the fact to those who shall have come together on that occasion, you will give us much pleasure by so doing.

Praying that God may be with you at all times, and give you wisdom and grace as you shall need,

I remain, dear brethren, very affectionately and truly yours,

S. B. Treat,
Sec'y of the A. B. C. F. M.

The reply to the letter of the Cherokee mission was as follows:

Missionary House, Boston, June 30, 1848.

To the Members of the Cherokee Mission.

Dear Brethren:—Your letter of March 21 was duly received. You have doubtless expected a reply before this, and I regret that there has been any necessity for delay. As the brethren among the Choctaws, however, adopted a course similar to yours, and drew up a letter, after I left them on my return, expressive of their sentiments in regard to the subject which you have discussed so fully, it seemed desirable that the relations of both missions to slavery should be considered at the same time. But it so happened that I was not able to bring the whole subject before the Prudential Committee till the 20th instant; on which occasion I was directed to communicate the views entertained by them, both to the Choctaw brethren and yourselves.

In replying to the former, it has been found necessary to discuss all the topics which are brought before us by your letter; and though we do not regard the two missions as occupying precisely the same ground, (your opinions being obviously more in accordance with those of the Committee,) it has seemed unnecessary at this time to address a distinct and independent answer to you. I am authorized by the Committee, therefore, to send you a copy of the letter which has been written to the Choctaw mission, as containing a full expression of their views on all the questions which appear to grow out of the relations of the two missions to the subject of slavery at the present time. You are requested to examine the principles set forth in this communication, so far as they are applicable to your circumstances, and to forward your reply with as little delay as practicable.

In expressing your warm attachment to the Board, you have only given utterance to sentiments which we have uniformly believed to exist in your hearts. And permit us to say in return, that we have always taken a strong interest in your mission. Its history, so full of hope and disappointment, of success and disaster, we can never forget. For the members of the mission, those in particular who have long shared in the joys and sorrows of the Cherokees, we feel the highest respect; and in them, as honest and conscientious laborers in the vineyard of our common Master, we have entire confidence.

That God may make your way plain before you, and may keep you to the end, is the prayer of

Your affectionate brother and fellow laborer in the gospel,

S. B. Treat,
Sec'y of the A. B. C. F. M.

After these documents had been read to the Board, they were referred to a committee, con-

sisting of Dr. Beman, Rev. Albert Barnes, Dr. DeWitt, Dr. Hawes, Judge Darling, Dr Magie, and Henry White, Esq. This committee subsequently presented their report; which, having been discussed at some length and amended, was adopted by the Board. The amended report is as follows:

The committee to whom was referred the papers relating to the subject of slavery in connection with the Cherokee and Choctaw missions, have carefully deliberated on the same, and beg leave to submit the following report.

The documents put into the hands of the committee, and which they have examined, are the following: The "report on the relation of the Cherokee and Choctaw missions to slavery," being an account of a visit made by the Rev. S. B Treat to these stations; a letter from the Cherokee mission, on the same subject; a letter from the Choctaw mission, on the same; a letter to the Choctaw mission, by Rev. S. B. Treat, one of the Secretaries, communicating to the missionaries the views of the Prudential Committee on this whole subject; a brief letter from the same Secretary to the Cherokee mission, referring the brethren of that mission to the last named letter, as containing the views of the Prudential Committee, on the subject of inquiry; together with the report of the Prudential Committee, submitting the above named documents to this meeting of the Board.

The subject to which these papers relate is one of intense interest in our day, and is becoming more and more so, in all its relations. The Board has not been unmindful of its own relations to this matter, in times past; nor will it probably be, in its careful deliberations and circumspect action, in time to come. It is one of those great questions which seem destined to awaken the interests and sympathies of a world. Christians and others are beginning to feel this.

Your committee express their cordial approbation of the fidelity with which the Prudential Committee have discharged this part of their trust The report of the Rev. Mr. Treat, of his visit to the Cherokee and Choctaw missions, embodies a vast fund of information, which we have all needed, and which cannot fail, as it shall be diffused, of doing great good. This paper should be extensively known and read. No agent could have executed this mission more wisely, or more kindly, than your Secretary has done it; and it may be hoped that practical and permanent good will grow out of it in many ways. It has brought to the Prudential Committee, and to the Board, information which we needed; and, especially, of the practical working of the system of missions, in some of the relations of life, on which we have not been very well informed This whole report, your Committee believe, will bear scrutiny and analysis.

Of the two letters from the missions in question, your committee need not give an opinion, for the following reasons. They have been particularly examined in the communication written by order of the Prudential Committee; these letters are only a part of a correspondence which has not yet closed; and some things therein stated may be modified by the views since expressed by the Prudential Committee. These letters, your committee take pleasure in saying, breathe an excellent Christian spirit.

Nor do your committee feel themselves called upon to give an opinion on every position and every sentiment to be found in the last letter addressed to these two missions. We refrain from a critical examination of it in this report, because it is a part of an unfinished correspondence; and no final action as your committee apprehend, can, with any propriety, be had upon it at the present time. If it were to be examined in all its statements, and fully discussed by the Board, it is probable that some might think that it goes too far; and others, that it does not go far enough, in relation to the evil of which it treats. But your committee are unanimous in the opinion, that this is not the time for a discussion of its subject-matter. It is now pending in the deliberations of those missions. Speaking of this document, the Prudential Committee say, "The answer of the brethren has not yet arrived. Both missions had previously appointed meetings to be held simultaneously with the annual meeting of the Board; and it is presumed that they have the subject now under consideration."

It is the judgment of your committee, that the whole subject should be left for the present, where it now is, in the hands of the Prudential Committee.

Before the question was taken on the acceptance of this report, Dr. Blanchard proposed, as an amendment to the same, the following resolutions:

Resolved, That this Board distinctly admits and affirms the principle, that slaveholding is a practice which is not to be allowed in the Christian Church.

Resolved, That it is, in the judgment of the Board, the duty of our missionaries in the Cherokee and Choctaw nations to discontinue the practice of hiring slaves of their owners to do the work of the missions; and, in the reception of members, to act on the principle laid down by Mr. Treat and the Prudential Committee, that slaveholding is *prima facie* evidence against the piety of the candidates applying for admission to the church.

Dr. Blanchard having been requested to withdraw these resolutions, consented to do so; and the Board permitted them to be inserted in the minutes of the meeting.

Dr. Paxton's Appeal and Memorial.

An appeal and memorial, addressed to the Board by Dr. J. D. Paxton, and complaining of certain proceedings of the Prudential Committee, was, upon the suggestion of the Business Committee, referred to Chief Justice Williams, Dr. Justin Edwards, Dr. Pond, and R. T. Haines, Esq. This latter committee subsequently requested to be discharged from the further consideration of the subject before them, for want of sufficient time; and recommended the appointment of another committee, which might examine the case and report at the next annual meeting. The request was granted, and the recommendation was adopted; whereupon Chief Justice Williams, Dr. Justin Edwards, R. T. Haines, Esq., Dr. Goodrich, and Dr. Yale were constituted the proposed committee.

Finances of the Board.

Chancellor Walworth, in behalf of the Business Committee, called the attention of the Board to the condition of its finances. After a statement from Dr. Anderson, showing the necessity

of a material and speedy curtailment, unless some means could be devised to increase the receipts, an earnest and deeply interesting discussion ensued. The subject was taken up at different times during the meeting; and pledges were spontaneously and promptly made for the payment of nearly twenty thousand dollars towards the liquidation of the existing debt; it being understood that such donations should not diminish the ordinary contributions of the individuals, who generously came forward to relieve the Board from its present embarrassments.

A committee was also appointed, during the session of Friday morning, September 15, consisting of Horace Holden, R. T. Haines, W. W. Stone, W. M. Halsted, James M. Bunce, Charles M. Lee, and Samuel H. Perkins, Esquires, to report whether any other measures ought to be devised to increase the fund for the liquidation of the debt. This committee subsequently recommended the adoption of the following resolutions, which were passed accordingly:

1. *Resolved*, That every individual who is now ready to subscribe towards the liquidation of the debt of the Board, be earnestly requested to do so this morning.

2. *Resolved*, That all ministers and laymen, in connection with this body, be requested to take immediate measures to raise the necessary sum to pay the balance of the debt, without lessening the annual subscriptions, and report the result to the Prudential Committee on or before the 1st of December next; as an early reply is indispensably necessary to govern the Prudential Committee in their appropriation of the funds of the church for the ensuing year

3. *Resolved*, That the Prudential Committee be requested to prepare and send to a committee of three or more in every place, where they think it expedient, a brief statement of the condition of the Board; which committee shall have in charge the duty of collecting funds for the above object, and reporting to the Prudential Committee on or before the period above specified.

Change in a Regulation of the Board.

One of the "Laws and Regulations of the Board" (No 12) relating to the appointment and duties of General Agents, was modified so as to read as follows:

In addition to the officers above named, there shall be such other persons appointed by the Prudential Committee, as they shall deem expedient, to act in particular districts of country as District Secretaries or General Agents; whose duty it shall be, within their respective fields, to co-operate with the pastors of churches, with ecclesiastical bodies, with the Corresponding Secretaries, and the auxiliaries of the Board, and with the other friends of missions, in promoting a missionary spirit, and in drawing out the resources of the Christian community, for the speedy promulgation of the gospel through the world. These shall be entitled to the privileges of Honorary Members of the Board.

Resignation of Mr. Greene.

The following letter from Mr. Greene was laid before the Board by the President.

Missionary House, 12th Sept., 1848.

Hon. T. Frelinghuysen,
Pres. of the A. B. C. F. M.:

Respected and Dear Sir:—In consequence of impaired health, I find myself unable longer to perform the duties pertaining to my office, as one of the Secretaries of this Board; and I, therefore, respectfully request that I may not be again re-elected to that office.

In retiring, which I do most reluctantly, from the station with which the Board has so long honored me, and in which I have found my labor and happiness most pleasantly combined, and in performing the delightful though arduous duties of which I had, till recently, hoped to spend whatever of life and strength might remain to me, I feel constrained to declare my ever rising estimate of the excellence and honorableness of the foreign missionary work, and my ever strengthening confidence that it is a work which the Lord Jesus Christ regards with peculiar approbation, and which he, by his truth and his Spirit, amidst and despite of all the delays, embarrassments and opposition which it encounters, is steadily and surely carrying forward to its consummation. His power and grace and promise exclude all doubt as to its ultimate and complete accomplishment. Our faith, our prayers, our labors and sacrifices may hasten the day.

I must also be permitted to say that, during the almost twenty-one years of my official connection with the Board, a period extending over more than half the Board's history from its organization, and a longer period than any other executive officer has been connected with it, except the present Treasurer and senior Corresponding Secretary, it has been my happiness to be associated intimately with the present Treasurer, six persons in the office of Secretary, and fourteen as members of the Prudential Committee, six of whom have been removed, as we doubt not, to the heavenly rest; and I would here record with thankfulness to God that, in all the meetings for business held during this whole period, (and they have been, on the average, more than one a week,) and in all our mutual private intercourse, there has never been, so far as I have reason to believe, one offensive word, one uncourteous act, or one unkind feeling. Though often differing, of course, in opinion on some of the many delicate and perplexing subjects which have come up for discussion and action; in feeling all, without a single exception, has been harmonious and fraternal. The scenes of prayer and anxious consultation and wearisome labor, passed with these brethren in the Committee Room and in the private apartments of the Missionary House, have made impressions which no other scenes, nor time itself, can efface From all my respected and beloved fellow-laborers there, including the Prudential Committee, I have received unvarying kindness and forbearance. A willingness to share in and lighten each other's burdens, has ever characterized the relations and intercourse there. For all this they have my hearty thanks; as they shall ever have my affectionate remembrance, my sympathy and my prayers.

Justice requires me further to say, that I feel confident that the interests of the Board are safe in their hands. From their systematic and laborious attention to the business intrusted to them, their singleness of aim and their prayerfulness, the divine guidance and blessing will not be withheld. Borne down with burdens, responsibilities and anxieties, which those who have not participated in them can but poorly appreciate; and oftentimes grieved and weakened by the suspicions, censures and counteraction of brethren

whose wishes it would be far more easy and pleasant to conform to, than to contravene by pursuing another course, which a knowledge of the facts and bearings of a case, and a single regard to the interests intrusted to them demand, I most earnestly commend them to the prayers, the sympathy, the confidence, and the co-operation of all the friends of missions; and I have no doubt that the more fully their motives and proceedings are understood, the more cheerfully will this sympathy, confidence and co-operation be accorded to them.

In retiring from my official connection with the Board, pleasure and pain are strangely commingled; pleasure, in the reflection that the Lord has permitted me, though so unworthy, to be so long employed, in such a work, and with such associates; pain, that I must now, in a great measure, break away from both. May the presence and blessing of God ever abide in that Missionary House, and with all who labor there; and when they go up to meet their Master in heaven, may I, through his infinite grace, go with them, to rejoin them there in a similar, though higher and more perfect service, than we have rendered here!

To my Fathers and Brethren of this Board, and to all who co-operate with it, let me say, *there* stands our crucified Savior above; *there* is an unevangelized and dying world before us. We are his servants, pointing to that world of heathen. He says to us, "GO YE, TEACH ALL NATIONS." Who can estimate the consequences of one backward step, of one month's delay! "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

Pledging to the cause in which this Board is laboring my poor prayers, and the little influence the Lord may enable me to exert, and venturing also to ask a remembrance of me and my family in your prayers, I subscribe myself, your unworthy fellow-laborer, DAVID GREENE.

After this letter had been read to the meeting, and the Board had united in prayer with Dr. Hawes, a committee was appointed to confer with Mr. Greene, and report such measures in relation to the case as it might be advisable to adopt. This committee, consisting of Dr. Pond, Dr. Lyman Beecher, Dr. Hawes, Dr. Patton, Charles Stoddard, Esq., and W. W. Chester, Esq., made the following report, which was adopted by the Board.

The committee on the communication from Rev David Greene respectfully report:

That they have attended, as they were able, to the subject before them; they have conferred with Mr. Greene and others; and while it is painful to think of parting with him from the executive councils and labors of the Board, your committee *are constrained to acquiesce in the wisdom of his decision, in declining a re-election.* In the judgment of Mr. Greene and that of his physician and friends, the state of his health imperiously demands relaxation and rest. His very life may depend upon it. And then the affairs of the Board as imperiously demand that the office which Mr. Greene has so long and so ably sustained, and which his impaired health forbids him to think of sustaining longer, be immediately filled by some other man. A delay here may be attended by the most disastrous consequences.

In parting with Mr. Greene from the executive counsels of the Board, your committee cannot forbear expressing the high sense they entertain of the value of his past services, and the great obligation thereby imposed, not only on the members of this Board, but on its missionaries, and on all the friends and patrons of the cause. Having been early initiated into this department of labor, under the direction of the most competent guides; having pursued it unremittingly for more than twenty years; and having acquired the most intimate knowledge of all the details of his office; it is not possible that he should retire from it without a serious loss to the Board. No man can come directly into his place, and meet all its responsibilities at once, as he might have done. Still it becomes us, and him, and all concerned, to bow to the allotments of infinite wisdom, and meet the exigency as God shall enable us.

Most earnestly would we commend Mr. Greene and his family to the sympathy and support of all the friends of missions. His long and faithful services in this cause can never be forgotten. The resulting obligations, on our part, we hope may be as long remembered. Mr. Greene has left his impress on the world. Assuredly he has left it, also, on each of our hearts. Should his health be restored, (which may God speedily grant,) we do not abandon the hope that he may yet resume his labors, in some capacity, in connection with the Board. Meanwhile the friends of missions will see to it, that he lacks none of that kindness, counsel, sympathy, and pecuniary support which his best interests demand, and to which he is so justly entitled.

Your committee only add, that a copy of this report should be put into the hands of Mr. Greene; also that the letter of Mr Greene, together with the report, be inserted in the minutes of the Board, as a memorial of the estimation in which our beloved brother is held.

New Members and Officers.

In accordance with the usage of the Board, Dr. Justin Edwards, Dr. Pond, Dr. Skinner, Hon. William J. Hubbard, Dr. Goodrich, Chief Justice Williams, and Rev. Albert Barnes, were appointed a committee on new members and officers. This committee proposed the election of the following persons as corporate members of the Board:

Massachusetts.

Andrew W. Porter, Esq., Monson.
Hon. Samuel H. Walley, Jr., Roxbury.

Connecticut.

Nathaniel O. Kellogg, Esq., Vernon.

New York.

Erskine Mason, D. D., New York.
Laurens P. Hickok, D. D., Auburn.
William M. Halsted, Esq., New York.
David Wesson, Esq., Brooklyn.
Simeon Benjamin, Esq., Elmira.

New Jersey.

Abraham B. Hasbrouck, LL. D., New Brunswick.
His Ex. Daniel Haines, Hamburg.

Pennsylvania.

Charles S. Wurts, Esq., Philadelphia.

The individuals above named were duly elected corporate members of the Board.

The same committee recommended the re-election of the former officers of the Board, with the

exception of Mr. Greene, heretofore one of the Secretaries for Correspondence; and they nominated Swan L. Pomroy, D. D., of Bangor, Maine, to fill the place made vacant by his resignation. The following persons were then chosen officers for the ensuing year.

Theodore Frelinghuysen, LL. D., *President.*
Thomas S. Williams, LL. D., *Vice President.*
Hon. Samuel T. Armstrong,
Charles Stoddard, Esq.,
John Tappan, Esq.,
Nehemiah Adams, D. D.,
Rev. Silas Aiken,
William W. Stone, Esq.,
Hon. William J. Hubbard,
Prudential Committee.

Rufus Anderson, D. D.,
Rev. Selah B. Treat,
Swan L. Pomroy, D. D.,
Secretaries for Correspondence.

Samuel M. Worcester, D. D., *Recording Secretary.*

Henry Hill, Esq., *Treasurer.*

Moses L. Hale, Esq.,
Hon. Samuel H. Walley, Jr., } *Auditors.*

The resolution adopted at the last annual meeting, creating the office of "Secretary for the Middle States," was rescinded.

Place and Preacher for the next Meeting.

A committee was appointed, as heretofore, on the place and preacher for the next annual meeting, consisting of Dr. Hawes, Daniel Noyes, Esq., Rev. Mr. Myers, Rev. Daniel J. Noyes, and H. Smith, Esq.

This committee recommended that Dr. Goodrich, or in case of his failure Dr. Cox, preach the sermon at the next annual meeting. In regard to the place of meeting, the committee say:

The meetings of this Board, in its early years, were held in private rooms, and excited little interest or curiosity; but, in the progress of its operations, a knowledge of its objects spread through the community, and called out increasing contributions, till large numbers became interested in its annual meetings. For several years, invitations from different places were pressed upon the Board to hold the meeting in them; and the meetings have become so crowded as to require the largest churches to accommodate them. This year, for the first time during many years, no request has been preferred for the next annual meeting; and it is left to the Board to choose their own place and provide for their own wants. The committee have sought for the reason of this; and they think they find it in the great numbers, probably from ten to twelve hundred, who come together, a large part of whom expect to be provided for, during the three days of the meeting, free of expense to themselves. Most of the places where meetings have heretofore been held, have no adequate accommodations for so large a number; and it has been a subject of consideration with the committee, whether the present practice of furnishing free accommodations for such as attend its meetings, should not be abandoned, and the friends of the Board in the places be left to act voluntarily in the matter, according to their own choice and discretion; and they have concluded to recommend the adoption of the following resolution:

Resolved, That the Board, or its Prudential Committee, in the designation of the place for its next annual meeting, and appointment of a committee of arrangements, do not intend to impose on the committee, or the friends of the Board in that place, the least obligation to provide entertainment for any persons attending its sessions; but would leave them to act their own pleasure, and would expect all who propose to attend the meetings to provide for themselves at their own expense.

In conclusion, the committee recommended that the designation of a place for the next meeting be referred to the Prudential Committee. This report was adopted by the Board.

Resolutions.

Resolved, That the thanks of this Board be presented to the Hon. Dabney Carr, the representative of the United States at the Sublime Porte, for his prompt, energetic and effective intervention, to obtain redress for the outrage committed upon the rights and property of Doct. Smith at Erzeroom; in relation to the expulsion of Mr. Johnston from Aintab, and for his benevolent exertions for the extension of the privileges of Protestant Christians in the Turkish empire.

Resolved, That the thanks of the Board be also tendered to the Right Hon. Lord Cowley, the British Minister at Constantinople, for the great benefit he has rendered to the cause of religious liberty, by his untiring and successful efforts to obtain for the Protestant subjects of the Porte the same rights of conscience which were enjoyed by others; and especially for his public testimony to the zeal and prudence which have characterized the proceedings of our missionaries at Constantinople.

Resolved, That the thanks of the Board be presented to the Rev. Dr. Ferris for the annual sermon preached by him at this meeting, and that he be requested to furnish a copy for publication.

Resolved, That the thanks of this Board be presented to the numerous families belonging to the different Christian denominations in Boston and the adjoining towns, in whose liberal hospitality and true Christian kindness the members of the Board have so largely shared during the present week.

Resolved, That the thanks of the Board be tendered to the Central and Mount Vernon churches and societies in this city, for the use of their houses of worship during the sessions of the annual meeting.

Devotional Services.

The meeting was opened with prayer by Dr. Snell; and at the opening sessions of the following days Drs. Pierce, Lyman Beecher and Porter led in a similar exercise. The concluding prayer was made by Dr. Tappan. At several times during the meeting the Board united in prayer with different individuals. The annual sermon was delivered on Wednesday evening by Dr. Ferris; the religious services connected therewith having been performed by Drs. Mason and Child.

On Thursday afternoon the members of the Board, together with a large number of the friends of missions, celebrated the Lord's Supper in the Central and Mount Vernon churches. At the former place Drs. Goodrich, Patton, Messler and Hamner officiated; at the latter Drs. Gillett, Bacon and Parker, and Rev. Messrs. Alexander King and George E. Adams.

In the evening of the same day the usual meeting was held, for the purpose of listening to addresses, at the Tremont Temple. After prayer by Rev. Mr. Wilkes, addresses were made by the President, Rev. Joseph C. Stiles, and Dr. Lyman Beecher. The concluding prayer was offered by Dr. How. A similar meeting was held at the Central Church, the same evening, Chief Justice Williams presiding. After prayer by Dr. Dimmick, Dr. Beman, Rev. S. H. Calhoun, missionary to Syria, Rev. M. P. Squier and Dr. Bates delivered addresses.

Adjournment.

The Board adjourned to meet on the Tuesday preceding the second Wednesday of September, 1849, at four o'clock in the afternoon, at such place as the Prudential Committee shall designate.

Concluding Remarks.

By a reference to the list of corporate and honorary members, it will be seen that the late meeting of the Board was unusually large. On no previous occasion, indeed, has the attendance been equal to that of the present year. The number of corporate members was 97; the number of honorary members actually enrolled was 629; and others were at the meeting, doubtless, whose names were not transmitted to the Recording Secretary. The different States were represented by the honorary members as follows: Maine had 40 in attendance; New Hampshire, 67; Vermont, 19; Massachusetts, 278; Rhode Island, 9; Connecticut, 75; New York, 84; New Jersey, 31; Pennsylvania, 6; Ohio, 5; Maryland and Michigan, 3 each; Tennessee, 2; Virginia, Illinois, Missouri, Mississippi, Louisiana, 1 each; Canada and Ireland had each one representative.

A very important topic of dicussion, it will be noticed, was the financial condition and prospects of the Board. It was truly cheering to observe the interest taken in this question, and the promptitude with which many came forward to aid in liquidating the balance against the treasury. And there is reason to believe that an impulse has gone out from the meeting, which will be felt extensively among the churches. The resolutions adopted, on the recommendation of a committee appointed to take the matter into consideration, will necessarily bring the subject before the friends of the Board at an early day.

The last hours of the meeting were not given to devotional exercises, as has been the custom in previous years. This was owing to the fact, that the business of Friday morning occupied more time than was anticipated. It was certainly to be regretted that the meeting could not close in the usual way. Still there was evidently much tenderness of feeling during all the exercises. The morning prayer meetings were fully attended and deeply interesting.

INTELLIGENCE FROM THE MISSIONS.

Sandwich Islands.—Mr. and Mrs. Kinney and Mr. Dwight arrived at Honolulu, on the 26th of February, after a pleasant passage of one hundred and twenty-six days.

Under date of March 1, Mr. Chamberlain wrote as follows: "Since the year commenced, the congregations at this place have improved, both in the number of hearers, and in the attention given to the preached Word. Many are present at the morning prayer meeting, held at an early hour every day. The King attends this meeting occasionally, and many of the high chiefs constantly, the Queen and the wife of the Premier being of the number. The former has been under church censure; but she professes repentance, and desires restoration to church privileges. The King is more attentive than usual, and is evidently impressed with the truth." Mr. Chamberlain reports more than ordinary seriousness at Lahaina.

The following extract from a letter of Mr. Armstrong, dated March 10, contains further particulars in regard to the state of things at Honolulu.

The revival in my field, of which I wrote you a few weeks since, is still in progress. We have increasing and delightful evidence, day by day, that the Spirit is poured out upon us from on high. Our large meeting-house is so crowded on Sabbath mornings, that many cannot get seats, and so stand during the whole time of service. Yet it is easy to preach even to this great assembly, (supposed last Sabbath to be two thousand and five hundred or three thousand,) there being such fixed and solemn attention to the Word. I have been holding district protracted meetings throughout my field; and nowhere will the houses contain the people. New, neat, and substantial meeting-houses have been erected at Waikiki, four miles to the eastward, and in the beau-

tiful valley of Manoa; and in both I have just been laboring with great encouragement. At the former place, the church members gave place to inquirers, during a day devoted to religious exercises last week; and the latter about filled the large house. We continued our meetings, with only a few minutes' intermission to take a lunch, from ten o'clock in the forenoon till four in the afternoon, and there seemed to be no weariness and no flagging.

West Africa.—Intelligence has come from this mission of a very afflictive character. Mrs. Walker died at Gaboon, April 5. Her health, during the first part of her residence at this place, had been better than was anticipated; and such were the circumstances of her death, that even now Mr. Walker's opinion in regard to the climate is not changed. "Tell the dear brethren and sisters who are coming here," he says, "not to be afraid or discouraged. Many may think it strange; but I can now only give my opinion, without stating the reasons for it." The subjoined extract of a letter, dated April 25, will be read with melancholy interest: "Early in the morning I sent for a few of the head-men in the towns, and they came; and there was hardly a man, woman or child, who did not come. They wept like children, not as they cry for their dead, with loud laments and wailings; but tears rolled down their cheeks. They sat in silence, and went away, feeling that they had taken the last look of a dear friend. And when I saw those old men sitting down in silence, I could not forbear reflecting, even in that awful hour, that nature and sorrow are the same now as in the days of Job. (Chap. 2 : 13.)"

Greece.—Several letters have been received from Mr. King, since the issuing of the last Herald, from which it appears that he has not been disturbed as yet in his attempt to regain a permanent residence at Athens. Under date of July 6, he says: "Not a word has been said, I believe, in any paper with regard to my return. Simonides, I am informed, tried to get up something against me, but did not succeed. I have been to pay my respects to most of the King's Ministers, and was by most of them very cordially received. This I did, in part, in order to show them that I am here; that I did not come back in a clandestine manner; and that I am ready to meet whatever may be demanded of me, in any fair judicial process. I have not yet been called before the court to be examined, as I expected to be; and, therefore, the affair mentioned in my last letter, of being possibly obliged to give bail or go to prison, is not yet decided."

On the 25th of July he wrote again as follows:

It is now more than a month since I arrived here from Malta; and still the most profound silence is preserved in reference to me, in so far as regards the public papers; and I have in no way been molested. I have not yet even been called before the court for examination, with regard to the charges of proselytism brought against me in the "orgies." This silence is indeed very remarkable. A few days since, an Athenian called on me, and said that the people had not done with me yet, though he hoped that nothing serious would take place; but he said they were now occupied with other things. However this may be, I feel that God has answered the prayers of my Christian friends, in giving me such quietness, peace and safety, when the spirits of men are so much excited, commotions so frequent, revolutions so rife; when kings and princes are flying from their thrones and palaces, and great men, and rich men, and mighty men, are hiding themselves, as it were, "in the dens and in the rocks of the mountains!" These commotions even tend to render my situation more tranquil!

Mr King subsequently wrote, August 4, as follows: "I went with one of my lawyers to call on the King's Attorney; whom we found occupied in court, so that I could not conveniently speak with him. But my lawyer went and informed him that I had come to see him; and he sent me word to return to my house, and give myself no trouble till he should send for me. This I supposed would be in a few days. But, contrary to my expectations, I have not heard anything further from him."

Constantinople. — The cholera has been doing its work for some time in Constantinople and its vicinity. But hitherto the mission families have escaped. So late as the 25th of July, indeed, none of the native brethren had fallen by this malady in the capital. At Nicomedia, however, six Protestants (including three children) had been cut down. The disease was quite violent at Ada Bazar.

On the 24th of July, the first case of excommunication occurred in the church at Constantinople. The following extract from a letter from Mr. Dwight, describing the closing scene, will be read with interest.

After the usual steps had been taken by the church committee, the case was laid before the whole church at a special meeting appointed for the purpose; at which the doings of the committee were approved, and the individual was declared by vote excommunicated. The pastor presided and conducted the services in a most appropriate manner. After the object of the meeting had been stated and prayer had been made, he called upon the members of the church to rise, and once more listen to the solemn covenant they entered into on uniting with this church, pledging themselves, before God and men, to walk

together in love and harmony, as members of the same great household of the faithful, and to yield obedience to all the rules and ordinances of the church.

The charges against the offending brother were then read, and the doings of the committee on the subject. After the sentence of excommunication had been sanctioned by the church, the pastor made a very solemn address to all the communicants present. He said, "My brethren, we had hoped to see constant additions to our church; to see men coming even 'as clouds and as doves to their windows,' and joining themselves to the people of God. But, instead of this, what do we behold this day? We behold our number diminishing; we behold one who walked together with us, and who, we hoped, was a true branch of the true vine, cut off from us and cast out! O my brethren, we are called upon this day to humble ourselves before God, and to weep, each one for his own sins, on account of which he has thus visited us. And let each one of us ask himself, 'If the Lord of the vineyard were now to enter this room for the purpose of lopping off all the dry and worthless branches, have I any reason to think that I should stand? Am I anything more than a dead branch, which is fit only to be cut off and to be burned?'"

I give only the substance of his remarks, which were very impressive; and he concluded by again and again entreating the brethren not to regard the excluded member as an enemy; and not to speak harshly to him; but, in a kind and affectionate manner, to endeavor, as they should have opportunity, to lead him to see his sin and to return to God from whom he has wandered.

As this case has made considerable noise in the church, and circumstances connected with it have been the cause of division to a certain extent among the brethren, and some unpleasant feeling has arisen, it was thought best to appoint the next Friday as a day of fasting and prayer, with special reference to the state of the church. May the great Head of the Church be present, and hear the supplications of his people, and pour down upon them a spirit of prayer and unity and love! And may thousands and tens of thousands around us be seen flocking to Jesus "as clouds and as doves to their windows!"

The unpleasant feelings among the brethren I have alluded to, have been occasioned in a great measure by their inexperience in the modes of doing business, and their consequent improper views of what may and what may not be done by such a body as a church. It is plain that these things are chiefly to be learned by their own experience, which will be sometimes painful; but, in the end, they will become maturer Christians and better church members in every respect.

Alluding to the embarrassments of the treasury of the Board, Mr. Dwight says: "The thought of curtailment in our operations seems wholly unendurable. While we see so many open doors around us, and so much to urge us forward to still more enlarged efforts for the salvation of the perishing, how can we think of curtailing?" He then asks, "Where shall we begin?" "Shall we disband that school where God's word is taught daily to those who have been living in great darkness and ignorance, and send the children back to their former hopeless condition?" "Shall we withdraw support from our native pastors, and leave these infant churches as sheep without a shepherd?" "Shall we stop the press, that is now, through the hundreds of thousands of pages it yearly sends out, pouring light on all the length and breadth of the land?" "Shall we relinquish the plan of building that chapel for our native congregation, where hundreds and thousands of souls can meet to hear the Word of life, which, through the blessing of God may prove their eternal salvation?" These inquiries are particularly pertinent at the present time. Other missionaries might greatly extend the list.

Broosa.—The cholera has been very destructive in Broosa; but the mission families have escaped. As it was understood that they had remedies for this disease, (prescribed by Doct. Smith,) a large number of persons applied for aid; and in this way God has apparently given them favor in the eyes of their enemies. It is also hoped that the Spirit is calling the attention of some to the interests of their souls.

Aleppo.—The cholera has broken out at Aleppo. For the first few days it was quite mild in its character; but subsequently it became very malignant, the deaths having amounted, on some days, to nearly one hundred. The mission families had not been attacked by it, at the date of the most recent communications.

Nestorians.—The Patriarch still continues hostile to the mission, though he is less violent than he was a few weeks ago. But the Lord has thus far permitted him to do very little injury; and the hope of our brethren is, that they shall not be prevented from carrying forward their plans to ultimate success. From a letter of Doct. Wright, dated June 23, the following extract is taken.

Within a few days past, Deacon Isaac, a brother of Mar Shimon, and about whom we have often written you as a reformed and thoroughly evangelical man, has left the house of the Patriarch with his family, and removed to a village in the diocese of Mar Yohannan. He has been so indignant at the conduct of Mar Shimon, and has been so earnest in opposing him that, to use his own words, *he has been living in the fire*, and could stand it no longer. He now separates from the Patriarch, to show to

all that he has no fellowship with him. Mar Shimon charges him, and all others who are friendly to our mission, with having become "English."

Mr. Stoddard left Oroomiah for Constantinople, June 20, for the purpose of regaining his health; which had become much impaired by reason of his labors in the boys' seminary. Mrs. Stoddard accompanied him as far as Trebizond, where, in the orderings of an all-wise Providence, she was seized by the cholera, and died August 2.

Canton.—From a recent letter of Mr. Bonney, it appears that the number who attend his Sabbath services, is increasing. On the 23d of April last, about one hundred were present in the morning, and fifty in the afternoon.

Oregon Indians.—Several letters have been received from the members of this mission, giving a fuller account of the tragedy of Waiilatpu, but not materially affecting the statements published in the July Herald. Messrs. Walker and Eells remained at their station a number of weeks after the massacre of Doct. Whitman and others; at length, however, they removed to Fort Colville, on the invitation of the Chief Factor, as they deemed their position at Tshimakain not altogether secure. Peace had not been restored between the whites and Indians, and it was uncertain when it would be. In these circumstances, the prospects of the mission must be regarded as very unpromising. Indeed, there seems to be but little (if any) encouragement to continue the efforts which have been made, for a number of years, to give the blessings of the gospel to the Indians beyond the Rocky Mountains. Even before the massacre of Dr. Whitman, the results secured were by no means answerable to the expectations of the friends of the red man; and it had become a question whether the mission should still go forward. Now, however, the state of things is such as to leave almost no hope of a brighter day.

DONATIONS,

RECEIVED IN AUGUST.

MAINE.

Kennebec co. Conf. of chs. B. Nason, Tr.
Hallowell R. K Page, to cons. Mrs. Hannah P. Kidder an H. M. 100 00
Penobscot co Aux. So. J. S. Wheelwright, Tr.
Bangor, 1st par. s. s. 25 00
Washington co. Conf. of chs.
Cherryfield, Indiv. 2 50
Dennysville, Indiv. wh. and prev. dona. cons. Rev. Josiah H. Stearns an H. M. 25 00
Jonesboro,' Indiv. 3 90
Whitneyville, 75—32 15
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Acton, Ch. 6 00
Biddeford, 2d ch. 38 00—44 00
201 15

Andover, m. c. 4; Brooksville, Rev. Mr. Ellis. 1; Bucksport, coll. to cons. Rev. James B. R. Walker an H. M. 71; m. c. 50; Castine, coll. 56,50; E. Machias, S. B. H. 1; Sedgwick Village, Rev. J. H. Merrill, 10; 193 50
394 65

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.
Plymouth, Ch. and so. to cons. Moore Russell an H. M. 100; unknown, 1; 101 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Salisbury, Cong. ch. m. c. 5 00
West Boscawen, Indiv. 2 10—7 10
Rockingham co. Conf. of chs. J. Boardman, Tr.
Chester, Cong. ch. and so. extra effort, wh. cons. Abraham Sargeant an H. M. 100 00
Strafford co. Conf. of chs. E J. Lane, Tr.
Farmington, Cong. ch. and so. 15 00
Wakefield, do. 12 00—27 00
Sullivan co. Aux. So. D. S. Dutton, Tr.
Acworth, Cong. ch. m. c. 8 00
Meriden, 80 50—88 50
323 60

VERMONT.

Chittenden co. Aux. So. M. A. Seymour, Tr.
Burlington, S. H. W. 15; m. c. 4,63; 19 63
Jericho, 1st ch. 52 50—72 13
Orange co. Aux. So. J. Steele, Tr.
Wells River, Cong. so. m. c. 6 59
Rutland co. Aux. So. J. Barrett, Jr. Tr.
Pittsford, A few indiv. 10 00
Windham co. Aux. So. A. E. Dwinell, Tr.
Dummerston, Coll. 5 86
Windsor co. Aux. So. E. C. Tracy, Tr.
Sharon, Cong. ch. and so. 33 00
127 58

A friend, 5; Bennington, 2d cong. ch. 32,50; m. c. 28,50; Manchester, cong. so. indiv. (of wh. to cons. Rev. Anson Gleason an H. M. 50;) 107,38; Peru, ch. and cong. 18; 191 38
318 96

MASSACHUSETTS.

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A friend, 4 00
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 50; do. 10;) 802 15
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Amesbury Mills Village, Mr. Mordough's so. 50 00
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Fall River, E. S. Chase, 5 00
Rehoboth, Cong. ch. special effort, 15 00—20 00

1,537 67

A friend, for ed. of chil. at Gaboon, W. Africa, 30; do. 20; do. 5; do. 1; Andover, W. par. coll. 45,02; m c. 11,53; juv. miss. so. for ed. of a boy and girl at Gaboon, 40; so. of inq. in Phillips Acad. 52,75; North par. 2; Brighton, evang. cong. ch. and so. to cons. Rev. ARTHUR SWASEY an H. M. 117,45; Chelsea, Winnisimmet ch. m. c. 22,72; E. Cambridge, evang. cong. ch. m. c. 8,50; West Newton, 60; 415 97

1,953 64

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4,298 64

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Waterford, m. c. 8,46; a lady, 50c; 8 96
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Geneva, Pres. ch. m. c. 75; Mrs. W 1; fem. miss. so. 42; 118 00
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785 46
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2,130 75

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2,461 43

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3,161 43

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PENNSYLVANIA.

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Coshocton, ch. 15,97; chil. 53c; Graham's Station, 13,70; Granville, Mrs. Lucinda Cook, dec'd, to ed. a male youth in China, 36; do. a hea. youth, 3; do. a fem. at Ceylon, 20; Homer, ch. 26; Horse Cave, 6,10; Huntington, ch. 17,40; chil. 1,23; for Gray Kentuckian, 5; Johnstown, a bal. 50c; Kingston and Porter, ch. 17; Liberty, ch. 7,06; chil. 1,07; Lowell, 2,94; Marietta, ch. a bal. 34,50; fem. sem. to ed. a native preacher at the Sandw. Isls. under the care of Rev. L. Smith, 35; av. of a flower garden, 24; juv. miss so for Dr. Scudder, 14,59; la. for ed. of hea. fem. 12,85; Mt. Vernon Furnace, 7,50; Putnam, 5; Sandy Spring and Rome, 17,70; Southfork, ch. 18; chil. 1,74; St. Albans, ch. 11,50; Watertown, 4; 359 88

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1,013 32

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By G. L. Weed, Tr.

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213 26

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IOWA.

Keokuk, cong. ch. 85c; Farmington, cong. ch. m. c. 10; 10 85

MISSOURI.

St. Louis, 1st pres. ch. sub. and m c. 299,06; mater. asso. for *Artemas Bullard*, Ceylon, 20; la. prayer meeting, for *Anna T. J. Bullard*, do. 20; 339 06

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ALABAMA.

Huntsville, pres. ch. s. s young la. sew. so. to ed. two hea. youth at Batticotta, Ceylon, 25; Mobile, juv. miss. so. of Gov't-st. ch. for children's fund, 48,70; 73 70

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Fort Towson, Choc. na. m. c.	24 44
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Southwold, C. W. Mrs E D. Johnston, wh. cons. Rev. Joseph Marr an H. M. 50; P. Barber, 6;	56 00
	194 81

Donations received in August, $9,436 19.
Legacies, $3,075 00.

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in August, $435 45.

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Lancaster, Pa. A box, fr. Mr. Keyes's cong. for Mr. Schneider, Broosa, 118 00
Montpelier, Vt. A bundle, fr. gent. asso. 37 00
New York, 28 pr. shoes, fr. B. F. M. in R. Dutch ch.
Springfield, Ms. Webster's Quarto Dic. fr. G. & C. Merriam, for an indiv. miss.
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The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIV. NOVEMBER, 1848. No. 11.

American Board of Commissioners for Foreign Missions.

South Africa.

LETTER FROM MR. A. GROUT, APRIL 24, 1848.

Additions to the Church at Umvoti.

THE present communication from Mr. Grout cannot fail to be read with profound satisfaction, by all who are interested in the progress of the gospel in Southern Africa. The Lord is evidently bestowing his blessing upon the labors of his servants in that promising field; and it becomes us all to praise him for his goodness to the mission thus far, and to pray for more abundant communications of his grace to the multitudes who have been so providentially brought within the reach of its influence.

In connection with this letter, the reader will doubtless be glad to obtain a more distinct impression, in regard to the station now occupied by Mr. Grout. The engraving upon the next page, represents Umvoti, it is believed, with a good degree of accuracy. The original sketch was made by an English gentleman, G. F. Angas, Esq., the author of several works which have secured for him considerable reputation, as an artist.

Yesterday we regarded as a sort of harvest day. Six young men and one young woman were added to our little church; in which there was but one native before. Utitisi, the young woman, is the wife of Untaba, my teacher. We have long had a hope for her; but she did not take a decidedly Christian stand till after her husband made a profession. Since that time the evidence of her piety has been daily, and I may say rapidly, increasing. Mrs. Grout has often expressed great pleasure and astonishment at the able and efficient manner in which, for some time, she has performed her part in the women's weekly meeting. We now have by us a Christian family, the united head of which is agreed, heart and hand, to live and be known as such.

Umgiko.

Respecting another of these new converts, Mr. Grout makes the following statement.

One of those who have now joined the church, is a man who came to me when I was in Umpandi's country, saying that his friends had driven him out of the kraal to die, as he had two fingers which had completely fallen off, and the sores could not be healed. After some weeks' care of him, I succeeded in healing his sores, and he has ever since remained by me. He is perhaps thirty-four years old. He has but one wife, though he had contracted for another at the time his attention was arrested. The first I had known of his seriousness, was a little more than a year ago. He came and requested a private interview with me. Upon taking him into my schoolroom, he said, "I wish to repent of my sins. The sermon you preached on repentance about two months ago, made

Mr. Grout has furnished the following description of the engraving: —

The artist is looking nearly northward, having the buildings a little on his left. The Umvoti River is seen coming out of the hills, almost directly before him, after it had disappeared in the back ground. Upon the hills in the distance are several native kraals. The foreground, at the right, has a small palm tree, belonging to the species which is so much used in the manufacture of hats. An ox-wagon has just left the house; the long team and the driver's whip being quite characteristic. My dwelling-house is at the left of the wagon, between which and the artist may be seen a temporary stable, wagon-house, native hut, and cattle-fold. The building with a verandah at the left, nearest to my dwelling, is the school-house, which the natives assisted in erecting. The other building with a verandah is occupied by the boys, who are in my employment and under my instruction. Between these two buildings may be seen some of the boys making bricks for a new house. At the extreme left are the house and kraal of Untaba, my native teacher. The artist took his position in the rear of the buildings for the sake of the back-ground.

such an impression on my mind that, though I have struggled hard against it, I found no peace till I resolved decidedly to repent of all my sins; and I have now come to tell you of my resolution. I have contracted for a second wife; but I shall now give her up, though I have paid three cattle for her, which I may lose. I am also ashamed to go unclad any longer. I shall come to you to-morrow with a small ox to purchase clothes, not blankets, but such clothes as you wear. I have long feared man; but now all the customs of my people which are bad, I shall abandon without reference to what people may say. And that I may no longer be without clothes, I will come and work for you to get them."

As there was no religious excitement among us, I confess I thought Umgiko's case a strange one, and the step he proposed to take almost too long for one in his circumstances; and though I said nothing to discourage him, I thought it best to wait before much should be said about him. But he has been the same bold, fearless man from that day to this. He has clothed himself, his wife and his child ever since. He is unwearied in his attempts at learning to read; and he is also one of our largest contributors at the monthly prayer meeting. Indeed he has, from the first, stood so far above all his old associates, that no one dared to say anything to him for leaving their customs. At the same time he is so wise, that no one, to my knowledge, finds fault with him. Sabbath days, instead of coming with a company of men, and his wife with a rabble of women, as the custom is, Umgiko comes steadily along with his wife, leading or carrying their little girl, all clad in clean garments.

Five Young Men.

The case of the remaining five is still more interesting. The account of Mr. Grout is given without abridgment.

The others who have joined us are young men, from sixteen to twenty-one years old, and all from the *boys* (as I have called them) who have been in my employment for the last two years, engaged in building and other work, with more or less opportunity for attending school. They have a house near mine, where they eat and sleep; and, under my supervision, they compose a family by themselves. Their fare and manner of living are the same as they would be at home, except that their food is cooked in our pots, and eaten from our dishes, one of their number acting as cook.

It is now about a year and a half since these young men began to be serious, and commenced prayer in their house, night and morning; which they have steadily maintained till the present time. The seriousness began, perhaps, with one of the number, and gradually diffused itself among them, till the present five had become greatly changed, each and all having been remarkably uniform and correct in their deportment from the first, though one or two had previously been volatile and troublesome.

My feelings were so alive to learn what this strange thing should come to, when the boys began to sing and pray by themselves, that I often went out of my house when I heard them singing, that I might, if possible, gather something of what they should say, to satisfy my inquiry. But the most I could make of it was, that they were pouring out their hearts to God in good earnest. In fact, the only thing that has ever caused a doubt to arise in my mind in reference to any of them, has been the unexpectedly advanced stand they have all taken in regard to decision and efficiency in the discharge of Christian duties. Many a time in our prayer meetings, have I been upon my knees while these boys have led in prayer, wondering where they had been taught; for it was not that they were devout, unembarrassed and fluent; but they made use of so many Scripture thoughts and phrases, which I am sure they had never heard from or been taught by me. On leaving them at such times, my mind would rather fall into amazement at what I had seen and heard, than into any discrimination or opinion as to whether they were born again.

I have usually expected that converts from heathenism would give evidence of their conversion, somewhat in proportion to the amount of instruction they had received and their apprehension of religious truth; whereas in the case of most and perhaps all of these, judging from their deportment, daily lives, and the efficient manner in which they take part in the prayer and conference meeting, I must say, that I think the evidence of their piety actually surpasses, by far, the generality of converts who have been educated in our New England parishes. Hence, though my church contains but eight native converts, you may imagine the satisfaction with which I look upon them, and meet with them.

It is quite possible that I may have a very different chapter to give you hereafter; for already a furnace is heating for some of them. I have just heard that, after our meeting yesterday, the father of one of the boys drove his mother away from his kraal, because she had not prevented him from joining the church. Another of his sons, who has heretofore lived with us, is quite seriously disposed. And a daughter of his who has lived with us, expresses decided objections to marrying a heathen man. Putting it all together, the father has become quite excited; and it remains to be seen what he will do. But God who has done so much, can do all that remains, and keep all that are his; and he will do it.

Two other females, (one of them being the wife of Umgiko.) requested to be admitted to the church with those whose cases have now been mentioned; but it was thought advisable that they should wait a little longer. And two other persons have declared their purpose "to forsake all for Christ," and others still "are known to be interested hearers, if not anxious inquirers for the truth."

Call for a Missionary.

Mr. Grout is very desirous that another missionary should be placed on the upper part of his "location." The following extract will show the reason of his solicitude.

I have had repeated messages from the people requesting that a missionary may be sent to them; and this week Umkonto, the chief, with six or seven of his principal men, came down to urge their request. The place is more than twenty miles from me, over a rough country, without a beaten road; and I can, of course, do nothing efficiently for them. Besides, Umkonto said they wanted a man to live with them, that their children, which were many, might be taught.

I asked Umkonto how I should know that the people wanted a missionary; to which he replied that it was their chief who was asking for him. "But," said I, "it costs us something to come to you, build our houses, and live with you." To which he replied that he would collect the people, and do his best to have them build two houses for the missionary, which he thought they would do; and if the missionary would bring a gun with him, they could shoot a plenty of wild buffaloes for his meat, and would be glad to do so. I told him I would soon visit him, select a place for a station, having already written for a missionary; and if they would build two as large and good houses as they could, I would send one of my boys to remain with them, doing what he could, teaching school, and holding meetings with them upon the Sabbath, till the missionary should arrive. With this they seemed well pleased.

This will be a good introduction for one of my boys; and I have no doubt our church will support him, as that is the plan which we had in view when we commenced our collection at the monthly concert. It was proposed that with the money we should send out one of our number as a sort of evangelist, and they are pleased with the idea. We have collected about seven dollars and a half for this purpose. Our concert is attended by about sixty persons, and the interest manifested is not less than is usual in New England. This, of course, occasions a high degree of interest in me, and often causes me to turn my eye towards the hills and mountains about me, as if to hear them calling one to another, saying, "Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob."

Appeal to the Churches.

Mr. Grout concludes his letter by the following appeal to Christians in this country.

In view of what the Lord is doing for us, I feel constrained to beg of you to speak to the churches in our behalf, that while they give us an affectionate and daily remembrance at the throne of grace, they will enlarge a little their contributions for us. Knowing the embarrassed state of your treasury, in making our estimate for next year's expenses, we have only asked for the smallest possible amount that would keep us along, striking off many items of expense which were absolutely necessary, in order to advance in accordance with the efficient aid which God is giving us in our work. Tell those good people, that some of our church members, who were heathen a year and a half ago, and whose income is but five shillings a month, cast into the monthly collection box two shillings and six pence, half their monthly income. And when I have joined with them in prayer, I have found, as it seemed to me, the explanation of their liberality. Never, in any part of New England where I have attended the concert,

have I heard prayers from clergymen or laymen, which interested and delighted me more than those of some of these heathen, dating their conversion only about a year back. I sometimes wish that some of the many who neither pray nor contribute for the spread of the gospel, might hear them; and it seems to me that they would be almost as ready, as I have been, to conclude that a large part of those professing Christianity in Christian lands should at once sum up their piety in their profession.

Sandwich Islands.

LETTER FROM MR. BOND, JANUARY 10, 1848.

Congregations—Sabbath Schools.

THIS letter contains a review of missionary operations at Kohala, on the Island of Hawaii, during the year 1847. "The influences of the Holy Spirit," Mr. Bond says, "though not generally enjoyed among us, as in several previously reported instances, have nevertheless not been entirely withheld. The Lord has graciously remembered his people, and added to his Church some such as, we trust, shall be saved." Respecting the attendance in the sanctuary, he writes as follows:

Our Sabbath congregations have been very regular, filling our house of worship comfortably, not less on rainy and inclement than on fair Sabbaths. The other three congregations at the out-stations have been maintained as usual, both in numbers and regularity. There is evidently an increasing regard for the stated ordinances of God's house, especially among the better part of the people.

Our Sabbath school has been large and interesting through the year, numbering seven hundred pupils, the average attendance having been more than five hundred. The unusually small number of rainy Sabbaths has favored this pleasant result. Several of the pupils have professed Christ before men, and entered the visible church during the year.

The cases of discipline, Mr. Bond remarks, have not been more frequent than usual; perhaps they have been less frequent. In one instance, however, the church has been called to an act of excision in very painful circumstances.

Statistics.

The state of the church, as also the changes which have taken place, will appear from the following table.

Whole number received on examination,	1,765
" " " by letter,	536
Number received last year on examination,	68
" " " by letter,	32
Dismissed to other churches from the first,	169
" " " the past year,	17
Deceased from the first,	370
" the past year,	61
Excommunicated from the first,	354
" " the past year,	10
" " at the present time,	297
Suspended the past year,	28
Remaining under suspension,	96
Whole number in regular standing,	1,369
Children baptized from the first,	766
" " the past year,	70

Liberality of the Church.

The benevolent efforts of the people have produced far more favorable results than I ventured to anticipate. The gross amount received for the year, in money, produce, &c. is $505. The cash received by contribution, and for articles disposed of, amounts to $223, leaving a balance of cash in my hands of nearly $50, which we have appropriated to the Chinese mission, and which I intend to forward to Mr. Hill by this opportunity. There are still $173 on hand, in cloth chiefly, which, when disposed of, will be appropriated.

The discount on articles disposed of has been enormous, amounting to $109! But there is no alternative. It does not result from the fact that the articles contributed are of no value; (for I must express my gratification that our church members have kept their pledges fully, and brought no worthless gift to the altar;) but from the fact that money is so scarce, and so much more valuable than goods of any kind at this remote corner of the land. A native pays one dollar, in food or any other produce, for three yards of cloth. He brings the cloth as his contribution for the monthly concert. It is worth one dollar here in produce; but if we need cash, it must go for half that amount, and sometimes for still less. So it is if we send bulky articles to Honolulu for disposal; the freight well nigh eats up the original value of the article sent. But this first year's lesson in systematic benevolence is doing solid good to our people. The promise cannot fail. "The liberal soul shall be made fat; and he that watereth, shall be watered also himself."

It requires a great amount of effort, situated as we are, to effect a little good in this matter; such as would seem to those who are more favorably situated altogether disproportionate to the results; and this very consideration led me to

hesitate a long time, lest we should experience a disastrous failure. But that was a day of weak faith. I have considered much, and planned a great deal, and the Lord has helped us, and we cannot fail. I presume we shall contribute less the present year than we did last; perhaps not. Hawaiians cannot be held to any enterprise steadily, unless with the greatest exertion; or rather, not with any amount of exertion. But we will trust in God, and do what we can.

Schools.

Passing to the educational interests of his people, Mr. Bond makes the following report:

Our public schools were very prosperous during the first half of the year; but they have been less so during the last six months. Various untoward circumstances have conspired to produce this result, which will hardly operate upon us again in like manner. The large debt still due the teachers from the Government has also exerted an unfavorable influence upon our educational operations. There is some prospect, however, that this debt will soon be liquidated.

We held a general examination of the schools on the last week of the year, which was followed by a feast. All passed off pleasantly. The account of it would be so similar to those which you have often received of such feasts, that it is not needful to write it.

The statistics of the public Protestant schools are as follows:

Whole number of schools,	26
" " teachers,	30
" " of pupils enrolled,	1,164
" " " present,	872
" " " absent,	292
Scholars reading in letters,	194
" " in sentences,	127
" in the New Testament,	550
" in topographical geography,	241
" in mental arithmetic,	499

The present system of public education appears to work well in its general features; and were it not that the Government is in the toils of the French treaty, there appears to be no reason why, with a few slight modifications, it should not fully answer the end proposed in its adoption. But the Government *is* in those toils. It is bound to support, not only the schools established by its own voluntary action, but as many besides as the popish priests can provide with teachers to inculcate the art of repeating ave marias and pater nosters!

The avails of the public labor-days were appropriated under the new laws for the support of public schools; but they do not fully suffice for this object. What is to be the result, now that any portion of this revenue is to be taken for training children to pray to dead men, is not clear. One thing, however, may be regarded as certain. The authorities will not speedily find themselves free from the labyrinth of troubles and perplexities in which the French treaty has involved them. God alone can send deliverance. Until this shall come, the current of affairs will hardly run smoothly for any length of time.

Romanism.

Of the condition of popery generally on the Islands, it is not needful for me to speak. In this district I have heard but little concerning it during the past year, and should judge that it had made but little (if any) progress. A priest has been stationed here, the same, I believe, who was formerly in Hamakua; and for a portion of the time he has had an associate. They have taught a native school; and, contrary to the letter and the spirit of the law, they have obtained commissions for three boys, who are utterly unable to bear an examination, from the school superintendent, and established two schools, besides the one which they were already teaching. They had previously made several similar attempts, but had uniformly failed. This was a new superintendent, however, and he says the priest threatened and shook his fist at him so angrily, that he did not dare refuse!

Amoy.

LETTER FROM MR. TALMAGE, JUNE 9, 1848.

Ordinary Services.

It is the principal design of Mr. Talmage, in the present letter, to report the doings of the mission, during the three months antecedent to its date. He says, first of all, that the ordinary agencies, heretofore reported, have been continued. "The school under the charge of Mr. Doty is large and flourishing." In addition to the religious services previously sustained, two meetings have been commenced at the schoolroom; both, however, are for females and for the boys of the school, and both are represented as being well attended.

The members of the church conduct themselves

with Christian propriety; and the two old men appear to be "ripening for heaven." The evangelist U, is still regarded as a very valuable helper. "His discourses are creditable both to his mind and heart. He is engaged, part of the time, in the study of systematic theology."

We have not been permitted to record any conversions during the last three months. At the services of the Sabbath we usually have very respectable congregations. Many of those who come are constant attendants; indeed, they occupy their places as regularly as church going people in Christian countries. These (the most of them at least) will admit the folly and wickedness of idolatry and the truth of Christianity, which they seem to believe to be the only genuine religion on earth. They are like a large class of people in Christian communities, expecting, probably, to obtain admittance to heaven, as a reward for their morality and their attendance on the preaching of the Word. We could hardly expect it to be otherwise. The natural depravity of the heart is the same here as in other lands. Besides this, we must contend with all the evils of a heathen education, with religious views and feelings of such long standing, and so interwoven with every thought, as almost to have become a part of the individual himself.

Inquirers.

Although our brethren are not permitted to record any conversions, they nevertheless report several interesting cases of inquirers.

In our last communication, some account was given of Hong-si and her two sons. They burned their ancestral tablets and their idols, (except the two presented to Mr. Pohlman,) and declared that they had received the religion of Jesus. They are still very constant in their attendance on the means of grace. The old woman is always present at the various meetings for women, when circumstances will permit. On the Sabbath also, notwithstanding the custom which forbids the promiscuous assembling of the sexes, she is a regular attendant with her sons at one of the chapels, both of whom are very attentive hearers. We hope that the Lord will open their hearts to receive the truth in the love of it.

There are others on whose hearts, we hope, the Holy Spirit is operating, and who ere long will be led to feel more deeply their ruined condition, and to see more clearly the excellency of the plan which God has wrought out for their salvation. May we not expect that Christians will remember such in their prayers?

It was expected, at the date of this letter, that the chapel which the mission have been authorized to erect, would be finished some time in the month of July. The building is thought to be large enough to seat nearly four hundred persons.

Language.

The following remarks on the Chinese language are worthy of particular attention.

One of the greatest barriers to the evangelization of China has been supposed to exist in the difficulty of acquiring the language. The task has been represented as almost hopeless; or, at least, it has been thought that an individual must have rare qualifications, both as regards the ear and organs of speech, ever to be able to communicate intelligibly with the people. On account of this difficulty, doubtless, some have been deterred from entering the field; and some who have entered it, have almost given up in despair.

But such failures, I think, are not to be attributed so much to any inherent and insuperable difficulty in the language, (for the most of the sounds are simple, much more so than a large number in the English,) as to the fact that the genius of the Chinese language has been misapprehended. Neither is this misapprehension to be wondered at, when we consider the great dissimilarity between this and all the tongues with which Europeans have been acquainted.

In one respect it resembles every other language. Arbitrary sounds are the signs of ideas. With this exception, there are very few resemblances between it and the languages of Western nations. A word has other constituents besides consonant and vowel sounds and accentuation. One of the most important of these is what is usually termed *intonation*. This is often more important than the vowels and the consonants. In the Amoy dialect, a word which may be represented by the same Roman letters, admits of five variations, making to the ear of the Chinese five distinct words; while to the ear of an European they will appear as but one and the same word. If the word end with a vowel sound, it admits of seven variations. Besides these intonations, several of the

initial consonants admit of an aspiration, which will scarcely be perceived by an Englishman or an American, but which render the word capable of double the number of variations, as distinct to a Chinaman as words of different vowels and consonants are to us.

This peculiarity of the language is illustrated by Mr. Pohlman, in a letter dated May 16, 1848. He says the word *pang* may be uttered in ten different ways; and each mode of enunciation will give it a distinct meaning. This will appear more readily by a reference to the following table.

1. Pang, to help.	6. P'àng, corpulent.
2. P'ang, a bee.	7. Pâng, a room.
3. Páng, to bind.	8. P'âng, a sail.
4. P'áng, to spin.	9. Pāng, a club.
5. Pàng, to let go.	10. P'ā̤ng, a seam.

"The numbers 2, 4, 6, 8, 10," Mr. Pohlman says, "have a rough breathing, (the *spiritus asper* of the Greeks) represented by an inverted comma, (') between the initial consonant and vowel. The other five numbers, (1, 3, 5, 7, 9,) are simple labial sounds; and the word is used in five tones, namely, the high monotone, the rising inflection, the falling inflection, the circumflex tone, and the low monotone."

Importance of Intonation.

Now the grand reason why foreigners have found so much difficulty in acquiring the language, is because they have not commenced the study by first making themselves masters of these intonations and aspirates. When they have become convinced of their existence, they have either undervalued their importance, or have supposed that they could be acquired by imitation. Those who adopt the former opinion, must necessarily fail in acquiring the language. As well might an Amoy Chinaman contend, that there is no important distinction in English between the sounds of the words *bade* and *bail*, or the words *royal* and *lawyer*, because his ear, without practice, cannot distinguish between these sounds. I have this moment made a trial of these words, and many others equally distinct to us, with my Chinese teacher. So long as I was careful to give the same intonation, he could not distinguish the difference of sound between such words as those already given.

Of those who adopt the second theory, mentioned above, I suppose not one in a hundred will ever speak the language with correctness. A man who has remarkable acuteness of ear and powers of imitation, may succeed in making himself understood on ordinary subjects. But even then he will be liable to make most ludicrous mistakes. I cannot speak from personal experience of any dialect except that spoken at Amoy; and I have only been in this place ten months. But if one lives here long enough to learn a half dozen words, and attempt to use them in speaking to the people, he will be convinced of the importance of the tones and aspirates; and every day's experience will strengthen this conviction. Illustrations without number might be given of these truths; but I have already written more on this subject than I intended.

I believe the doctrine of the importance of the tones and aspirates, in all the dialects, is fast gaining ground, and we may hope that it will soon be universally admitted. Then one of the great barriers to the evangelization of this empire will be vastly diminished. If an individual will commence, in the first place, with his Chinese teacher to learn the tones and the aspirates, he may, in a very short time, utter them with accuracy. A longer time and longer practice will be requisite in order that he may be able to utter them in sentences, and be able always to distinguish them when uttered by another.

Mr. Talmage says there are other difficulties in the language; but those which are mentioned above, are the most important.

Friendliness of the People.

The great Head of the Church still gives the mission favor with the Chinese. "We are on the best of terms, so far as we can judge, with all classes, official personages and the people."

When the company of missionaries destined to Fuh-chau were here in April last, they called with us on the Chhamhu (usually called by foreigners the Colonel). All the ladies accompanied us. We were cordially received and hospitably entertained. The ladies were invited into the inner apartments to visit the females of the family. This is the first time that missionary ladies have visited any of the Mandarins.

Since the above visit, the five superior Mandarins invited the gentlemen and ladies connected with the English Consulate, some English naval officers then at Amoy, and all the missionary company, to dine with them at the house of the Tetok, (Admiral, as he is usually denominated by foreigners,) the highest in rank of the Mandarins at Amoy. I mention

these facts not only as additional proofs of the friendship of the officers, but also, to show that their prejudices are gradually breaking away. This is evinced, especially, by their sending invitations to the foreign ladies to visit them. They endeavor to show the same respect to the ladies of foreigners that we do.

And the same kind feeling in regard to foreigners appears to prevail far in the interior.

Visit to Chiong-chiu.

Last month I accompanied Messrs. Pohlman and Lloyd on a tour to the city of Chiong-chiu, about thirty or thirty-five miles to the west of Amoy. The valley through which we pass in ascending the Chiong-chiu River, is beautiful beyond description.

The city itself is larger than Amoy. Its streets are wider and more cleanly, and its houses of a better class, than is usual in Chinese cities. The walls of the city are about five miles in circumference. The suburbs, or those parts of the city which lie without the walls, are extensive. In the northern or northwestern portion, are several acres of ground unoccupied by buildings, on account of its elevation and steepness of ascent. This hill juts up into three prominent peaks, on each of which stands a stone terrace, or watch tower. From either of these positions we have a view of the most lovely scenery I ever beheld in China, or in any other country. The field of vision is limited on every side by mountains from eight to twelve or fifteen miles distant. Spread out before the eye is this immense city, thickly interspersed with its shade, ornamental, and fruit trees. In every direction are villages rendered more beautiful by their plentiful supply of banians, and various other trees of luxuriant foliage with which this valley abounds. The intermediate spaces between the villages are fields covered with most dense and beautiful vegetation. Through the middle of this scene may be traced the course of the River, with its numberless canals, giving fertility wherever nature or the art of man conducts its waters. But that which gives to this region its greatest interest, is, that within the range of vision there dwells a population of more than half a million of souls! They are hastening to the eternal world, and must perish forever, unless the Church of Christ will furnish them with the bread of life and the heralds of the cross!

Madras.

LETTER FROM MR. WINSLOW, JUNE 8, 1848.

Week-day Preaching.

THE brethren at Madras have adopted a plan for making known the doctrines of Christianity, which promises, with the blessing of God, very important results. The nature of this plan, as also its adaptation to the field which they occupy, will appear from the subjoined extracts.

Since my last letter, we have continued the stated week-day preaching, previously commenced, in a more systematic manner than before. Mr. H. M. Scudder has two school-rooms so fitted up that he can light them at evening; and he has preaching in each of them once a week. One of these, in a populous part of the suburbs, called Washerman's Pettah, is especially convenient. It will accommodate some three hundred persons, if standing, or closely seated.

I attended one of the meetings a few days ago, and was much pleased with the opportunity I then had of addressing a large number of heathen of general respectability, who gave great attention to the Word spoken both by Mr. Scudder and myself. The place lighted up was attractive; and many came in and heard for a time, who did not take seats. At the close of our remarks, opportunity was allowed for any one who chose to ask questions, or state difficulties. An animated discussion took place; but the people were not disorderly. Stones have sometimes been thrown.

The attendance at this place continued to be large during the month which followed the date of this letter.

Assault upon Mr. Scudder.

It is obvious, however, that this mode of operating upon the Hindoo community must be expected to awaken violent opposition. Such opposition, indeed, has already begun to show itself.

At the other place, there was a mob on Tuesday evening of last week, and violence seemed to be intended. The people first commenced beating drums, at a temple which was near, so as to drown the voice of the speaker. This they had done two or three times before, for a part of the evening; but they now continued the noise so long and so loud,

that Mr. Scudder saw that it would be vain to attempt preaching, and was about to close the meeting, when a large party rushed in and insisted on discussion in a boisterous way. As some had evidently been drinking, Mr. Scudder perceived that they were in no situation to discuss religious subjects with profit, and declined saying any thing more; when they became riotous, and commenced blowing out the lights. Mr. Scudder then thought it best to leave the house, and made toward the door to go out. Every thing was at once in confusion. The people pressed upon him, pushed and struck at him, and, as he advanced near the door, one clasped him round the body to drag him back. Seeing this, Nulla Moota, the catechist, who is a stout man, sprung forward, roaring like a lion, and, pushing the crowd aside to the right and left, and out of the door-way, succeeded in shutting the door and holding it; the greater part of the mob being thus excluded, and those within the more peaceably disposed part.

After a short time two police-men came, and dispersed the people; when Mr. Scudder, and the native Christians who were with him, went home safely. Some of them had received slight bruises; but Mr. Scudder was not hurt.

The police authorities have taken up the matter, and may probably fine one or two of the leaders in the riot. This is only desirable to prevent such violence and outbreaks in future, and not by way of revenge upon the natives. The only meeting held at that place since was on the 6th instant, when a serjeant and peons attended to keep the peace.

Under date of July 8, Mr. Winslow wrote, in reference to this affair, "Some of the rioters were brought before the police. Their case is not yet decided. A check, however, was given to this form of outrage, and they tried another by beating drums and kettles at a temple, near at hand, whenever preaching was attempted, and continuing the noise so as entirely to prevent the speaker from being heard. As no method has been found for putting an end to this nuisance, our services in that place have necessarily been suspended."

Mr. Winslow's Meetings.

I hold meetings in the afternoon, twice a week, at the different schools, as none of them are prepared for lighting up. Notwithstanding the opposition already mentioned, which is probably confined to persons of the "baser sort," there is every encouragement, short of actual conversions, to continue preaching in this manner, as well as in our churches, and from house to house. We need strength in Madras for this very purpose. There is no want of persons to address. Congregations might be assembled almost any where, at suitable hours of the day, were there missionaries to preach to them; and at evening, were there convenient places for preaching, at a hundred different localities, and preachers to supply them, the people would collect, and often in large numbers. In many country places, a minister must travel often two or three miles to speak to a score of people; but here, with less labor, he may speak to hundreds.

Advantages of a large City.

The habits of observation and activity contracted in a bustling town, are also favorable to a spirit of inquiry, and to a more intelligent reception of the gospel message; though it must be confessed that the same activity of mind which is the result of collision, where many are brought into contact with each other, also leads to more fierce opposition, and increases the difficulty of individuals coming out from the mass to profess Christianity. As I have often said, and my opinion is still the same, if a large heathen town is less favorable for immediate fruit, it is more convenient for sowing the good seed of the Word widecast, and preparing the way for the gospel to take root extensively. For the distribution of tracts and books, in large numbers, the missionary need not go from his house; especially if he have a zyat, or place for receiving visitors easy of access; and if he be able to devote much time to such distribution, and to conversation with those who may call. Indeed, if he go to a school, or into the streets, his tracts and books are with difficulty kept in his possession while he may select to whom of the many eager applicants he will give them. As to supplying all, or one half who struggle to get them, it will be out of the question, unless he has a very large quantity with him. Nor is the distribution useless; as, from time to time, we find that not only is knowledge increased here, but little books are sometimes carried far into the country, where they produce inquiry. The seed is scattered, and needs but the rain of the Spirit to quicken it into life.

Madura.

LETTER FROM MR. M'MILLAN, JUNE 15, 1848.

The lower Pulneys—Climate.

As Messrs. M'Millan and Rendall are stationed at Dindigul, a range of hills lying fourteen miles west of that place, and forming a part of the Pulneys, naturally falls within the field committed to their care. The former of these brethren has made three tours to these hills, (having been accompanied on the last by Mr. Rendall,) during which he traveled one hundred and fifty miles on foot. He became well acquainted, consequently, with the nature of the country, as also with the character and condition of the people; and his narrative will certainly be read with interest. He first speaks of the climate.

Such is the state of the atmosphere on these hills, that it is perfectly safe to travel any hour of the day, on foot. On the plains I dare not walk one mile in the hot sun; but on these hills I have walked ten. The climate is cool and salubrious, though not above the fever range at certain portions of the year, especially after the rainy season. This is owing, I suppose, to the miasma arising from decaying vegetation, which lies in great profusion in the jungles. But through the mercy of God, though very much exposed by day and night, having no shelter or accommodations but a small tent and such articles as I could carry with me, I escaped without any sickness; while some of my helpers and attendants took the fever, one of whom has since died. In every other respect the climate is healthier than on the plain; and this fever prevails only, I suppose, in the vicinity of large jungles, and is generally taken in consequence of exposure to the night air.

Mr. M'Millan represents the scenery as exceedingly beautiful. The soil is generally rich and productive, yielding large quantities of grain and fruit.

Character of the Inhabitants.

The inhabitants, in some respects, are unlike those on the plains. In complexion and stature they do not differ materially; but they are more open-hearted, frank and simple. They have not the treacherous and deceitful character which belongs to their neighbors; neither are they so strongly bound with the cords of idolatry. I saw no large temples; indeed, I found only a few small swamy-houses, and these were in a dilapidated condition. I found quite a number of persons on the hills from the plain, either as traders or cultivators; who frequently take advantage of the simplicity of this people for their own aggrandizement.

Mr. M'Millan says that the original inhabitants of these hills are divided into three castes, called the *monardies, pulliars,* and *pŭlliars.* The monardies are not so numerous as the pulliars; still they hold in their hands nearly all the wealth and influence of the country. They claim to be the descendants of a race of kings who once ruled on these hills. The pulliars are more degraded, as well as poorer, than the monardies, their name (which means outcasts) indicating their character. They are, nevertheless, simple and teachable. The pŭlliars are still lower in the scale of civilization, being literally "the wild men of the hills." Mr. M'Millan saw none of them. He was told, however, that their dwellings were caves and hollow trees, the clothing of most being made of the leaves of trees.

The Pulliars.

My most interesting time was with the pulliars. They have been a suffering people for ages, treated as serfs, compelled to carry burdens to the zemindar or taseldar, without any compensation; and when they were abused, they knew not where to go for redress. They were, no doubt, prepared by those oppressions and sufferings for the change I found them willing to make. And should it be thought strange? The poor, the oppressed, and the suffering were the first to listen to the instructions of our Savior and embrace his word.

At first the pulliars looked on me with suspicion, in consequence of certain evil reports industriously circulated among them by their cruel oppressors, to keep them from coming to me. Among the various falsehoods propagated, the most prominent was, that I had come for the purpose of taking their young men, and training them for war. The authors of these reports well knew that if the pulliars placed themselves under the care of a missionary, their gains arising from oppression would soon cease.

My general course was to go to their villages, and there pitch my tent, remaining with them a few days, talking with the people, telling them my object in visiting them, and thus gaining their confidence. At some villages they all fled at my first approach, except the aged, the sick, and the small children, who appeared very much alarmed; but I

generally succeeded in gaining their confidence before leaving. They believed that I was their friend, became willing to listen to the truths I had to communicate, and affixed their names to a written agreement, promising to renounce idolatry and embrace Christianity. That they understand and know all the great truths of Christianity, is not to be presumed; neither is it to be supposed that they have made this change from motives altogether Christian. The reasons which have influenced them are no doubt various. But may we not believe that it is the hand of God, leading them to himself?

Mr. M'Millan succeeded in gathering four congregations among the pulliars, two of them being within the jurisdiction of the zemindar of Kanavordy. This individual is bitterly opposed to the introduction of the gospel into his district; and he has even resorted to persecution to keep his people from renouncing idolatry. He has repeatedly sent his emissaries to deter them, with threats and actual violence, from any change. "Though he has no right to inflict punishment upon any one, he has had some of the poor pulliars taken into custody, starved, beaten, bound, and brought before him; and has there compelled them to sign an agreement not to embrace Christianity, or to favor the missionary." The inhabitants of one village were driven from their homes; and for several days they were compelled to live in the jungle, suffering from cold and starvation. The house of the head-man was destroyed, his property was plundered, and he himself was beaten. A mission bungalow was also destroyed; and after it was rebuilt, a second attempt of the kind was made. A plan was laid, moreover, to stone the catechist. Mr. M'Millan says that the pulliars have borne their trials very well, much better than he expected. It is hoped that these violent proceedings will now cease; inasmuch as the sub-collector at Dindigul, a consistent Christian, has taken the matter in hand.

Opening for Missionary Labor.

If this people remain with us, (and I trust they will,) they will require much care and labor to elevate them from that state of degradation into which they are sunk, and to free them from their cruel oppressors. We cannot presume that they have all renounced idolatry, and are sincere seekers after the truth. But they are placed in a situation where the truths of the gospel can be brought to bear upon their hearts. And may we not hope that when it is accompanied by the Spirit, it will take effect; and that these poor and oppressed pulliars may yet become the devoted children of God, a chosen seed to serve him in this dark land, instruments in his hands of leavening the whole mass of idolatry and corruption around them!

Already has their renunciation of idolatry produced considerable effect, not only upon the zemindar, to arouse him to persecution, but even among the monardies and other castes on the hills. Some of the monardies have said to me, "If the pulliars become Christians, we shall be obliged to follow." The pulliars have generally been the priests, and the officiating personages at all the religious ceremonies of the monardies, their marriages and funerals; so that they will find it difficult to celebrate their heathen ceremonies hereafter. And I hope that when the truth is brought to bear upon their hearts, they will follow the example of the pulliars. Many, I am told, are now kept from us only by the persecutions of the zemindar. Five families of the higher castes on the hills have already united with us.

Mr. M'Millan feels himself straitened in his plans for the spiritual good of this people, by the severe restrictions necessarily placed upon the expenditures of the mission, owing to the embarrassed finances of the Board.

The inhabitants of these hills call loudly upon the Prudential Committee, the Board, and the Christian community in America, not only for their prayers and sympathy in this time of persecution and distress, but for means to place and keep among them suitable pastors and teachers, to instruct and build them up in the great truths of the gospel. They appear to be willing to do what they can. They have heretofore built small bungalows on the hills for my use; and I have seen them working at them all day, without any thing to eat, and when night came they knew not where to obtain a mouthful of food.

The most of them, if they omit their labor for a single day, must starve. It is with them literally, therefore, "from hand to mouth." Their situation is such as to call for prayer, that God would lead them to himself. I tremble when I think of their situation, their difficulties and their trials, fearing lest they should go back again to idolatry, under which they and their posterity may groan for a long time to come. But my trust is in God. If he has chosen a seed among them, he will preserve them from the many snares that now beset them.

Ceylon.

NEW CLASS IN THE OODOOVILLE SCHOOL.

THE July Herald contained, in addition to a list of the graduates of the Oodooville boarding-school, a complete catalogue of the pupils who were in the institution last January. Since that time a new class has been received; and Mr. Spaulding has kindly furnished their names for publication. The list is as follows:

English Names.	*Parents' Names.*	*Parish.*	*Birth.*	*Benefactors.*
Baker, Margaretta A.	Samuel and Sarah Miller	Panditeripo	Nov. 3, 1837	Fem. Mite Society, Baltimore, Md.
Blodgett, Hannah M.	Father a Christian (dec'd) Mother a Heathen	Changany	1839	Ladies, Pawtucket, Mass.
Douchy, Maria	Heathen Parents	Batticotta	1840	Fem. s. s. Amsterdam Village, N. Y.
Devereaux, Catharine A.	J. B. Lawrence, Mary Sweetzer	Varany	Mar. 23, 1839	Mrs. F. Devereaux, Raleigh, N. Carolina.
Dodd, Sarah L.	Nathaniel (Ood Cate) Mother Heathen	Oodooville	Feb. 4, 1838	Pres. ch. Bloomfield, N. J.
Dutton, Harriet W.	S. Payson, (Nat. Preacher) Harriet Osborne	Manepy	Jan. 17, 1839	North ch. Sab. sch. New Haven, Ct.
Hanson, Lynthia A.	Heathen Parents	Chavagacherry	1836	Mr. and Mrs. N. Hanson, S. Berwick, Me.
Hare, Sarah	Heathen Parents	Manepy	1841	Pres. Sab. sch. assoc. Birmingham, Pa.
Howard, Rebecca	Heathen Parents	Tillipally	1839	Molokai ch. Sandwich Islands.
Jones, Emily M.	E. Rockwood, Jane Backup	Batticotta	1841	E. D. Rathbone, Providence, R. I.
King, Elizabeth G.	Father Christian, Mother dead	Manepy	1839	W. J. King, Benef. Cong. ch. Providence, R. I.
Kittredge, Susan B.	Father Heathen, Mother dead	Oodooville	1839	Misses Sew. Cir. Mr. Richards's soc. Nashua, N.H.
Lamberson, Adeline	Heathen Parents	Mallagam	1841	Pres. ch. Jamaica, N. Y.
Martin, Ann E.	Heathen Parents	Manepy	1840	Mrs. E. S. Brown, N. Hartford, North, Ct.
Mather, Mary D.	Father Christian, Mother Heathen	Batticotta	1841	Mrs. H. Mather and friends, Binghamton, N. Y.
Morrill, Mary A.	N. Raymond, Esther Tyler	Sandilipay	1840	Mrs. Thyng, Brentwood, N. H.
Newell, Edna Shaw	Heathen Parents	Oodooville	1838	Mits Society, Montgomery, N. Y.
Newton, Maria	Joseph Clay, Mother Heathen	Manepy	1839	Mrs. W. Newton and children, Sherburne, N. Y.
Peters, Anne	Heathen Parents	do.	1836	Fem. Mite Society, Baltimore, Md.
Rexford, Mary	Appleway, Sarah Colt	Mallagam	1840	Fem. Soc. of indiv., Sherburne, Cong ch., N. Y.
Ridgely, Julia M.	Heathen Parents	Batticotta	1841	Fem. Mite Society, Baltimore, Md.
Whiton, Abby M.	J. Adams, Alita Steele.	Atchoovaly	1840	Sew. Soc. Rev. J. M. Whiton's ch. Antrim, N. H.

LETTER FROM MR. HOISINGTON, JUNE 2, 1848.

Batticotta Seminary.

THE object of this letter is to report the condition of the seminary under the care of Mr. Hoisington, and to give an account of the examination which occurred in May last.

The events of the last term in the seminary, which closed May 24, were not marked by any thing peculiar. The examination occupied two days; and embraced the following branches:—

ACADEMICAL DEPARTMENT.

Epistle to the Romans, Butler's Analogy, Part II.,	Select Class.
Dwight's Theology, Vol. I., Epistle to the Romans, Olmstead's Astronomy, Chemistry,	Seniors.
Alexander's Ev. of Christianity, Paley's Natural Theology, Hedge's Logic, Conic Sections,	Juniors.

NORMAL DEPARTMENT.

Analysis of Tamil Old Test., in pt. Marshman's India, Tamil Classical Reader, Trigonometry,	First Class.
Body of Divinity, Tamil, Analysis of Tamil Bible, in part, Geogiaphy of Hindostan, Town's Analysis,	Second Class.

The religious branches occupied, during the term, somewhat more than one half of the whole time of study and recitation; which is about the usual proportion of time devoted to this department.

The Select Class now numbers five. Three were dismissed from the class during the term. Amos D. Bissell was released from his engagements in the class, for the purpose of allowing him to engage in the service of Mr. Cope, at Valvertty. Joshua Danforth has been sent to Doct. Green at Manepy, to act in the double capacity of an assistant and a medical student. John A. Nash has been sent to Madras, to engage as an assistant under Mr. Winslow. The remaining five will probably not continue, as students, more than another term.

During the term before the one which has just closed, H. N. Day, of the Second Class, left the seminary. The name will probably be given to another boy. Joseph H. Towne, of the Junior Class, was dismissed in March last, at his own request, on the plea of a failure of health. He is a member of our church, and it it hoped that he will eventually become a useful man.

Nestorians.

OBITUARY NOTICE OF MRS. STODDARD.

At page 370 of the last number of this work, it was mentioned that Mr. Stoddard of Oroomiah had found it necessary, in consequence of his impaired health to separate himself from his missionary labors for a time, and seek relaxation in a journey. In pursuance of this plan, accompanied by Mrs. Stoddard and their two children, Mr. Stoddard commenced and prosecuted the journey from Oroomiah, by way of Erzeroom to Trebizond, as narrated below.

We left Oroomiah June 20, intending to be absent about four months, to visit Erzeroom, Trebizond and Constantinople, commune with our brethren and sisters at these different stations, and thus by a season of relaxation, to obtain that vigor and health which are so necessary to usefulness. You know that of late I have been almost laid aside, and that such a measure seemed to be called for, if I expected to do much more missionary work. On reaching Erzeroom we heard that the cholera was at Constantinople, though not alarmingly prevalent, and we determined to go on to Trebizond, and there let our course be governed by the light we might then obtain. As however the cholera had been violent at Trebizond the year previous, and that place is 600 miles east of Constantinople, it did not seem to us that the cholera would travel backward, and again do its work in Trebizond. So, however, it proved. The very day we went into quarantine upon our arrival, which was the 27th of July, it was rumored that the disease had made its appearance, and the next day the sad truth was but too fully confirmed. Much as we longed to fly from the city and take refuge with our dear brother Powers and his family on the mountain side, the quarantine laws admitted of no evasion, and nothing remained for us, but to commend ourselves humbly and trustfully to God. I ought to have said, that when we reached Trebizond, both Harriet and the children were in excellent health, my dear wife having borne the journey remarkably well, and being quite as cheerful as I have ever known her.

To accomplish some of his own wise and benevolent purposes, God had so arranged it, that the cholera, which had, in its progress last year, done its terrible work in Trebizond, was now sent back upon that place, just in time to meet our brother and his family on their arrival there. Mr. Powers, the only missionary at Trebizond, who, with his family, was at a health station a few miles from the city, gives the following particulars concerning the early period of Mrs. Stoddard's illness.

Thursday, July 27. In anticipation of the arrival of Mr. Stoddard and family, I went down to the city (from our country residence to which I had previously retreated for the health of my family) to make preparation for their reception in quarantine. They arrived while I was there. The same day, the cholera broke out in the city with considerable violence. On Saturday I took my family down for the purpose of calling on Mr. S. and family. We had a pleasant interview and left them in their usual health. On Tuesday following I learned that Mrs. S. was ill, and immediately hastened to the city; found her indeed quite indisposed, but much more comfortable than she had been the preceding night. Mean time a physician had been called whose prescriptions were followed by a very refreshing night's rest, so that she awoke on Wednesday much improved, as she and her husband both supposed. Up to this time there was nothing in her case that to my mind or that of Mr. S. indicated cholera, and her recovery was confidently anticipated.

But all these pleasing hopes were to be suddenly extinguished, and this beloved sister was to be removed to her everlasting rest much sooner than either her watchful and anxious friends, or herself, anticipated. On the next morning, Wednesday, August 2d, the symptoms were more unfavorable, and the physician was again called in, and remained by the sick bed till the closing scene. Mr. Powers was also present at that hour of affliction and sorrow. The disease on that day assumed more decidedly the characteristics of the cholera, and rapidly wasted the strength of its victim, and in a very few minutes after it was perceived that death was certain and near, the soul was peacefully released from the body, and took its upward flight.

Mr. Powers remarks:

How sudden, how unexpected, how awful the stroke! How little did I think when I went down to the city Wednesday afternoon, it was but to see her die. But so it was. And the Lord hath done it. He whose ways are past finding out, in infinite but inscrutable wisdom, has taken this beloved sister to himself in an hour that we looked not for; has deprived a dear brother of the

companion of his bosom, his helpless babes of a devoted mother, and the missionary cause of a valued helper.

Mr. Stoddard proceeded by steamer from Trebizond, after remaining with Mr. Powers eight or ten days, to Constantinople, with his motherless children. There death met his family again, and removed, by the same terrible disease, the nurse who aided in taking care of his children. Thence he proceeded to England and to Scotland, to visit a brother residing near Glasgow. On the 8th of September he writes:

In regard to the death of my dear wife, even at this interval of time, I can hardly speak with the calmness I could desire. She passed away so suddenly that she took no leave of me or her children—sent no messages to her friends—nor expressed her feelings in view of death. During the whole of her sickness, however, she was very tranquil in mind, and much of our conversation was about the things of another world. She has gone—doubt it not—to glory, and is now a blessed inhabitant of the new Jerusalem. And now, adieu, may God sustain and comfort you in this bereavement, as I can testify that he has sustained and comforted me.

Mrs. Stoddard was a most active and useful member of the mission at Oroomiah, and deeply will her early removal be deplored by all her associates in the mission where her labors have been so greatly blessed; and we doubt not she is already rejoicing in heaven in company with some, whom her labors and prayers and Christian example have contributed to enlighten and prepare for that blessed world.

Abeih.

LETTER FROM MR. WHITING, JUNE 22, 1848.

Persecution at Hasbeiya.

From this letter of Mr. Whiting it appears that the troubles of the Hasbeiya Protestants have not yet ceased. Although the general principle of toleration has been distinctly recognized by the Turkish government, and Protestants are actually acknowledged as a Christian sect, the sincere intentions of the Sublime Porte are sometimes disappointed through the misconduct of subordinate officials. This is particularly true of Hasbeiya. Orders have been repeatedly sent by the Pasha of Damascus to the Governor of that place, instructing him to protect the Protestants; and they have, consequently, been preserved from actual violence. But other means of annoyance, exceedingly trying to the faith and patience of our friends in Hasbeiya, are still made use of; and it is to describe one of the devices of their enemies that Mr. Whiting speaks.

As soon as the heads of the Greek Church were convinced that the Government would no longer lend its aid in reducing the Protestants by force, they resolved to try the effect of the highest ecclesiastical penalties. Before our friends reached Hasbeiya on their return from Damascus (where they had sought and obtained orders for their protection,) the Patriarch's bull of excommunication had gone before them, and was immediately published in the Greek churches, not only in Hasbeiya, but also in all that part of the country. The purport of it was, to denounce the Protestants as accursed of God and of man, and to require all persons belonging to the Greek Church to separate from them entirely, forbidding them to deal, speak, or hold any intercourse whatever with them, on pain of bringing the same fearful curse upon themselves. The sentence was carried into effect to the letter. And not only did the Greeks adopt this system of non-intercourse; but being the most numerous and influential sect in Hasbeiya, they induced the other sects to join them in it.

The consequence was that no Protestant could buy, or sell, or transact any business except with his fellow Protestants; and most of them being poor and dependent upon their daily labor for support, they were at once thrown out of all productive employment, and cut off from the means of living. Of course this reduced them immediately to a state of great distress. It seems as though they must have starved, but for the kindness of one or two of their number, who are men of property, and had some funds and stores on hand from which they generously supplied the wants of those who were in distress. But these individuals though better off than the rest, were of course not able to support the whole company of Protestants, consisting of some fifty or sixty souls; and besides, their own business and resources were stopped. They were compelled to pay every piastre that they owed, but could collect nothing of what was due to them. Whoever chose might refuse to pay them their just debts, or even deny their claims altogether. There was no redress; for the Governor, whose duty it is to compel people to pay their debts, would render

them no assistance. In fact it was plain enough that the Governor was determined to support the Patriarch and his party in their iniquitous combination to ruin the Protestants. And for his persevering zeal in their cause, nobody doubts that he is well paid.

Conduct of the Protestants.

The Protestants bore this trial silently as long as they could; but at length they were obliged to acquaint us with their condition and seek relief. The means which their more wealthy brethren had in hand, were exhausted, and many in the little community were actually suffering for the necessaries of life. They have heretofore suffered various sorts of persecution, such as stoning, beating, imprisonment, extortion and banishment, but they assure us that no one, nor all of their previous trials have pressed so heavily, or been so hard to bear as this. At first the Moslems and Druzes, as well as the other Christian sects, were persuaded by the Greeks to join them in this combination against the Protestants. They were brought into the measure, not from any unfriendliness to the Protestants, but from fear of the Greek party, who, being numerous and powerful, and having the Governor on their side, could control the business of the place, and seriously injure any other party against whom they should combine. The Druzes and other sects remonstrated against the whole proceeding; but the leading men of the Greeks, like the Pharisees and chief priests of old, were inflexible in their determination to break with all who would not break with the Protestants. No one needs to be told, that their object was to shut up the Protestants on all sides, until pinching poverty and hunger should compel them to yield, or to leave Hasbeiya. This object, I am thankful to say, has not been gained, except in a single instance.

Before sending this letter, Mr. Whiting was able to announce that the rigor of the excommunication had already begun to relax. The Druzes and Moslems no longer observed it; and some of the Maronites and Greek Catholics were willing to deal with the Protestants, when they could do so without being observed.

Under date of July 27, Mr. Whiting wrote again: "There is at present no violent persecution. Our friends, however, are very seriously annoyed by means of the excommunication; to which the Greeks rigidly adhere. The Governor also continues to use his powerful influence, in a secret way, to induce the other sects to join the Greeks in this cruel system of non-intercourse with the Protestants. If this state of things continues, our friends will not be able to live at Hasbeiya."

Aleppo.

LETTER FROM MR. BENTON, JULY 1, 1848.

Preparation for Missionary Labor.

The commencement of a new station at Aleppo, in connection with the mission to Syria, has been already announced in the Herald. Messrs. Benton and Ford were designated to this field; and, leaving Beirût April 10, they arrived at their destination, April 19. It is the design of this letter to describe the state and prospects of the station.

That opposition should be made to the introduction of the gospel, did not surprise us. That an immense system of rites and ceremonies, growing out of ancient heathenism and modern infidelity, built up on human traditions, and consolidated by the revolutions of ages, would be surrendered without a struggle, was not to be expected. We knew the strength arrayed against us. We understood our own weakness; and our confidence was in the name of the Lord of Hosts. But that the Spirit of God should have preceded us; that a decided movement in the minds of certain individuals should have anticipated our arrival, was an occasion to us of surprise and of devout admiration. The visible cause of this movement can be traced satisfactorily to other missionary exertions in the neighborhood, particularly in Aintab.

On our arrival we found some who waited to welcome us to our field. Others concealed their friendship for a time, but have since manifested it. While others still, with whom we have no intercourse, are known, so far as they are informed, to be fully with us in sentiment. This class of persons are ready to debate with their priests, and advocate the doctrines of the Bible in opposition to the worship of images and saints; and yet they remain in their churches, that no accusation may be preferred against them. In these various ways the knowledge of the gospel is communicated, and the light is spreading among all classes. Perhaps the work is advancing as rapidly as we ought to expect, and beyond our

faith; but we fear that the greater part of the present generation will perish from the way, unless the Spirit shall be given with power to convince, to renew, and to save. Our main trust is in the efficacy of prayer; and we hope our friends in America will never forget to ask for these heavenly influences to be poured out on this infant station.

Forms of Opposition.

Mr. Benton next adverts to the various modes in which the enemies of a spiritual Christianity manifest their opposition.

Some have their books wrested from them. They are even deprived of their usual employments, ridiculed, threatened, and made the sport of children in the streets; yet they are annoyed in such ways that they can scarcely think of seeking redress. Although the Pasha has written orders from Constantinople to give them protection, teachers have been deprived of their schools; parents and children have been set at variance; wives have left the dwellings of their husbands, declaring they could not live any longer with them. When a man shows his inclination to search the Scriptures, and gets possession of a Bible, the priests throng his house, from morning till night, to talk and vex and wear out his patience. If they can, they will get the Bible into their own hands. If at length he does not yield, they put his house under an interdict; and not one of their number approaches it. Some are stoned by the children in the streets. Others are turned out of doors by their friends. Anathemas, excommunications, bribes, and misrepresentations are held up before the minds of the people, to dissuade them from all intercourse with us and with the Book of Life. Nor is this opposition to be despised, when it involves the ruin of all worldly prospects, and the hazard of starvation at the end.

Facts of Interest.

Mr. Benton still thinks, as will have been already inferred, that there is much encouragement to labor in patience and hope. The following statements will show that his opinion is well founded.

The opposition itself proves that much is already accomplished; and we are made to feel the urgent necessity of the work in which we are engaged. We have also many indications that the Holy Spirit is in our field. To instance examples might be premature; but we have seen the solemn countenance, the tearful eye, the anxious look. We have seen the timid man become bold, the cup of intoxication abandoned, and sins forsaken.

The state and prospects of our station may be illustrated by the case of our teacher, who has become very dear to us all. When we first came here, he invariably kept aloof from us on the Sabbath, and carefully concealed his convictions respecting the truth. But now he is entirely changed in both these respects; and he says that he would be willing to beg his bread, if he might thus have the privilege of preaching the gospel. Priests have challenged him to discuss with them, and he has satisfied their demand. Last Sabbath notice was given in his former place of worship, that if he did not return to the bosom of his Church the present week, on the next Sabbath, the priests and others would be prohibited from his house, and from all intercourse with him. His family connections are numerous and respectable. Our hope is that he is not a stranger to the grace of God, and that he is a chosen instrument of good to his family and nation.

Mr. Benton says that at the Arabic service, conducted by the native assistant, from twenty to thirty persons are present. The brethren have also a Bible class of adults, and a stated prayer meeting on Thursday afternoon, in Arabic.

LETTER FROM MR. FORD, JULY 19, 1848.

The Cholera in Aleppo.

THE readers of the Herald will not be surprised to hear that the cholera has made its appearance at Aleppo. It commenced its ravages in that city about the 1st of July. For a few days it was comparatively mild; but prior to the date of this letter, it had become "violent and general." Most of those who are attacked, unless relieved at once by vigorous treatment, live but a short time. "The number of deaths," Mr. Ford says, "cannot be less than fifty a day; and on some days they may be nearly a hundred."

Great consternation prevails in the city, and hundreds have fled to other parts for safety. The Mohammedans are the greatest sufferers; since they pay no regard to the rules of diet; and when one is sick, their religion requires them to gratify all his wishes respecting

food and drink, &c. however absurd or dangerous. Still their well known habits of resignation, or rather fatalism, are manifest now; for they pursue their business or pleasure, as usual, apparently without fear or care for their lives. A Christian cannot behold their unwavering confidence, without being excited to more earnest prayer, that they may be led to place their hopes on the Rock of salvation, the only sure foundation.

The health of our families has been thus far good, through the care of our most merciful God. The heat of summer is of course debilitating to some extent; but I may here say that we have reason to think that this will be found a very healthy station, at all seasons; as the experience of the English residents here proves, some of them having resided in the city for a series of years. The heat of the summer days is mitigated by westerly winds from the sea; and the nights are generally cool and invigorating.

The presence of this fearful pestilence, as it has caused the suspension of nearly all business in the city, has also interrupted somewhat our intercourse with the people, and turned the thoughts of some away from the examination of the truth. Such is the human heart. When death threatens, men are apt to seek only the preservation of the body, without using their endeavors to prepare their souls for the fearful summons.

Still, in some respects, Mr. Ford thinks, this visitation presents a very favorable opportunity for urging upon men the necessity of securing the salvation of their souls, and for pointing out to them the superiority of the Scripture method of seeking this salvation, over that to which they cling so fondly.

An interesting Death.

One of the victims of the cholera was, perhaps, more promising and hopeful in his religious character than any person whom we have seen here. Before our coming to Aleppo, he had been somewhat enlightened through the influence of Bedros Vartabed; and when we first saw him, he appeared to be a sincere inquirer after the truth. As he searched the Scriptures, the light seemed to increase in his soul, and he renounced, apparently, all the errors of his (Maronite) Church. When this was known, a fierce persecution broke out against him. The school of which he was the teacher, was broken up; and every means was used to terrify him. Several times, indeed, he or his children were assaulted with stones in the streets. After enduring this for a time, his courage and faith failed, and he professed to embrace the popish faith again.

He had hardly done this, however, when his conscience was aroused, and he manifested much sorrow, and soon took his stand for the word of God. He was deprived of his only means of support, and exposed to many trials; but he has invariably manifested a meek and patient spirit, a desire to do the will of God, and a cheerful reliance on the merits of Christ as the only sufficient ground of salvation.

In his sickness the same spirit was seen; and so far as his mind overcame the influence of the medicine given him, he seemed calm and happy in this confidence; so that his relations noticed the difference between his death-bed and such as they were accustomed to see. I should also mention that he was a man of prayer, both in his family, where the first domestic altar in a native household was established, and also in secret, as we have reason to believe.

As we had known him only three months, we felt unprepared to answer the question, even in our own minds, "Is he a converted man?" But in view of all that we have seen, we do not think it wrong to indulge the hope, that God, having set on him the seal of his Spirit here, has now, through redeeming grace, admitted him to the rest of his people.

Aintab.

JOURNAL OF MR. SCHNEIDER AT AINTAB.

As there was no missionary laborer at Aintab, where a spirit of inquiry has prevailed among the Armenians for a year or two, and a number give encouraging evidence of having been born of the Spirit, though exposed to many temptations and persecutions, Mr. Schneider left Broosa April 19th, to labor for some months where this effectual door had been opened, and there are many adversaries. He made the journey by way of Constantinople, Smyrna, and Beirût Similar visits to this place had before been made by some of the brethren at Constantinople, and great good had been effected. Doct. Smith, who, at the time of Mr. Schneider's visit was in the United States, spent some time at Aintab, and is now on his way to that place as his future post of labor.

A Priest embracing the Truth.

Mr. Schneider writes :

June 5, 1848. The most important event to the cause of truth of recent occurrence, is its espousal by one of the priests. This man was one of the first who waked up to the errors of his church and has suffered not a little for his evangelical sentiments. He was once sent to Aleppo to appear before the Pasha; and at another time was thrown into prison. While in this confinement, two Vartabeds, in the night and while under the influence of liquor, came with rods in their hands and gave him a thorough beating. They would have proceeded to further cruelties had not fear restrained them. He was soon released from prison; but since that barbarous treatment he has rather stood aloof from the brethren, though his sentiments and his favorable disposition towards the truth have remained unchanged. He has, at length, come out openly, laid aside his priestly robes, and at the same time dissolved all connection with his church, and all further participation in its errors and corruptions. The event has produced a deep sensation among the Armenians; and an effort was at once made to renew persecution. The proposition was, that the primates of the Armenian nation should go to the Governor and say that they could no longer live in Aintab with the Protestants, and he must either order them all out of the city or they would all rise and leave themselves. But the Vartabed, who from his office must take the lead in such measures, refused to second the proposition, knowing that it would not meet with any favor from the Governor. It is now several days since the priest has joined the Protestants, and nothing in the form of stringent measures has been adopted against him. The enemy feel themselves stripped of the power, though they are by no means destitute of the disposition, to use violence against these evangelical men.

The priest is said to be more intelligent than any of his former associates, and is much respected by the whole Armenian community, and consequently has much influence. Quite a number have been waiting for him to take this step, in order to follow his example. Among them are some of his own previous flock. Should he be unmolested, it is quite probable that before long others will be emboldened to join the Protestants. Both on Saturday evening and yesterday, the priest was one of my hearers. Whether he has really been born again remains to be seen; but we may hope that the Lord will yet make him one of his chosen ones, if his heart has not already been touched by his grace.

Cholera at Aintab—Sabbath Corgregations.

The cholera has created great alarm. Many persons do not go to their shops to transact business; others shut themselves up in their houses, putting themselves into a kind of quarantine; and others have left the city. A public crier passed through the streets and called upon the Mussulmans to offer up special prayers, and the Armenians are daily reading prayers in their church; and recently they offered a sacrifice of a bull and several sheep. The disease, however, still continues. As yet, none of the Protestants have fallen a sacrifice, though several have been attacked. Doct. Smith, before his departure, gave prescriptions for it, and the use of these remedies, has, in every case in which they have been strictly followed out, been entirely successful. Up to the present time, they have been given to perhaps twenty individuals or more, who have recovered. This shows what might be hoped for from proper treatment; but, in a great many cases, no medicine is taken at all until it is too late; and then it is often of a nature to hasten the development of the disease, rather than to check it.

19. Yesterday, as a child of one of the church-members was to be baptized, I took occasion to preach on baptism, explaining its nature and design. Those present were deeply interested in the discussion of the subject, as well as in the administration of the ordinance. Its simplicity and solemnity evidently commended itself to them, and the impression of the whole service, so different from what is witnessed at a baptism in the Armenian church, was very salutary.

At the morning service there were over fifty present, and in the afternoon more than forty. On each occasion there were some new hearers. There has been a gradual increase of the audience since my arrival; and, with the blessing of God, it is hoped that this increase will continue.

26. At our Sabbath services, yesterday, there were good and interested audiences.

Both morning and afternoon the room was well filled, and the fixed and solemn attention gave evidence that the truth was making an impression. Among the hearers was K. O., an interesting and intelligent young man, who has long been convinced of the truth, but from various reasons has not yet come out publicly in its favor. Last week he consulted one of the Protestants as to whether it was possible for him to be saved while he remained in this position. The answer was, of course, a negative one. He came to me with substantially the same inquiry, and I earnestly pressed him to come out at once and profess Christ and his religion before men, as the only way of safety and salvation. Not only was he present yesterday at all our meetings, but he also attended the religious exercises on Saturday evening. This is a public declaration, on his part, of the course he intends to pursue in future; and all his friends will so interpret it. His accession to the cause is the more important as he is a man of education and character. Another individual who has for a long time been hesitating, has recently attended all our services and declared that he will have no more connection with the Armenian church. He is not able to read; but having a strong and active mind and retentive memory, he has acquired a very good knowledge of the truth. In argument he is exceedingly apt and forcible, and no advocate of the errors and superstitions of the church can cope with him for a moment. He is remarkably well adapted to labor with a certain class of minds, and his influence on the cause must be salutary. He has already become a marked man of the enemy. Some of the baser sort have made a kind of agreement, that if he ever visits their church again, they will assault him and trample him under foot and crush him to death.

Steadfastness under Persecution.

At Aintab, as well as at other places, especially at those remote from Constantinople, though the law is in favor of the Protestants, the malignity and artifice of opposers, find various ways to evade law and subject the convert to great annoyances and sufferings.

The priest alluded to under date of the 5th inst. wears very well. As my acquaintance with him increases, I see more and more evidence of his love for the truth. He attends all our services, and manifests a commendable zeal in his efforts to interest others in the gospel. As soon as any come into his presence, he takes the opportunity to read to them the word of God, and to converse with them on spiritual subjects. Though he has met with a vast deal of opposition and vexation from his relatives, he does not show the least disposition to recede from his present position. The enemy, not having as yet been able to persecute him in any other way, have given him all possible disquiet, by fomenting alienations and creating divisions and strifes in his family; but he bears it all with great patience.

30. The young man, mentioned above under date of June 26, meets with much opposition. His wife recently threw a stone into the window where he was worshiping with us. She has also separated from him as her husband for the present. He was an orphan, and one of the richest and most influential primates of the Armenians adopted him, and brought him up as his own child. Being himself an adherent of the Armenian church, he is, of course, highly incensed that the child of his adoption should thus forsake the church of his fathers. He is laboring with all his might to persuade him to return. If, at the expiration of a few days, he finds himself unsuccessful, he designs to expel him from his house forever. This, probably, will be the result. The young man will also suffer no small pecuniary losses. A small band of the baser sort had determined to waylay him last night, as he came to the meeting, to give him a thorough beating; but a kind Providence saved him from such treatment. Though he is violently persecuted, he seems ready to forsake all for Christ. He was in former days very devout in his way, and according to his own confession, "a Pharisee of the straitest sect;" but now, like Paul, he says he counts all these things but loss for Christ.

Increased Attention and New Accessions to the Truth.

Last evening the meeting was again fully attended, and there were several new hearers. There were also collected in the yard of the house adjoining the one where the meeting was held, not far from fifty persons as was said, men and women, for the purpose of listening to the services. As the wall separating the two houses is low and the buildings are near together, it is not difficult to

understand much of the discourse. Some took their station on the wall, so as to be in a more favorable position. Several were heard to say in effect, if not in these precise words, "Why, it is very strange, we have heard a great many evil reports about these people; but all they say is very good. All is in conformity with the word of God."

Two more individuals of standing and character among the Armenians have dissolved all connection with their church, and joined the Protestant community. They are both men of families and over forty years of age. They have long been friendly to the truth; but hitherto they have been restrained from openly professing it by fear and other considerations. One of them remarked that he was afraid of remaining in this doubtful state any longer, lest he should be suddenly swept into eternity, as multitudes now are by the cholera, and be lost. They both, with eight others, were at my room this afternoon, and it was refreshing to my spirits to see how bold and decided they were in their profession of the truth, and in their determination in no way whatever to countenance error and corruption in future. The final act by which a man here declares himself wholly detached from all error and on the side of the truth, is ceasing to go to the Armenian church and attending the Protestant service. For while many who have not yet fully joined the Protestant, still go to the Armenian church occasionally, though they do not, while there, participate in any of the idolatrous and superstitious rites there performed, yet, their simple presence may be considered by some as an implied and silent countenance of these corruptions. Hence, to forsake the church services completes their protest against them. These men are now regular attendants on our services. One of them takes the Bible and other books daily to his shop, and there reads and preaches the gospel to all who come to him; even in the hearing of the Mussulmans. Being a man of influence, no one dares to stop him in this course; and there are little groups of individuals daily in his shop. The other, having formerly been an intimate friend of the Vartabed, this church dignitary is making special efforts to recover him. For this purpose he has sent a teacher, and again a priest, and still another person to him with fair words and promises to return. But all was in vain. He sent word to the Vartabed, that as he (the Vartabed) knew what and where the truth was, he urged him affectionately not to exchange the praise of God for that which cometh from man; but to take his stand on the side of the gospel.

Last Saturday evening, there were over forty at the meeting, and yesterday, the Sabbath, the audience consisted of about sixty, both in the morning and afternoon. Though the weather was very warm and the small room crowded to a high degree of uncomfortableness, the audience listened with the most fixed attention to the close. I observed the tears trickling down the rough face of a man of about forty years, a church member; and I noticed that another brother who is very active, as some solemn truth was presented, closed his eyes and moved his lips — I knew he was sending up a prayer for the Spirit's blessing on the services, and it sent a thrill of joy to my heart. The increase to our congregation has inspired the brethren with much hope. As the place for worship hitherto occupied is too small, we have decided to use another one, which will accommodate one hundred or more.

Several of the brethren spent the interim between the morning and afternoon service, yesterday, in reading the Scriptures and conversation at one of their houses; in whose neighborhood there live two opposers of the truth. They persuaded these to go with them to the service; and one of them was so favorably impressed by what he heard, that when he returned to his family he remarked to them in substance, as follows, "We have been deceived. We are all in the wrong and these men are in the right. The object of our priesthood is simply to gain money. Come, let us as a family go over to these Protestants." What will be his final decision remains to be seen; but it may be hoped that his opposition, at least, will cease.

Efforts to draw off Enquirers.

The friends and relatives of K. O., the young man alluded to under dates of June 26th and 30th, have been employing every means to induce him to return to their church. The struggle has been a most severe one. At one time we had reason for serious apprehension as to the result. But providentially we had an interview with him in my room, and once more urged upon him, with all possible earnestness, the various solemn consid-

erations suited to his case; and especially the danger and sin of his yielding to the wishes of his worldly friends and of refusing to confess Christ before the world; and finally commended him in special prayer to God. Afterwards, also he was made the subject of particular prayer in different circles. The Lord has graciously answered supplication. He was present at our service on the evening of the 9th, and also the whole day yesterday, the Sabbath; and it has thus been decided, even in the estimation of the enemy, that he is on the side of the truth.

We were somewhat disturbed in our services on the evening of the 9th inst. Five individuals from the family of this young man, came to the doors and windows and called out to him to leave the place and go with them. One of them, a relative of the priest who has joined the Protestants, proposed that they go in and fall upon him, and beat him and bring him out by force. The rest, however, more prudent than he, knowing that such an act of violence would in the end only operate against them, did not consent to the proposition. But they continued to call upon him to arise and come with them. Having been silent at first, he finally told them that he should not go with them; and they were obliged to go away without him. At one time I was apprehensive that an uproar might be created. Some of the hearers began to rise and go out; but I insisted on their keeping their seats, and continued my discourse, interrupted though it was; and soon perfect quiet was restored. Even those disturbers remained without and listened a few moments. We bless the Lord for his gracious interposition.

Inquiry and Discussion prevailing.

July 13. The spirit of inquiry and discussion seems to be continually increasing. The subject of religion is an almost universal topic of conversation among the Armenians. In the workshop, in the field, and in the house, the claims of Protestantism are continually discussed by friends and foes. A little circle of Armenians can hardly meet without coming upon this topic in some form. To-day one of the Protestants read the Bible and exposed some of the errors of the Armenian church by its declarations, to one or two individuals. One of them rose up in great haste and called on his priest and entreated him to come and convince these Protestants, if they were really in the wrong. The priest declined. He then proceeded to the Vartabed with the same request; but after some attempts to defend the tenets of his church, as the man did not seem to feel the force of the arguments used, the Vartabed said in substance, "Begone; I, too, am one of them." The man, half surprised and half confounded, went out and reported the remark of the Vartabed, and it produced quite a sensation among those who heard it.

17. In a certain neighborhood there are some forty or fifty Armenians among whom the claims of Protestantism are daily discussed. Among them are some ten individuals, who are convinced of the truth and advocate it, though they have not openly avowed it, nor embraced it, as yet, in the love of it. Yesterday, the Sabbath, their discussion became so warm, that the advocates of error went to the warden of the neighborhood, a Mussulman, and complained, saying they could no longer live with these men in the same neighborhood. The Mussulman, however, was displeased, and even went so far as to threaten them, if they were not quiet. It is certainly a noticeable fact, that in all this opposition of the enemy, the Turks, so far as they understand the case, always befriend the Protestants. Were it not for this friendship of the Mussulmans, opposition would be much more serious and severe.

18. One of the new hearers of the last two Sabbaths has just been to my room and informed me that he had now fully taken his stand on the side of the truth. He is liable to be thrown into prison for debt; but he said he had made up his mind for such a trial and every other which might befall him. He has long been convinced of the truth, but like many others has been afraid openly to espouse it. But he remarked that he had come to the conclusion, that it was better to be confined in prison here, for a few months, for the truth's sake, than to be shut up in hell forever; and added, "Now I have peace of mind." He seems to be truly happy in his new position.

Accessions to the Protestant Party.

20. I have just had a visit from a young Armenian, who is intelligent and well educated for this country, and who has long been a secret friend of the truth. I conversed with him on the importance of immediately professing Christ before men. His feelings are very tender; and he wept as I urged the truth on him. His

conscience and convictions are entirely on the side of the gospel, and he says that he intends, with the help of the Lord, to cast in his lot with the people of God hereafter. As several brethren were present, we commended him in special prayer to the Father of mercies. May the Lord strengthen him to fulfil his resolution.

24. Our audience yesterday, the Sabbath, were over sixty in the morning, not including children; and in the afternoon about fifty. As usual, there were some new hearers, and a close attention was given to the preached word. Several of the regular attendants came in late. They had been with a company of six, reading the Scriptures, conversing and praying with them. These individuals are in the habit of meeting on the Sabbath in some retired place to read the word of God, and converse about its contents. At the close of the interview they were urged to come to our meeting. They were on the point of complying, but finally concluded not to do so, though one of them came in the afternoon. I have heard of several other such little groups, who, though not bold enough to join our public services, spend most of the Sabbath in investigating the Scriptures, often closing the interview with prayer. It may be hoped that most, if not all, of these Nicodemuses, as they are here styled, will in due time yet openly profess the truth.

Our little Protestant community was much interested yesterday in seeing among the new hearers, B. K., a man of much intelligence and influence in the place, who, though for a long time thoroughly convinced of the truth, has been standing aloof. Should he now heartily embrace, and openly profess the gospel, the event will be most auspicious to the progress of our work, as he is a man of excellent character, and in religious opinions is looked up to and confided in by all.

31. The teacher mentioned under date of July 3d as so much impressed by the friendly counsels of one of the brethren, was not only a hearer last Sabbath but has attended all our services for more than two weeks past. This is a public declaration on his part that he has cast in his lot with the Protestants. He says that he now enjoys great peace of mind. His convictions of the truth had been so deep, that he was constantly suffering the reproaches of conscience, for not openly professing it. As he is considered a man of learning among the people, his accession to the cause promises much good. Persecution was not slow in overtaking him. This he expected, and had made up his mind to meet it. His connection with the Armenian school has been dissolved and he has been expelled from his habitation. One of the brethren has received him into his house and thus he is provided for. As soon as a man declares himself a Protestant, persecution in any and every form, in which the enemy can inflict it, is sure to befall him; and yet, with this well-known fact before the minds of men, the Protestant community is constantly increasing.

Yesterday, there were at our Sabbath services seventy in the morning and sixty in the afternoon, and the attention given was very cheering and encouraging. It was evident from the expression of the countenance that the truth was making an impression on the heart. The promising individual B. K., mentioned above, was present at both the services. He has now thrown in his lot with the persecuted people of God. Hitherto he has lived in the same house with his father, who is the principal teacher in the Armenian school and an opposer of the truth. To-day this father has expelled this son — an only son — from his own house, because he has embraced the truth; and told him that he should prefer his becoming a Mussulman rather than a Protestant. He has also been separated from his wife, though this will be only a short separation, as she will soon follow her husband to the house of one of the brethren, into which he has been received.

Recently I happened to read the 19th chapter of Acts in the hearing of one of those who have lately joined our community; and when I came to the 19th verse, in which an account is given of those in Ephesus who had "used curious arts and who brought their books together and burned them before all men;" he said, "It is well that you have read this. I, too, have such books, and formerly used such arts. I must bring them and burn them in the presence of all the brethren." The suggestion came wholly and spontaneously from himself. Accordingly, at the close of the afternoon service, he presented a little bundle of these books, and after I had read so much of the chapter as related to the subject, and made a few remarks, he consigned them to the flames in the presence of all collected. It is truly refreshing to witness such triumphs of the truth.

The inquiry will probably be made,

whether we may hope that all those, who have joined the Protestant community, are truly the children of God. My reply is, that men must be tried. The heart is deceitful. Still I have great hopes that some of them have been born again and are under the teachings of the Spirit, and that most, if not all of them, are attracted towards the kingdom of heaven. It is certainly no small circumstance in a man's favor, to be willing to encounter shame and reproach, and even severe persecution for the gospel's sake; but though it gives us ground for hope, it is not in itself satisfactory evidence. That can be obtained only after a sufficient trial. But, in view of all the circumstances, I think we may safely conclude, that the Lord is carrying on a good work among his people; and we earnestly entreat all the friends of missions to offer special prayers that it may make daily progress. I am confident, that if they were on the ground and acquainted with all the promising circumstances, they would be greatly encouraged to do so.

Broosa.

JOURNAL OF MR. LADD.

Commencement of the Cholera at Broosa.

The communications of our missionary brethren in Western Asia are, of course, much occupied with accounts of the progress of the fearful and wasting pestilence with which the Lord is visiting that part of the world. But while they record the ravages which disease is making among the people around them, they would also gratefully mention his distinguishing goodness to the mission families and to the Protestant portion of the native population

Mr. Ladd, writing at Broosa, July 17th, 1848, remarks:

It is now thirty-one days, since the cholera was known to be in the city; and probably from thirty-five hundred to four thousand have died of it during this time. Two-thirds of the shops in the bazars have been and are still closed. Many are still sick, and some are dying; and none of those who fled from the city, have yet returned; but for five days past scarcely any new cases have occurred, and we suppose its fearful course is now almost finished. Through God's mercy, both of our families have hitherto been spared; though some of us have been attacked with the first symptoms of the disease, which, however, soon yielded to medicine. The Armenian woman whom we employ in our family, was brought to the borders of the grave; but she is now convalescent.

Soon after the cholera passed over Erzeroom and Trebizond last year, Doct. Smith prepared very minute directions relative to the precautions which should be taken to escape the disease, and the best method of treatment when its symptoms were discovered; to these Mr. Ladd alludes below.

When, therefore, the cholera on the 16th of June made its appearance in the city, we were not taken by surprise. Mrs. Ladd with her teacher immediately translated into Turkish the essential parts of the directions in our possession respecting cholera; and we put copies of them into the hands of our native brethren, for their own use and the use of their friends, giving them additional verbal directions and precautions on the subject. The people were generally filled with fear; nearly all the great and wealthy among the Armenians and Greeks fled from the city; also, all the Frank families except ourselves. Most went to neighboring villages; some, to the sides of Mount Olympus. We, from the first, resolved to remain at our post; taking all possible precautions as to diet, exercise, proper rest, &c. and committing ourselves to the guardian care and protection of our heavenly Father; for, in the first place, we believed we should be about as safe to remain in the city, as we should at any other place to which we could flee; thereby exposing ourselves, as we must, to much excitement and fatigue in the bustle of removing, and finding suitable persons to take care of our two houses while absent; and secondly, knowing the destitution of medical aid here, we hoped that God would give us some opportunity to do something for the cause of Christ, by the aid which we might be able to render to some of our sick Armenian friends, neighbors, enemies and others; and by sympathizing with them and comforting them in their distress and fearfulness.

Destitution of suitable Medical Aid.

Besides the pasha's physician, who practiced none among the people, there were but two physicians in the city, who made any pretension to much medical knowledge; and one of these was

among the earliest victims of the cholera; and the other, having practiced some among the Armenians for a few days, was then hired by those who fled to a neighboring village to remain there and practice among them. Thus the Armenians, to say nothing of others, were left peculiarly destitute of medical aid. In the meantime it was quickly made known among them, that we had medicines and a course of practice prescribed for cholera. Copies of our directions in Turkish were multiplied by several persons copying them for themselves; the people were generally filled with fear, and having none to depend on for medical advice, but ignorant native doctors, who knew nothing about this disease, they at once flocked to us and to the anathematized native brethren for medical aid. To the poor we gave medicines; and to those who were able to buy for themselves, we gave enough for one or two doses, to be used whenever there might be need of taking it immediately, that no time might be lost in procuring it; and we told them where they could obtain it for themselves. We explained to all the unspeakable importance of taking medicine at the very commencement of the disease; and gave them particular directions, as to what precautions they must use to avoid it. On this subject, there seemed to be the greatest ignorance among the people. Some considering the cause of the cholera to be in the air, kept every door and window of their houses closed, in order to exclude it as much as possible; thus exposing themselves to a very contaminated atmosphere within; others began to drink rakee, (spirit usually distilled from raisins,) as a preventive, who were not in the habit of drinking it before; and great numbers carried about with them little smelling bottles, containing peppermint and other things, which they were constantly smelling to keep off the disease. But they generally seemed to have confidence in our directions. For many days during the greatest sickness, we all had as much as we could do from morning till night, in prescribing medicines and visiting the sick. We felt it a duty, however, to reserve to ourselves proper hours of rest at night; and also as far as possible, a little time for exercise in the open air during the day; which, however, all of us could not always do. Sometimes we were obliged to admit persons very early in the morning to our bedside to hear their description of a case and tell them what to do.

The fact mentioned below is an indication that the Turkish government is becoming more considerate and cherishes a more humane regard for the welfare of its subjects and is less under the influence of fatalism than formerly.

The thirteenth day after the cholera commenced here, five physicians arrived from Constantinople, being sent here by the Sultan, at the request of the pasha of Broosa. I have understood that they are chiefly young men from the Sultan's medical school. One of these was assigned to the Armenians. For a little time, this somewhat relieved us; but he being a haughty, authoritative, unsympathizing man, demanding pay for his services of all who were able to pay, and bestowing but little attention on the poor; was not acceptable to the people; and several, after having employed him, having occasion afterwards for medical aid, came to us. We were, always, however, very careful not to do anything where any regular physician had been called, and I gave our colporteur particular cautions on this subject.

The course which we pursued seemed to make a very favorable impression on the minds of the people generally; and several began to show us particular friendship, who had formerly been cold and distant, or decided enemies. Our native brethren have told us of persons frequently making such remarks as these respecting us, viz.; "While others flee and leave us, they stay by and assist us. This is true Christianity." "If these men are not true Christians, there are none in the world." An Armenian, formerly an enemy, came to me one day for advice and medicines. He had, a day or two previous, lost a son, who was attended by the above mentioned Turkish physician. On leaving my house, he was met at the door by one of our native brethren, who observing that he had medicines in his hand, said to him, "Have you been to obtain medicines?" "Yes," said he, "and they told me to come again, if I had need, and they would help me what they could. These men certainly manifest in their conduct true Christianity."

Thus the severest judgments of God among a people, may by missionaries possessing the spirit of Christ be the means of their honoring and promoting his cause.

Opposition of the Ecclesiastics.

The vartabed and priests saw how much influence we and the native breth-

ren were gaining among the people; but could not say a word against it. Matters thus went on till July 11th, twenty-six days after the cholera commenced; when the first opposition to us, of any consequence, was manifested. That morning the vartabed told the people in the church, that the pasha had given orders that none should receive any more medical aid from the Protestants; and he enforced the injunction by his own authority. The truth of the case was this: An Armenian quack had, a day or two previous, given medicines to a patient of the above-mentioned Turkish physician; and as the man was soon taken worse, it was ascribed to the quack's medicine. This occasioned considerable excitement among the Turkish physicians; and the pasha sent a crier through the streets, forbidding persons practicing medicine, unless they had a certificate from him. The vartabed seized this occasion to oppose us, and perverting the pasha's orders, applied them to Protestants in particular.

I immediately called on the pasha, who received me very politely, and stated to him at length, how we came to be attending upon the sick so much, the people, as he knew, being mostly destitute of medical aid; how we followed closely the directions of learned American physicians which we had obtained in the first place for our own families and friends, never asking or receiving anything for our services. I also proposed, if he had any doubts respecting our practice, to give a full exposition of it to his chief physician. The pasha said, he had no reference to us in giving the orders which he did by the crier; and that he should send a reprimand to the vartabed for publishing a falsehood respecting his orders; which he did the very same day. At his suggestion, I afterwards gave him written in Turkish a brief description of our course of treatment for cholera, for the inspection of his physician, from which I have heard nothing since.

In the meantime, several respectable Armenians went to the vartabed to remonstrate with him for trying to put a stop to the aid which we were rendering to his people. One Armenian of rank wrote him a note of remonstrance on the subject, and afterwards called himself to see him. The vartabed's reply was, that truly the Protestants are doing much good among the sick; but their secret object is to draw away the people to themselves. "But," replied the above mentioned gentleman, "it is doing an injustice to the people; you receive Jews or Turks as physicians, and why not Protestants also?" The people generally did not much regard the vartabed's orders in this case, and continued to come to us for aid as before; though some were afraid to disobey him. A day or two afterwards, however, the first priest told the people in church, if the Protestants, when attending on the sick in their houses, began to converse on religious subjects, not to listen to them, but to say to them, "We have a church, and the saints, and the Fathers," &c., and so cut short religious conversation with them; and thus the matter has remained to the present time. The priests are much perplexed at the course we have taken, and this is very good evidence of the good which God has enabled us to accomplish by it.

When we began at the commencement of the cholera to visit some of our sick neighbors and give medicines, we did not expect to have any thing near so much of this work to do, as we have done; but the call for our labors was chiefly owing to the peculiar state of the people here as being mostly destitute of medical aid. Our first stock of medicines not being very great was soon exhausted; and we had to renew it again and again. I have kept no account of the number of the sick, whom I have visited, or for whom I have prescribed medicines; for it was nearly impossible for me to do it. Our colporteur, however, who did much more than any other one of the native brethren, has a list of fifty-five persons who were sick in bed with cholera, whom he alone attended; of whom only five died. This does not include those whom he attended in connection with some one of the rest of us; nor any of the numerous class who were attacked with diarrhœa, usually the first symptom of cholera, and were cured without being sick in bed. All seemed to have the fullest confidence in us and would come to us frequently with the most earnest entreaties for our help, thinking at first that, like most others, we needed strong urging, before we would give ourselves the trouble to assist them.

In conclusion, I would say that this month during which the cholera has been raging here, when so many, filled with fear, have fled from the city, as from almost sure destruction, has been one of the most happy months of my missionary life; and Mrs. Schneider and Mrs. Ladd are disposed to say the same. It has

been good to be brought so near to God and to eternity; and to commit ourselves and our labors constantly into the hands of our heavenly Father.

I will only add a few general remarks respecting the cholera here, which may not be uninteresting. Its victims were from all ranks and ages. The nursing babe, the child, the young and healthful, were not spared, much less the aged and infirm. The gay and wealthy, as well as the poor and wretched were cut down by it. Some inebriates whom I know have not been attacked, though I know of no one who being attacked recovered. Among the Armenians, about one in four or five who were attacked, died; among the Mussulmans and Jews, the mortality was vastly greater, because they generally used no precautionary measures, and no proper remedies. Probably a greater proportion of those who were attacked among the Greeks died, than among the Armenians. Only two or three cases of cramp came under my observation. There was very little of it indeed here. In the villages, nearly one-half of those attacked died, and in some cases more.

Mr. Ladd mentions a number of instances in which he sees pleasing evidences that spiritual good has by the blessing of God resulted to individuals from their intercourse with the mission families during this distressing visitation.

Constantinople.

SEMINARY AT BEBEK.

Mr. Hamlin, under date of August 4, 1848, gives the following account of this institution:

The Seminary, since I last wrote you, has consisted of forty-two Armenian scholars; having dismissed the English class, much to the regret of the parents. Two of the students are now absent on account of ill health, one of whom will probably not return. At the close of the term, five will graduate; and we shall dismiss four as unworthy of membership on account of want of character or satisfactory progress. This winnowing process has a most healthful influence upon our institution. It increases its efficiency more than it reduces its numbers. Our numbers will soon be restored after the Autumn vacation. We now feel no doubt at all as to the permanent prosperity of the Seminary in this respect. When the Protestant community was separated and made the object of such long-continued and determined hostility, my anticipations were, that it would furnish, for some time to come, a very limited supply of acceptable students for our institution, and that we should have no young men from families not decidedly Protestant. On both these points we have been disappointed. Our number has been as great as we desired, and from both classes, avowed Protestants and neutrals. In this way the institution is a connecting link, to some extent, between two opposing parties. It joins the opposite poles of a battery through which the electric fluid may quietly circulate.

In relation to study and general progress, the Institution, I think, has not been stationary. Indeed, when such an Institution ceases to advance, it begins to retrograde. It should have, like the mind itself, a law of perpetual progress. When its teachers become unfaithful or incompetent to secure this end, they are sacrificing high and precious interests. Still it is a most difficult and often an exhausting work to keep up the spirit of a seminary to the mark of occidental scholarship in these climes of oriental thought, principles, and habits. In some directions this is impossible; for example, in the department of general literature and criticism. There is no body of literature to be the source or foundation of such a spirit. But in other directions it may be fully reached. Not to mention mathematics, which are eternal and immutable, a sort of universal language of thought and reason, adapted to all climes and circumstances, minds and habits, there is the wide field of religious and moral truths and principles, exciting the mind to the most earnest and truthful action, training it to make accurate perceptions, to reason honestly, and to brush away from the face of truth the old dusty webs of antiquity and superstition, which have totally concealed her for fifteen centuries. The disclosure creates an invigorating surprise and a freshness of admiration, scarcely to be felt by those who are born where every lineament of truth is exposed to the earliest gaze. Our seminary is in many respects different from a high school in America. We have our own constitution, intellectual and moral, adapted to our own atmosphere, in which we live and move, executing, as we believe, the great designs of Providence by training the minds of these youth for the spheres in which they are to act. Observation has thus far fully convinced me, that the training

which they receive is better for them and for other people, than they could obtain abroad.

There is, I think, a real if not perfectly satisfactory progress in the life and discipline of our Seminary. It is healthy, and grows; though you may have institutions developing with greater rapidity. During the present year, we are making a great advance in the study of chemistry, by introducing Silliman's text-book and extending our course of lectures. Mathematics are well followed up. Geography and music are more successfully pursued, and the Evidences of Christianity more thoroughly studied, than formerly. The division of the school into classes is far more satisfactory, the classes being larger and fewer, and consequently the branches more systematically and efficiently taught.

The characters of a company of students generally form the four terms of a proportion; the extremes being the very good and the very bad, and the mean being the moderately good and the moderately bad,—not meaning, however, necessary and positive moral delinquency. The fourth term we always intend to eliminate from time to time, and to keep the third only with the hope of changing its position. We shall dismiss three at the close of this term, partly for incompetency, and partly for the want of truthfulness, fidelity and industry. Such excisions produce a healthful influence upon the body. Of the five about to graduate, probably not more than one will enter the ministry. To us, another seems to be called to the work; but he cannot be persuaded that he is, and will enter some other employment. We shall probably put four of the next Senior class upon the study of theology. Much as we wish to make their course *thorough*, the call for native preachers is so urgent, that after long delay, we have come to the conviction that for the present we must sacrifice something of thoroughness to the wants of the churches. This may be done with comparative safety, by taking young men of mature minds and well balanced and tried characters.

The relations of the Seminary to the churches and to the work in general, is becoming more and more important. A second church will probably soon be formed in Constantinople, to which a native pastor must be furnished. Another is needed at Adabazar, one at Erzeroom, one at Broosa, and one at Aintab. Other fields will open, and other pastors will be needed. It is by the native ministry that this work is to be done up and finished. Such a ministry is cheap, and efficient. It is a part of the native mind and heart, recast by culture and divine grace, but not so as to separate it from the people. It may enter all the channels of national thought and feeling. It strikes home, with unerring precision, at the joints of the harness of superstition and false hope. It will be loved, received, honored and supported; and God will bless it as his chosen way of converting nations. When Rome is to do the work, a Xavier may go and sprinkle holy water over the natives, and teach them to kneel to a crucifix instead of an idol; but when God is to do it by his renewing, saving grace, he uses the poor Macedonians to send forth the word of life through all the neighboring regions. And so God will use *these* poor churches, with these poor but trained and educated pastors and evangelists, to perform the great work which you have commenced. We have gained a great height in our work, from whence we can see the path of future progress foreshadowed by divine Providence before us. The prospect cheers us in the solemn responsibilities of our work.

The secular economy of our institution has demanded much of my time and care. A strict and searching economy I regard as a sacred duty, though I would not exaggerate its importance. Owing to the spirit of a great metropolis and the influx of European modes of life, it is difficult to confine our rate of expenditure to what it originally was. I endeavor, however, to make no change without some compensatory plan of economy, and have thus greatly improved the style of living without any proportionate increase of expenditure. During the last six months, owing to the constant presence of the cholera, the diet of the school has been more carefully attended to, and has been principally meat and farinaceous substances, so that we have even thrown away vegetables from our garden. Our bills for medical aid and medicines have been greater than ever before; and in all these ways expenses have been increased. Still, our average for board, fuel, lights, washing and medical attendance was only about ninety cents per week for the last six months—a result which, under present circumstances, I consider satisfactory.

Owing to the poverty of the families with which most of our students are connected, I have been under the necessity

of taking measures to obtain assistance to furnish clothing to a greater extent than we have ever felt it our duty to do before. As this, however, would encourage a disposition to rely upon us for every thing needed, I have felt that it must be remedied. I have exerted myself to the utmost to find such employment as would not interfere with study, and have in part succeeded. Aid is now almost entirely withheld, except in the form of furnishing opportunity for labor. I am fitting up a workshop; and soon all those who need assistance will be earning their own clothing and spending money, without the slightest interruption to their studies. In future, we shall ask for no assistance from our friends, either here or in America, for the clothing of indigent students,—a result which more than compensates for all the extra labor of superintending the manual labor department. In addition to the workshop, I am now introducing the manufactory of our own bread. This furnishes employment for two students, sufficient to give them their clothing, and will be a saving of about five dollars per month in our general expenses. The students also learn the art of making bread, which is no slight acquisition in this country. Labor is here, as you are aware, held dishonorable and unbecoming to those who can live without it. This feeling reigns with such force, that many who might obtain a comfortable subsistence by labor, prefer to live on nothing, and enjoy the dignity of idleness. This spirit must be resisted and eradicated from the minds of our youth, by accustoming them to labor and provide for their own wants. In this way self-reliance, hope and confidence may be awakened, and the foundation of future usefulness and success more broadly laid.

The cholera has been more or less in the village for the last nine months, and we have had frequent and a few severe attacks in the school. Every case, however, has yielded to prompt treatment; and we have great reason for humble gratitude to God, that, during eight years, the whole period of the existence of the seminary, no death has occurred among us. One student, however, died at his home, a few years since, after leaving the seminary. This, I believe, is the only even partial exception to the above statement. May God as signally and mercifully spare us for the eight years to come!

The interests of education are progressing among the Armenians. We shall aid this general movement as far as we can. Our text books will gradually work their way into favor. The Arithmetic which we have just published, is called for in schools not Protestant, and will ultimately repay by sale the cost of publishing.

I should be distressed at the thought of retrenching our appropriations so as to embarass the seminary. It would be a most painful sacrifice of the advantages we have gained by years of patient effort and the favoring providence of God. It would be beating a retreat on the very hour of victory. The churches must not strike such blows into the very heart of their work.

P. S. I was interrupted in writing the last sentences of the above by a message, that one of my scholars, in a village about ten miles distant, was dying of cholera. I hastened to him, but he expired just as I arrived—a most painful exception to some of the above statements. His attack was the result of great fatigue and exposure. Though called so suddenly, he died in faith and hope, expressing the strongest confidence in God.

Recent Intelligence.

West Africa.—Mr. Walker's health continued good June 16. The mission was permitted to rejoice over the hopeful conversion of one of the native boys; and there was much seriousness among others.

Greece.—A letter has been received from Mr. King, dated August 24. He had visited the King's attorney, who told him that he intended to have him tried, when a favorable time should arrive, on the charge of proselytism, brought against him last year.

Aintab.—Mr. Schneider was in health, August 1, and intended to remain in that place till October. There had been four cases of the cholera in the house where he lived. The truth was still making progress. Mr. Benjamin, writing from Smyrna, gives information from Aintab to August 12, when the audience on the Sabbath had increased to ninety.

Constantinople.—Mr. Dwight arrived at Malta, Sept. 24, in a British steamer, which made the passage from Constantinople to Smyrna in twenty-six hours, and after stopping there nearly two days, reached Malta in sixty-seven hours from Smyrna, an

unprecedented passage. At Smyrna, Mr. Dwight saw Dr. Smith and his wife, who arrived there the same day. It was said that the cholera had appeared at Malta. Mr. Dwight spends the winter there for the improvement of his health.

NESTORIANS.—Letters have been received from Oroomiah to July 18. The Patriarch had been exerting himself to break up the schools, but in vain, and no serious apprehensions were felt concerning his influence. The clergy and people generally continued friendly. The bishops Mar Yohannan and Mar Elias are especially mentioned as decided supporters of the mission. Another interesting preaching excursion had been made among the mountains by the Deacon Guergis, "the Mountain Evangelist." Mr. and Mrs. Cochran arrived at Oroomiah, June 19, in good health.

CEYLON.—A letter from Mr. Minor, dated at Manepy, August 10, gives some encouraging facts, showing the progress and influence of the mission. He says:—

As points of great interest to my mind, but which it will be difficult for you adequately to appreciate,—the mission have resolved, on taking a new class into the seminary, to raise the price of board to 4s. 6d. a month, payable in advance. They have also resolved to reduce the whole number in the seminary to 100. Another point is, that three of the old teachers have been removed, and appointed catechists on a lower salary than they had in the seminary, and others, younger, and better qualified in some respects, are to succeed them on a lower scale of payment. We are no longer under the necessity, as we have been, (because there were no others like them, and we could not do without their services,) of *buying* the services of some of our valuable assistants. We can now select our men according to our wants, and pay them what we think is right. Thus, as the number of qualified assistants is increasing, more wholesome principles in regard to our pecuniary relations with them are coming into operation. We have a more efficient moral power over them, as their temptations to covetousness and worldly gain are weakened. Another point, indicating the progress the mission has made, is this;—that dowries are not to be paid to pupils hereafter admitted to the Oodooville Female Boarding School. The number of church members not pecuniarily connected with the mission, is also slowly but gradually increasing.

The following intelligence, extracted from the same letter, though it has but an indirect bearing on missionary operations, is of too much interest to be omitted:—

There is much excitement now in the Island, in consequence of the rising of large bodies of disaffected Kandians in rebellion against the government. A descendant of the old Kandian kings has been proclaimed Chief, and the rebels have mustered in forces of several thousands, armed with guns and spears. They first took possession of Matelle, and plundered the public property, and drove out the European residents. They also attacked Korngalle in a similar manner. Detachments of troops were sent off at once to those places, who dislodged them without much difficulty; the loss being almost entirely on the side of the rebels. How long these disturbances are likely to continue, it is impossible to say; but there appears no chance whatever of the insurgents making any head against the government forces. The Jaffna Province is quiet nough, except the apprehension and vague, exaggerated rumors which such a state of ehings is calculated to create. The ostensible cause of this rebellion is, the oppressive character of various taxes lately levied by the Government. The real cause is said by the Government to be, the hope of plunder. The planting interests in the interior are likely to suffer greatly from the scarcity of Malabar laborers, who are now needed to take in the new crop of coffee, and will be deterred from coming to the Island by these disturbances.

Mr. Winslow, writing from Madras, mentions this insurrection, and adds:—

There was a great gathering of unarmed people at Columbo, to present a petition to the Government against some late taxes; which caused the police and military to turn out in some trepidation; but there was no real disturbance.

MADURA.—Letters have been received to August 2. Mrs. Little died, July 4, after an illness of some days, ending with dysentery and typhoid fever.

SEROOR.—Mr. Hazen writes, August 25, that two persons, wives of former converts, were baptized on the last Sabbath in July. One of the school teachers had requested baptism; and there are other hopeful appearances.

BORNEO.—A letter has been received from Mr. Steele, dated at Karangan, July 5. He was in about his usual health.

CHINA.—Letters have been received from Fuh-chau to July 3; from Amoy to July 4; and from Canton to July 21. They relate wholly to the details of business, and contain no news of special interest. A letter from Mr. Talmage, of June 9, states that the school under the charge of Mr. Doty is large and flourishing. The members of the

church conduct with propriety, and there are several interesting inquirers.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

DURING the last month, seven missionary laborers and their wives have embarked at this port for foreign countries, viz:—

In the ship Bowditch, Capt. Pike, for Madras, October 10,—

Rev. John W. Dulles, of Philadelphia, educated at Yale College and Union Theological Seminary, N. Y.; and Mrs. Harriet L. Dulles, daughter of the Rev. M. Winslow, of the Madras mission. They are to join the mission at Madras.

Charles Smith Shelton, M. D., of Brooklyn, N. Y., a graduate of Yale College and the Medical School at New Haven; and Mrs. Henrietta M. Shelton, of Brooklyn, N. Y. They will join the Madura mission.

Rev. Joseph T. Noyes, of Bradford, Mass. from Amherst College and Andover Theological Seminary, and Mrs. Elizabeth A. Noyes, of Amherst, Mass., for the Ceylon mission.

Rev. Cyrus T. Mills, of Lenox, Madison Co., N. Y., a graduate of Williams College and Union Theological Seminary, and Mrs. Susan L. Mills, of Ware Village, Mass.; for the Ceylon mission.

Mr. Thomas S. Burnell, printer, and Mrs. Martha Burnell, both of Worcester, Mass., for the Ceylon mission.

In the bark Kate Hastings, Capt. Allen, for Capetown, October 14,—

Rev. William Ireland, of Quincy, Adams Co., Ill., but born near Oswesty, Shropshire, England, a graduate of Illinois College and Andover Theological Seminary, and Mrs. Jane Ireland, of New Ipswich, N. H., for the mission in South Africa.

In the ship Leland, Capt. Eldridge, for Honolulu, Oct. 16,—

Charles Hinckley Wetmore, M. D., of Lebanon, Ct., from the Berkshire Medical Institution, and Mrs. Lucy S. Wetmore, of Pittsfield, Mass., for the Sandwich Islands mission.

INCREASING EFFORTS TO SUSTAIN THE MISSIONS.

THERE appears to be an increasing interest in the financial condition and prospects of the missions. In many places and by many individuals an effort is making to pay off the debt of $60,000, which must otherwise prove ere long embarassing to the credit of the Board, and hang as a dead weight on its operations. This debt has been the inevitable result of the growth and prosperity of the missions, (which could not continue to be sustained at their cost eight or ten years ago,) taken in connection with the inadequate receipts of several past years; and it is not seen how, with the receipts as they have been, any amount of wisdom in the Prudential Committee could have prevented it. But neither the Committee nor the Board are willing to go on with such an amount of indebtedness. They feel that if more is not received, less must be expended, and reductions be made which will seriously affect the vital energies of all the more extended and prosperous missions in the system. What a wasteful and cruel process that would be, sacrificing the happiness of missionaries, and the results of former years! The present emergency, therefore, is one, (such as will sometimes happen,) in which the friends and supporters of the enterprise see the propriety and necessity of making an earnest and special effort. And such an effort is being made by those who can make it and are disposed to make it, without reducing their contributions for the current expenses of the missions; and the donations received for this express object will be found acknowledged on the cover of the Missionary Herald. A subscription for liquidating the debt was begun at the late Annual Meeting of the Board. And every one of the subscriptions at the meeting, (amounting in all to about twenty thousand dollars,) was made with the express understanding, that the donor would *not* diminish his donation for the current expenses of the year. This is essential to the success of the movement. *If it be not* STRICTLY *an* ADDITIONAL *offering to the cause, it will tend to mislead the Prudential Commitee and the Missions.*

There needs indeed to be an increase in the donations for the *current expenses*. In view of the estimates from the several missions and of the probable receipts of the year, the rate of expenditure in the missions for the past year, as fixed by the Prudential Commitee, was $260,000. Several of the missions, however, unexpectedly went beyond their allowance, and actually carried

the expenditures to $282,000. This was the principal cause of the increase of the debt. Most of the missions were really blameless in this thing, and they all thought themselves justified, at the time, in view of the urgency of the calls upon them. The Committee will deem it their duty to prevent, if possible, the expenditures of the next year from exceeding $260,000; but they cannot bring it lower than that sum, without the most injurious reductions in the seminaries, schools, native agencies, printing department, &c. And as the receipts of the past year were less than $260,000, (having been only $254,000,) it is at once seen that there must be even some advance on the past rate of contribution, in order fully to meet the unavoidable current expenditure,—leaving out of view the liquidation of the debt.

How shall the Board get out of debt?—and how shall the Board keep out of it? The hope is entertained that the kind friends over the country, who have undertaken it, will see to the liquidation of the sixty thousand dollar debt. But the Board cannot keep out of debt, unless there be a gradual and constant increase in its receipts. If it attempt to keep stationary, it will surely retrograde. If it refuse to send out missionaries, and assign as a reason the fear that the means of their support cannot be obtained, the fact will soon be known in our seminaries, colleges, and academies, (as in 1837,) and soon the foreign missionary spirit will decline in these institutions, and there will be no more missionaries to be sent. *There is no way but to go forward,*—cautiously and with judgment,—but steadily forward, trusting in God for the means. He has the hearts of all his people in his hands.

The Prudential Committee have exercised great caution, but have always endeavored to be moving onward. There has really been such a progress from the beginning, but it has scarcely been with increasing receipts of late. Let the arrearages now be paid, and let the means of a gradual enlargement be afforded.

A PARISH IN MASSACHUSETTS.

There is a parish in Massachusetts, whose contributions to the American Board and to other objects, with other circumstances relating to the matter, may be set down as follows:—

	To the Board.	*To other objects.*
1845,	$625	$1,166 34
1846,	600	1,451 86
1847,	750	1,449 35

The town in which this parish is found, has a population of 976 persons, and a valuation of $263,430. Of twenty-three towns in the county, thirteen far exceed it in population, and but one out of ten falls below it more than 200. Ten towns far exceed it in valuation, five vary little from it, and of the remaining eight, but four fall below it $100,000.

There is another religious society in the town, and other portions of the population are elsewhere connected.

The collections are taken by collectors, and a book is kept, in which are recorded the individual donations. From this source come the following items:—

Taking the year 1847, for instance, the $750 were received from 223 individuals.

1 person giving, ...	$150
1 " "	100
1 " "	75
1 " "	50
2 persons "	25
15 persons in sums from. .	$5 to 20
202 persons in sums smaller than	$5

Of these donations, the larger ones were from persons of property, not enormously rich, however, and from men of business chiefly, exposed to all the usual fluctuations and contingencies. The fifteen of five dollars and upwards were from limited farmers and traders, and a few foremen and operatives in manufacturing establishments of moderate extent.

No agent for the Board has presented its claims in the parish for the ten years past. The minister's salary is $700, and the number of church members 271.

The object in giving such facts in such a statement is, to show, that whatever this people do is not owing to any peculiar advantages of their own. The object of the whole statement is, to afford a fair basis for calculations which it would be well to make in the present distress of the American Board.

There are 442 parishes in Massachusetts. Of these, 100 certainly are as well situaten to give one-half as much again as the parish in question, affording an aggregate of $112,500: Or 150 are certainly as able to

give the 750, affording an aggregate, again, of $112,500: Or 200 certainly could as well give three-fourths that sum, $562, affording still again $112,500. And then, allowing an average of $50 only to the remaining 242 parishes, Massachusetts alone would give the Board $124,000. Or who can doubt, from the above comparison in a county, that 50 of these parishes are as able as the one in question, to give one-half as much again, making $56,250; that 50 more can as well give the $750 itself, making $37,800; and that 100 more can as well give three-fourths as much, making $56,000—showing that 200 out of 442 parishes alone might bestow $150,000. And adding to this but an average of $75 from the 242 remaining, and we should have $167,000, nearly four- fifths of the whole amount now received in donations from all quarters.

Other calculations might be made. But it will be enough to say only that, while none have occasion for boasting, it yet is deeply felt, that what *is* done by some can as well be done by others, and that if as much were done by a part only who are as able, the cause of missions would not painfully drag and linger on its course.

DONATIONS,

RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Auburn, Cong. ch and so. wh. and prev. dona. cons. Rev. THOMAS G. MITCHELL an H. M. 25 00
- Cumberland, Mrs. H. K. S. 2 00
- Freeport, Cong. ch. and so. wh. and prev. dona. cons. RUFUS SOULE an H. M. 75 00
- N. Yarmouth, 1st par. m. c. 53 83—155 83

Franklin co. Conf. of chs. Rev. I. Rogers, Tr.
- Chesterville, Friends, 12; Rev. J. Sewall, 5; 17 00

Kennebec co. Conf. of chs. B. Nason, Tr.
- Hallowell, S. ch. 31,35; Mrs. Bond, to cons Rev. GEORGE A. BOWMAN of Kennebunkport an H. M. 50; 81 35
- Vassalboro', La. sew. cir. 7; Vassalboro' and Sidney, indiv. 10; Rev. N M. Sheldon, 8; 25 00—106 35

Lincoln co. Aux. So. Rev. E. Seabury, Tr.
- Bath, Winter-st. cong. so. m. c. 35 00
- Boothbay, R. Lawson, 1 00
- Bristol, Mrs. H. D. 2 00
- Lisbon, Friends, 2 00
- Waldoboro', Coll. 22; gent. benev. so 28,50; fem. benev. so. 20; Rev. S. Morse, 5; 75 50
- Topsham, cong. ch. and so. 42 00—157 50

Somerset co. Aux So. C. Selden, Tr.
- Norridgewock, Cong. ch. and so. 27; J. S. Abbott, 20; 47 00

York co. Conf. of chs. Rev. G. W. Cressey, Tr.
- Buxton, Cong. ch. 25 00
- Kennebunk, Union cong. ch. and so. m. c. 27 00
- Limington, m. c. 7 00
- Parsonsfield, Cong. ch. and so. wh. and prev. dona. fr. Newfield, cons. Rev. ELIAS CHAPMAN of Newfield an H. M. 20 00
- So. Berwick, Cong. ch. J. Plumer, to cons. ALEXANDER R. PLUMER an H. M. 100; a friend, 5; 105 00—184 00

667 68

Belfast, 1st ch. m. c. wh. and other dona. cons. Rev. STEPHEN H. HAYES of Frankfort an H. M. 21; Bethel, cong. ch. 9,25; Bucksport, H. Darling, 50; Calais, 1st cong. ch. wh. and prev. dona. cons. SAMUEL F. BARKER an H. M. 85,27; Camden, fem. asso. 13,50; Carolus Mainensis, 8; Ellsworth, s. s. 5; Frankfort, m. c. 16; Monson, m. c. 26,30; Prospect, cong. ch. and so. 4; Searsport, cong. ch. and so. (of wh to cons. Rev. SAMUEL SOUTHER, Jr. of Belfast an H. M. 50,) 75; Surry, juv. sew. cir. 15; Unity, cong. so. 6; Waterford, M. Robinson's s. s. class, for Tes. for hea. chil. 1,12; 335 44

1,003 12

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
- Dublin, S. M. 5; Mrs. H. K. 1; 6 00
- Gilsum, La. 3 00
- Keene, m. c. 9,32; an indiv. 50c. 9 82
- Rindge, A. Cutler, 10 00—28 82

Grafton co. Aux. So. W. W. Russell, Tr.
- Bristol, Cong. ch. m. c. 12 00
- Hanover, Mrs. S. B. Alden, dec'd, 5 00
- Littleton, m. c. 12 00—29 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Goffstown, Cong. ch. m. c. 7 50
- Hillsboro', Rev. R. Page, 5; Centre, m. c. 10; contrib. 7,57; 22 57
- Hollis, A lady, 3 00
- Manchester, Rev. J. L. Seymour, 5 00—38 07

Merrimack co. Aux. So. G. Hutchins, Tr.
- Chichester, Cong. ch. and so. m. c. to cons. Rev. CHARLES WILLEY an H. M. 61 00
- Concord, ROBERT DAVIS, wh. cons. him an H. M. 100; Miss M. G. Stickney, 10; chil. of the North mater. asso. 60c. 110 60
- Hooksett, Cong. ch. and so. 10; J. Lawrence, 10; C. A. D. 5; 25 00
- Warner, F. Eaton, 25 00—221 60

Rockingham co. Conf. of chs. J. Boardman, Tr.
- Auburn, S. D. 2 00
- Derry, Pres. ch. and so. 83; m. c. 17; 1st cong. so. 24; 124 00
- Portsmouth, Juv. miss. so. for *Rufus W. Clark*, Ceylon, 20; av. of a gold watch, 20,50; N. par. Miss Rogers' s. s. class, 2; 42 50—168 50

Strafford co. Conf. of chs. E. J. Lane, Tr.
- Dover, W. Woodman, 50 00
- Gilmanton, Rev. C. Tenney, 3 00
- Gilmanton Iron Works, Cong. ch. and so. 14; m. c. 8,60; Eveline, 75c.; others, 66c. 24 01
- Rochester, Cong. ch. and so. 63 84—140 85

Sullivan co. Aux. So. D. S. Dutton, Tr.
- Lempster, Mrs. P. Miner, 15; Misses S. & R. Fuller, 5; 20 00

646 84

Yarmouth, Cong. ch. and so. 35 15

681 99

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
- Addison, Mrs. M. Chapin, 2 00

Caledonia co. Conf. of chs. E. Jewett, Tr.
- St. Johnsbury, 2d cong. ch. and so. m. c. 47 78
- Waterford, A friend, 2; Mrs. A.C. 10; 12 00—59 78

Orange co. Aux. So. J. Steele, Tr.
- Brookfield, Cong. ch. and so. 20,37; m. c. 5,04; la. 21,14; 46 55

Newbury, s. s. for *G. W. Campbell*, Ceylon, 10 00
W. Randolph, Cong. ch. and so. 20 00—76 55
Orleans co. Aux. So. T. Jameson, Tr.
Craftsbury, Cong. ch. 10 00
Rutland co. Aux. So. J. Barrett, Jr. Tr.
East Rutland, m. c. 19,93; coll. 50c. 20 43
Middletown, A friend, 17
Pittsford, Mrs. Manly, 1 00—21 60
Washington co. Aux. So. J. W. Howes, Tr.
Berlin, Rev. J. Hobart, 5 00
Northfield, Cong. ch. m. c. 10 00—15 00
Westminster, East, Indiv. 8; ded. countf. coin, 50c.; Mr. A. 1; 8 50
Windsor co. Aux. So. E. P. Nevens, Tr.
Chester, Cong. coll. 27; m. c. 12; 39 00
Norwich, Mrs. B. and daughter, 2 00
Randolph, 29 39
Royalton, Cong. so. 30; E. Stevens, a rev. pen. 30; 60 00
Sharon, C. Baxter, 50 00—180 39

373 82

Unknown, 4; Manchester, cong. ch. 10; a few la. 10; 24 00

397 82

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, An Episcopal friend, 25; a friend, 5; Mrs. M. V. Hooker, 5; Mr. Hyde's par. 18; 53 00
Orleans, Cong. ch. 6 00—59 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
A friend, 8 00
Williamstown, Cong. ch. and so. 178, 42; Wms. college, m. c. 13,25; 191 67—199 67
Boston, S. A. Danforth, Agent, 2,622 93
Essex co. North, Aux. So. J. Caldwell, Tr.
E. Haverhill, Mrs. A. C. Foot, 2 50
Newburyport, W. B. Banister, wh. cons. Rev. Daniel Emerson, of Brownstown, Mich. and Rev. Joseph Emerson, of Beloit, Wis., H. M., 100 00
W. Bradford, Ch. and so. 25 00
W. Newbury, 2d par. m. c. and coll. 15 00—142 50
Essex co. South, Aux. So. C. M. Richardson, Tr.
Boxford, 2d ch. and so. m. c. 8 00
Ipswich, m. c. 132,50; la. 35,16; for *M. H. Lord*, Ceylon, 20; 187 66
Lynn, Mrs. Goodenow, 1 00
Lynnfield, Mr. Greene's ch. 16 00
Salem, Tab. ch. an indiv. 10; m. c. 14,35; Crombie-st. do. 11,43; S. ch. do. 10,23; G. H. Smith, 20; Rev. J. Mann, 5; friends, for Gaboon miss. 4; 75 01
Swampscott, m c. 16 14—303 81
Hampden co. Aux So. C. Merriam, Tr.
A friend, for China, 100 00
Agawam, Coll. 19,56; m. c. 25,25; 44 81
Blandford, Gent. 49,42; la. 62,07; m. c. 23,65; 135 14
Cabotville, Coll. 170 00
Chester, Village, do. 18 00
Chicopee, do. 41 20
Chicopee Falls, do. 64 00
East Longmeadow, m. c. 23 82
Granville, Coll. 50 00
Ireland, m. c. 31 87
Longmeadow, Gent. 58,79; fem. benev. so. 31; 89 79
Ludlow, Coll. 32,16; gent. and la 32; 64 16
Monson, Ch. contrib. 35; m. c. 37,20; la. 60,60; 132 80
North Wilbraham, Coll. 45,84; m. c. 36,52; 82 36
Springfield, G. Merriam, first fruits of a business enterprise, 500 00
W. Springfield, Coll. 147 64—1,695 59
Hampshire co. Aux. So. J. D. Whitney, Tr.
Belchertown, Coll. 141 62
Chesterfield, Israel G. Rose, dec'd, 140 00
Cummington, Village ch. and so. 57 30
Easthampton, Rev. H. Bingham, 5; young la. indus. so. 50; 55 00
Northampton, 1st par. m. c. 112,60; Rev. Dr. Allen, wh. cons. William Allen, Jr. an H. M. 100; Edwards ch. m. c. 9,76; W. H. Stoddard, 50; 272 36
Pelham, Coll. and m. c. 6 00
South Hadley, 1st par. gent. 137,19; m. c. 51,52; m. c. 11,52; s. s. chil. 1,39; an indiv. 50c.; Miss R. Lyon's s. s. class, 2; 204 12
Westhampton, Coll. 63,03; m. c. 44, 67; 107 70
Whately, Rev. J. Ferguson, 50 00
Williamsburgh, Coll. 113,49; a friend, wh. cons. Rev. Ira Morey, Jr. of Jonesboro', Ten. an H. M. 50; 163 49—1,197 59
Harmony Conf. of chs. W. C. Capron, Tr.
Grafton, Evan. cong. ch. and so. to cons. John Putnam, Jr. an H.M. 100 00
Milford, Fem. benev. so. for Western miss. 3 00
Sutton, Cong. ch. and so. 43; m. c. 23,50; 66 50—169 50
Middlesex North and Vic. Char. So. J. S. Adams. Tr.
Ashby, Mrs. A. Taylor, 10 00
Dunstable, m. c. 5; W. Dunn, 30; A. F. 5; J. F. 1; 41 00
Fitchburg, An assistant missionary, 10; chil. miss. asso. 9; 19 00
Littleton, Ortho. cong. so. 26 65
Lunenburg, Rev. E. W. Harrington, 25; Rev. A. Jones, 3; 28 00
Townsend, J. Proctor and fam. 2 80—127 45
Middlesex South Conf. of chs.
Holliston, La. benev. rea. so. for Choc. miss. 1 00
Marlboro', Fem. benev. so. 10 00—11 00
Norfolk co. Aux. so. Rev. S. Harding, Tr.
Canton, Rev. W. B. Hammond, 5 00
Dorchester, Mrs. Codman, 10 00
Medway Village, A family, 100 00
Roxbury, Eliot ch. and so. gent. 265; m. c. 26; 291 00
W. Roxbury, Spring-st. ch. m. c. and coll. 50 00—456 00
Old Colony, Aux. So. H. Coggeshall, Tr.
Wareham, Cong. ch. and so. m. c. 28 00
Palestine Miss. So. E. Alden, Tr.
E. Bridgewater, Ch. and so. 10 72
N. Scituate, Rev. D. White, Jr. 10 00
S. Abington, Spencer Vining's fam. m. c. wh. cons. him an H. M. 100 00
S. Braintree, Cong. ch. and so. 33 88
S. Weymouth, m. c. 9 45—164 05
Pilgrim Aux. So. J. Robbins, Tr.
Kingston, 2d evan. ch. and so. 3,50; Miss C. Russell, 5; 8 50
Pembroke, Miss M. C. Ford, 8 00—16 50
Taunton and Vic. Aux. So.
Attleboro', Mr. Crane's so. 77 28
Berkley, Trin. cong. m. c. 10; a friend, wh. cons. Rev. C. F. Muzzy of Madura an H. M. 50; 60 00
Pawtucket, Rev. C. Blodgett, 50; indiv. 10,42; 60 42
Rehoboth, 1 00
Seekonk, A lady, 2 00
S. Dartmouth, W. A. M. 10 00
W. Attleboro', 1st cong. ch. m. c. 17,90; A. Reed, 5; 22 90—233 60
Worcester co. Central Asso. A. D. Foster, Tr.
Northboro', m. c. 27 00
Worcester, Sew. cir. in Mr. Sweetser's ch. 4 00—31 00
Worcester co. North, Aux. So. B. Hawkes, Tr.
A friend, 50 00
Athol, Mrs. Hannah Sweetser, wh. and prev. dona. cons. her an H. M. 50 00—100 00

7,558 19

Cash, 200; anonymous, 50; a friend, 50; a widow's mite, 5; a lady, 5; unknown, 5; do. 2; do. 2; do. 3c.; a sailor, 2; two young la. 4,15; a friend, 50c.; Andover, F. Rogers, 5; Mrs. L. B. Edwards, 5; Bedford, a widow's mite, 50c.; Chelsea, Winnisimmet ch. and so. m. c. 49,30; Rev. I. P. Langworthy, 106; L. B. Horton, 25; E. Cambridge, Evan. ch. and so. m. c. 22;

Waltham, Trin ch. and so. m. c. 50; West Newton, cong. ch. and so. wh. and prev. dona. cons NATHANIEL FULLER an H. M. 40; a friend, 20; 648 38

8,206 57

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.
North Greenwich, A mem. of the church, 400 00
Hartford co. Aux. So. H. A. Perkins, Tr.
Hartford, T. S. Williams, 1,000; Centre so. m. c. 18,06; W. Bird, 10; 1,028 06
Salmon Brooks, Coll. 2 00
Simsbury, do. 65 94
Suffield, La. 47 15
Unionville, Coll. 21 00
W. Hartford, m. c. 17,26; a friend, 3; 20 26—1,184 41
Hartford co. South, Aux. So. H. S. Ward, Tr.
Kensington, Gent. 7; Miss M. W. 1,50; a friend, 1,50; 10 00
Newington, J. Seymour, 10 00
So. Glastenbury, Rev. W. G. Jones, 5 00—25 00
Middlesex Asso. S. Silliman, Tr.
Chester, S. Colt, 2 00
Killingworth, Gent. 25,52; la. 28; m. c. 24,83; Rev. E. G. Swift, 6; 83 35
Middle Haddam, m. c. 20 00—105 35
New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, Union m. c. 22,57; Church-st. ch. m. c. 38,36; 1st ch. and so. 35; Mrs. BETSY ATWATER, wh. cons. her an H. M. 100; 195 93
New Haven co. East, Aux. So. A. H. Maltby, Agent,
Branford, La. 47 71
Cheshire, Mrs. Lecont, 1 00
North Madison, Cong. ch. and so. 37 00—85 71
Norwich and vic. Aux. So. F. A. Perkins, Tr.
Lebanon, Goshen so. 27; m. c. 12; 39 00
Lisbon, Newent so. 15 50
Norwich, 4th cong. ch. m. c. 50; 2d and Main-st. chs. m. c. 22,23; Main-st. s. s. 9,40; W. Williams, 500; J. Otis, 500; 1,081 63—1,136 13
Tolland co. Aux. So. J. R. Flynt, Tr.
East Stafford, Gent. 22; la. 22,17; 44 17
N. Coventry, La. 48 20
S. Coventry, H. Coleman, 6 00—98 37
Windham co. North, Aux. So. J. B. Gay, Tr.
Thompson, Miss MARY BIXBY, wh. cons. her an H. M. 100 00
Wilkinson, m. c. 5 00—105 00

3,335 90

RHODE ISLAND.

An episcopal lady, 5; Coventry, cong. ch. 21,42; Little Compton, la. benev. so. wh. and prev. dona. cons. Mrs. GODFREY PIERCE an H. M. 24,08; Slatersville, Mrs. Ruth Slater, 50; Tiverton, a lady of cong. so. av. of jew. 3,25; 102 75

NEW YORK.

Auburn and vic. T. M. Hunt, Agent.
Auburn, Rev. P. G. Cooke, 5; a convict in State Prison, 5; 10 00
Board of Foreign Missions in Ref. Dutch ch. C. S. Little, Tr.
(Of wh. fr. Leeds, N. Y. R. D. Ch. m. c. 16; chil. 2,75;) 139 86
Buffalo and vic. J. Crocker, Agent.
Buffalo, 1st pres. ch. 61 41
Evans, Two females, 1 00—62 41
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 10 00
Geneva, P. Hastings, wh. and prev. dona. cons. Miss SARAH E. FIELD an H. M. 50; la. of Mr. Hogarth's ch. 70; 120 00
Havana, Pres. ch. and cong. wh. cons. Rev. S. B. SHEARER of Jefferson Village, an H. M. 50 00
Hector, 1st pres. ch. 20 00
Junius, Pres. ch. wh. cons. Rev. HIRAM HARRIS an H. M. 50 00
Owego, A. H. Calhoun, 10; J. Carmichael, 10; A. Dean, 10; ack. in Oct. Herald.
Oxford, Pres. ch. 35 00
Plymouth, I. Sheldon, for *Martha* and *Mary Sheldon*, Ceylon, 10 00
Sherburne, Cong. ch. 16 00
Smyrna, 1st cong. ch. and so. 15; juv. miss. s. s. so. 6; Isaac Foote, 20; 41 00
Triangle, Pres. ch. 7 06

359 06
Ded. disc. 80—358 26
Greene co. Aux. So. J. Doane, Tr.
Catskill, Pres. ch. m. c. 61 85
Monroe co. and Vic. E. Ely, Agent.
Brighton, 1st cong. ch. (of wh. to cons. LYMAN PAYNE an H. M. 100;) 112 00
Ridgeway, 1st pres. ch. 5 00—117 00
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. a few indiv. in Mr. Hatfield's ch. 70; H. Brewster, 10; a lady, 3; H. Holden, 250; R. Bigelow, 100; E. H. BLATCHFORD, wh. cons. him. an H. M. 100; a friend, for the Madura miss. 50; J. M. Prescott, 50; B. F. A. 4; J. Cary, 2,50;) 902 96
Oneida co. and vic. Aux. So. J. Dana, Tr.
Deerfield, C. Preston, 10 00
Madison, F. 24 25
New York Mills, Pres. ch. 8; a friend, 10; 18 00
Utica, 1st pres. ch. m. c. 13 18
Verona, Cong. ch. (of wh. for miss. to So. Africa, 5;) 30 00—95 43
Otsego co. Aux. So. Rev. G. S. Boardman, Tr.
A friend, 50 00
Buel, Pres. ch. 18 00— 68 00
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Parishville, Cong. ch. 8 00
Syracuse and vic. J. Hall, Agent.
Lenox, Cong. ch. 44 00
Syracuse, 1st pres. ch. 152,73; Rev. J. Myers, 10; 162 73—206 73
Watertown & Vic. Aux. So. A. Ely, Agent.
Watertown, D. M. Lindsley, 10 00

2,040 59

Addison, 1st pres. ch. m. c. 20; Albany, 4th pres ch. 100; Angelica, W. D. T. 5; Bergen, 1st cong. ch. 8,43; youths' miss. so. of do. 18; Brooklyn, indiv. to cons. Rev. HENRY W. BEECHER an H. M. 50; Binghamton, Rev. P. Lockwood, 25; Chester, pres. ch. wh. cons. Rev. J. W. WOOD an H. M. 50; Clinton, Mrs. A. Dibble to cons. SEYMOUR H. DIBBLE an H. M. 100; a fam. and three indiv. 10; Colchester, pres. ch. m. c 5; Conewango, pres. ch. 3,50; East Bloomfield, B. J. P. 3; Ellicotville, pres. ch. 10; Elmira, 1st pres ch. 5; Factoryville, pres. ch. m. c. 10,62; Hillsdale, do. 4; Ithaca, 1st pres. ch. 50; Jamaica, pres. ch. 51,25; ded. c. note, 5; Kingsboro', Dr. Yale's so. indiv. 52; Kingsboro' and Gloversville, young gent. asso. 5; young la. asso. 16,50; chil. 11,92; Little Falls, 1st pres. ch. m. c. 40; Livingstonville, pres. ch. m. c. 5; Manchester, Rev. Mr. Raymond, 5; Manlius, pres. ch. 44,81; Morrisville, cong. ch. m. c. 2; B. T. 1; E. H. 1; Mrs. E. H. 1; Mount Morris, pres. ch. 183; Newark, pres. ch. 72,22; A. F. C. 10; Onondaga Hollow, pres. ch. 20; Orwell, Miss H. M. K. 1; Otisco, cong. ch. wh. cons. Rev. GARDNER K. CLARK of Spencer an H. M. 85; Peekskill, s. s. miss. asso. in 2d pres. ch. 3,50; Richland, 1st cong. ch. and so m. c. 28; Ridgebury, pres. ch. 20; Troy, 2d pres. ch. s. s. for *Frances A. Kellogg*, Ceylon, 20; Truxton, S. Hutchinson, 35; Upper Aquebogue, cong. ch. 30; Wantage, 2d pres. ch. 15; 1,231 75

3,272 25

Legacies.—East Bloomfield, Heman Beebee, by Josiah Porter, Ex'r. (prev. rec'd, 200;) 200; North Argyle, Daniel Stevenson, by William Stevenson, Ex'r, 1,000; 1,200 00

4,472 25

NEW JERSEY.

C. 5; Bloomfield, pres. ch. (of wh. for *Sarah L. Dodd*, Ceylon, 20; for *David Seabury*, do. 20;) 210,53; Boonton Falls, pres. ch. 36; Brownville, Mrs. H. B. 1; Dover, pres. ch. to cons. MANNING RUTAN and MRS. ANNA WHITTELSEY H M. 210; Fairton, pres. ch. 3,87; Rev. E. Osborn, 10; Lyons Farms, la. asso. 16; Morristown, S. Johnson, 10; Newark, MATTHIAS W. DAY, wh. and prev. dona. fr. a friend, cons. him an H. M. 50; Mrs. HANNAH SANFORD, wh. and prev. dona. cons. her an H. M. 50; MRS N. Hedges, 5; Orange, 1st pres. ch. m. c. 26,25; 2d do. M. O. Halsted, 50; W. Bloomfield, pres. ch. 70; Woodbridge, T. Morris, 10; Woodbury, pres. for Miss Ogden's sch. Sandw. Isls. 19,50; 783 15

PENNSYLVANIA.

Bethany, Miss J. B. 1; East Smithfield, cong. ch. m. c. 20,16; Montrose, pres. ch. m. c. 19; Mt. Pleasant, cong. 20; Philadelphia, James Smith, 300; Misses E. B Phillips, E. J. Rankin, Rachel J. Robinson, to cons. Rev. M. L. R. P. THOMPSON an H. M. 50; Misses Kate H. and M. E. Hulbert, av. of m. boxes, 2,38; 412 54

DELAWARE.

Drawyers, pres. ch. 13,31; Port Penn, pres. ch. 10; 23 31

MARYLAND.

Baltimore, 5th pres. ch. wh. cons. Rev. HENRY MATTHEWS, Howard dis., Rev. THOMAS KENNEDY, Baltimore, JOSEPH P. LESTRADE, Bedford co. Va. and Rev. ALFRED H. DASHIEL, Jr. H. M. 368; fem. mite so. for *John L. Woart*, Ceylon, 20; 388 00

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 135 18

VIRGINIA.

Harrisonburg and Cooks Creek chs. wh. and prev. dona. cons. Rev. THOMAS D. BELL an H. M. 37,50; disc. 75c; 36 75

OHIO.

Western Foreign Miss. So. G. L. Weed, Tr.
Batavia, Rev. E. Scofield, 1; Cincinnati, 6th and Vine-st. m. c. 10,08; 3d pres. ch. m. c. 8; Tab. ch. m. c. 3,30; a friend, 5; Walnut Hills, A. Moore, 10; Coshocton, 15,97; chil. 53c; Graham's Station, 13,70; Granville, Mrs. L. Cooke, dec'd, to ed. a male youth in China, 36; do. hea. youth, 3; do. a fem. youth, 20; Homer, ch. 26; Horse Cave, ch. 6,10; Johnstown, a bal. 50c; Kingston and Porter ch. 17; Liberty ch. 7,06; chil. 1,07; Lowell, 2,94; Marietta, ch. 34,50; fem. sem. for ed. of native preachers at the Sandw. Isls. 35; av. of a flower garden, 24; juv miss. so. for Doct. Scudder, 14,59; la. for ed. of hea. fem. 12,85; Mt. Vernon Furnace, 7.50; Putnam, a bal. 5; Sandy Spring and Rome, 17,70; South Fork, ch. 18; chil. 1,74; St. Albans, ch. 11,50; Watertown, bal. 4; Unknown, 18,63; ded. disc. 7,90; 384 36

By T. P. Handy, Tr.
Cleveland, J Gillet, to cons. Mrs. MARIA C. SLOANE an H. M. 100; Ohio City, juv. miss. so. for Scudder miss. 10; ded. disc. 3,37; 106 63
Ellsworth, LYNDS LORD, wh. and prev. dona. cons. him an H. M. 15; Kinsman, s. s. for sup. of a pupil at Lahainaluna, 20; J. Christy, 10; m. c. 10; 55 00

545 99

Legacies.—Chatham, Minerva Pettingill, by J. Packard, 80 00

625 99

INDIANA.

By G. L. Weed, Tr.
Danville, m. c. 7,70; Pisgah, ch. 3,56; coll. at sch. house, 3,27; do. at Indian Creek, 87c; do. at Gen. Evan's, 80c; Rockville, 2d pres. ch. wh. cons. Rev. WILLIAM M. CHEEVER an H. M. 50; 66 20
Lima, 1st pres. ch. 15 00

81 20

ILLINOIS.

By G. L. Weed, Tr.
Belleville, pres. ch. 18,16; s. s. 2,16; m. c. 17,68; Waverly, a friend, 12; 50 00
Belvidere, pres. s. s. 3; Chicago, 2d pres. ch. m. c. 78; Godfrey, Rev. W. Chamberlin, 10; Northampton, Rev. R. C. Bristol, 5; Pleasant Prairie, Rev. C. H. Palmer, 5; 101 00

151 00

MICHIGAN.

Brownstown, pres. ch. 3,90; Gull Prairie, a friend, 10; Jackson, 1st cong. ch. wh. and prev. dona. cons. LONSON WILCOX an H. M. 67,50; Troy, Rev. A. S. Wells, 10; 91 40

WISCONSIN.

Milwaukie, 1st pres. ch. 28 34

TENNESSEE.

Indian Creek, ch. 13,30; disc. 40c; Richland, Cornersville and Elk Ridge, miss. so. (of wh. fr. an indiv. for cir. of the Bible in for. lands, 25;) 96,25; disc. 3,04; 106 11

IN FOREIGN LANDS, &c.

Valparaiso, Chili, m. c. 50; Waimea, Sandw. Isls. Mrs. MERCY P. WHITNEY, wh. cons. her an H. M. 100; 150 00
Legacies.—Stanstead, L. C. Phineas Hubbard, by B. F. Hubbard and Zilpin W. Hubbard, Ex'rs, 190 12

340 12

Donations received in September, (Of which to liquidate the debt, see cover, $6,685 64;) $19,933 37
Legacies, $1,470 12
☞ TOTAL from August 1st to September 30th, $33,914 68

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in September, $185 16

DONATIONS IN CLOTHING, &c.

Brownstown, Mich. A bundle, fr. la.
E. Cummington, Ms. A box, fr. la. benev. asso. for Miss Fisk, Oroomiah, 40 00
Geneva, N. Y. A box, fr. fem. miss. so. for Seneca miss.
Gilsum, N. H. A box, fr. la. 12 78
Kinsman, O. A barrel, fr. friends, for Mr. Andrews, Sandw. Isls.
Lebanon, Ct. Spelling books, fr. J. C. McCall.
Milford, Ms. A box, fr. fem. benev. so. and others, 30 00
Pembroke, Ms. A box, fr. la. for Mr. Schauffler, Constantinople.
Springfield, Ms. Webster's Quarto Dic. fr. G. & C. Merriam, for an indiv. missionary.
Sturbridge, Ms. A bundle, fr. la. for Mrs. Dwight, Constantinople.
Tiverton, R. I. A box, fr. la. sew. so. in cong. ch.
Worcester, Ms. A box, fr. la. sew. cir. in Mr. Sweetser's cong.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLIV. DECEMBER, 1848. No. 12.

American Board of Commissioners for Foreign Missions.

Constantinople.

THE FEMALE BOARDING SCHOOL.

Introductory Remarks.

In the progress of the reformation among the Armenians, it was perceived that some instrumentality was greatly needed which should assist in elevating the female portion of the community. The men, it was found, were advancing in knowledge and general improvement much more rapidly than the women; and the disparity was becoming more and more manifest through the influence of the seminary at Bebek. This institution was educating and sending forth a number of young men, from time to time, who were taking a higher position intellectually, than the females could hope to reach, as they had no such advantages. In these circumstances the brethren at Constantinople deemed it necessary to make some arrangement which should place the two sexes more nearly upon a footing of equality.

The success of the seminary at Bebek suggested the nature of this arrangement. A boarding school for girls, if judiciously managed, might be expected, as well to give an impulse to female education generally, as to prepare those who should enjoy its advantages for stations of influence and usefulness. With these views the present boarding school at Constantinople was commenced; and the missionaries have been more than satisfied with the experiment. Already it has done much good; and they feel that its benefits to the Armenian nation have hardly begun to be realized.

The managers of the school have recently made their "third annual report;" which shows very clearly that the blessing of God continues to rest upon it. At present the number of pupils is twenty-one, three having left during the last year, and eight having been received. The object, plan and success of the institution will appear from the following statements of the managers.

Original Design.

It was originally intended that the school, both as to the age and the circumstances of the pupils, should be more select than it has actually proved to be. The new and interesting and exceedingly important relation which, in the good providence of God, we sustain to the Protestant community, has thrown the education of all their daughters almost entirely into our hands. And, although the consequence has been, that the rule requiring that no pupil shall be received under the age of nine years, or for a shorter period than four years, has not been strictly adhered to; and the expectation that at least one-half of the pupils would pay for their board, has not been realized; yet the school has evidently been a much greater blessing than it would have been, had we persisted in rigidly adhering to our scheme, and in setting aside God's infinitely better plan. Instead of educating the daughters of a privileged class, who would have been able to bear the expense, we now edu-

cate the daughters of a whole community, to be the future instructresses, wives, and mothers of a new branch of the great Protestant family, whose influence for good or for evil, on whole tribes and nations of men, is to be great beyond calculation.

Course of Study.

During the past year we have endeavored to lay aside, as much as possible, the use of the English language in the school. No new scholars have commenced the study of it; and the three who were previously attending to it, now give their principal attention to the Armenian. The first two hours of every day are given, as last year, to the ancient Armenian, under the direction of the native teacher. In the modern language, and in addition to the studies of last year, we have introduced a work on general history from the Venice press, Wayland's Moral Science, and the new arithmetic prepared at the Bebek seminary. The more advanced class in geography have finished the work they are studying; and their progress in it was much facilitated, and their interest in it greatly increased, by the use of maps which were kindly furnished by friends in America. More attention than formerly has been given to writing, to sacred music, and to composition. The first hour of every afternoon is devoted to writing; and all the older girls are required, each week, to give to their teacher in ancient Armenian a written theme.

We have felt the importance of giving more time and attention than formerly to instruction in needle-work, both plain and ornamental. There are but few of the pupils, who are not now able to make their own garments, and also aid in making those of their fathers and brothers. Most of their leisure moments are spent in sewing and knitting; and in this way they have been able to furnish themselves in part with clothing, and to do something in the way of charity. They have also formed a society, pledging themselves to contribute annually ten dollars towards the support of their pastor.

Religious History.

The public religious services of the school, the devotional meetings of the pupils among themselves, and their religious state in general, are much the same as last year. Jones's Catechism has been studied by all; and a class of the older girls has commenced, under the instruction of Mr. Everett, a careful study of the Assembly's Catechism with the proof texts. One of our pupils has been admitted to the church during the year; as also one of our former pupils, who left school a year ago on account of ill health. All those who were previously received, have continued to give increasing evidence of their being living branches of the true vine; and we entertain a hope in respect to several others, who have not yet made a public declaration of their love to Christ. Three of our eldest pupils, all professors of religion, left the school during the year in order to be married; two of them to pious native helpers in Broosa, and one of them to the pastor elect at Trebizond. This last has studied in the families both of Mr. Goodell and Mr. Dwight.

A Promising Pupil.

The managers have appended a very interesting notice of this young female. It is as follows:

Her influence in school was as great, as her desire for its prosperity was sincere and ardent. She was regarded by all as the pattern of every thing good; and she was allowed, in her meek and quiet way, to exercise an almost unbounded authority over them. When she left school she addressed each member separately and all collectively; and the weeping was so loud as to be heard in every story and in every room of the house. Since she has been in Trebizond, we have received most gratifying accounts of the wide and salutary influence she is exerting, not only by her decided religious character, her industry and economy, but also by her unwearied exertions in the school, in teaching also those females who come to her for instruction, in conducting a weekly prayer meeting and in a Bible class; and in short in all those various ways in which an active pastor's wife is useful in America. Mr. Powers of Trebizond writes respecting her as follows: "Our native pastor does well. He is really a helper. His wife is a helper, a *helpmeet*, combining ardent piety, sterling good sense, and an *American* education; I mean, chiefly, as regards her duties as a Christian and a pastor's wife. She is a noble specimen of what Armenian females may become by piety and education. She does honor to the institution where she was educated; and the teach-

ers and all connected with its management can have no higher reward for their labors, than to see such females going out from under their care to bless the benighted of their sex. We love her for her piety, her good sense, her practical habits, her industry and economy, and the good influence she is exerting among the females of our congregation." And again, speaking of her a month or two later: "I am glad she has tried to do without a servant; and I am glad she is now going to have one. The women and children occupy a great deal of her attention, and she cannot long endure to do her own work, and devote so much time to the congregation. I admire her spirit and her principles. She is Americanized in her views of industry and economy, and seems truly devoted to her work. She exerts a good influence every where; takes common sense views of things; and in her modest, unassuming manner maintains her ground with a great deal less yielding than I feared. I like her much."

These notices of Mr. Powers were furnished by him without any solicitation on our part; and the extracts are given to show what a blessing the school may become, and what, we trust, under God it will become.

Broosa.

LETTER FROM MR. LADD, SEPTEMBER 18, 1848.

Church Organized.

It is with much pleasure that Mr. Ladd is able to announce in the present letter the formation of a Christian church at Broosa, making the seventh Protestant Armenian church which has originated in the efforts of our missionary brethren. This event took place on the 25th of July last. The number of members at first was seven; one has been added since by profession; and it was expected, at the date of this communication, that three more would soon join by letter. This little body of believers seem to be harmonious and happy in their new relation to each other. And there is much reason to hope that the good work which the Lord has commenced at Broosa, will go forward with increasing interest. Even now there are several who seem to be earnest inquirers after the truth; two or three of whom may have already passed from death unto life.

Interesting Inquirers.

Respecting some who belong to the class of persons just referred to, Mr. Ladd writes as follows:

One of these is a young man whose father is rich and one of the primates of the nation. He drove his son from his house about six weeks ago, and refused to own him as a son, till he should forsake the Protestants. He now, through the intercession of the mother, permits the young man to sleep and eat his supper at home; but in no other respect does he treat him as a son. The young man has found some employment by which he earns a little, and continues to call himself a Protestant, and attends all our meetings.

Another is a young man who is married. His wife and her relatives are rather wealthy, and they are all bitterly opposed to him. If he professes himself openly a Protestant, it is quite certain that his wife will leave him, and he will remain destitute of house and home, with no means of support but his own labor; and no Armenian will employ him. He is convinced of the truth, and seems to have a deep conviction of sin; and he has been some weeks in a very unhappy state of mind, being not quite ready to forsake wife and wealthy friends and means of livelihood, and join himself to the despised Protestants; and yet he is convinced that Christ, his Savior, requires him to forsake all things which would hinder him from becoming a true disciple. I have much hope in his case.

The Kooroo Ogloo family, or family of Baron Bedros, which I mentioned in my last journal as being substantially a Protestant family, still continue advancing in the way in which they have begun to walk. We have many most delightful visits with them. Much of our conversation is on religious subjects. You will recollect that this was a family of rank, and that it now consists of Kooroo Ogloo and his wife, both advanced in years, two sons and two daughters, and a small grandchild, and an old servant woman who has been in the family many years. The two sons, one of them Baron Bedros, are members of the church; the mother will probably unite with the church soon; and the older daughter seems to be a sincere inquirer after the truth. She has been learning to read of Mrs. Ladd, with great interest, and has just commenced perusing the New Testament. Both she and her younger sister attend our meetings. The father, though a man of rank and

wealth, cannot read; still he is advancing in the knowledge of the truth, and he is on intimate terms of friendship with us, notwithstanding much has been said to him by some of the great Armenians to turn him against us.

Not one of this family, except the old servant woman, keeps the fasts prescribed by their Church. I hardly expected that the father would begin to break the fasts so soon. For it in reality involves the relinquishment of the confession of sins to a priest, (as no priest will absolve one who breaks the fasts,) and, consequently, participation in the Lord's Supper; and this is substantially a breaking away from the Armenian Church.

In the conclusion of his letter, Mr. Ladd makes the following remarks. His allusion to the cholera, and the scenes through which he and his associates have recently passed, will be fully understood by referring to the last number of the Herald.

There continues to be much discussion on religious subjects among the people. Truth is gaining ground. The influence of our native brethren is more and more felt; and we have great encouragement to hope that God has yet greater blessings in store for us. Ever since the cholera, the state of things here has had this encouraging aspect. We have much reason to believe, that God's blessing on the course which we pursued, during that dreadful period of sickness and death, did more to remove prejudices among the Armenians, and secure their friendship and esteem for us as missionaries, than years of previous labor had done. To the Lord be all the praise! And may our lives, so graciously preserved, be more faithfully than ever devoted to his service!

Trebizond.

ANNUAL REPORT.

Past History of the Church.

The following report embraces the year which preceded the last annual meeting of the Board. It contains a review of the events of an interesting and somewhat critical period in the history of the station at Trebizond; and the readers of the Herald will be glad to learn, that the infant church in that place has passed through its trials with so little injury. Indeed, it is by just such events as are described below, that the Protestant Armenians are to be prepared for the work which God will hereafter give them to do.

If we divide the whole time during which missionaries have resided here into three periods, calling the first the period of awakening, and the second the period of persecution, the third may not improperly be styled the sifting period, or the period of trial. The time of persecution was, indeed, one of trial, and one that sent back to the Armenian Church a large number of those who had been regarded as Bible readers. But it detached only those whom the experienced missionary, without any such aid, might have readily separated from the fold of the Good Shepherd; while it left some whose unworthiness he might not have detected so easily. There was too much excitement, too much mutual sympathy, and too much embittered feeling towards opposers and persecutors, to render that the period of trial, the sifting period.

A variety of motives conspired to fortify our brethren against persecution, and led them to endure imprisonment, exile, and the bastinado even; while some of them have since confessed that at that time they were strangers to true religion. It was not for persecution to sift them thoroughly, and lay completely open to view the inmost feelings and motives by which they were governed. This was left for another and a different trial, such an one as this little community has been passing through these many months past.

Our brethren, and all connected with them, find themselves no longer engaged in open conflict with their opposers; but shut out in a great measure from society and from business relations, some still deprived of employment, and all having sustained great pecuniary losses. They have, indeed, been delivered from oppression and from the bondage of the Armenian Church, and organized into a separate community. But this very separation, which was so earnestly sought for by all, became to some a source of uneasiness and complaint, in that this new community was small and despised, having no lucrative offices to be occupied and no ability to support its own institutions, either religious, literary, or civil. It is not strange, therefore, that men of weak faith, and especially men of no faith, should, in such circumstances, turn a wishful eye back to the home of their childhood, and consequently should be ready to avail themselves of the first opportunity to assail the men and the measures of the new community.

Cases of Discipline.

It was at this precise juncture, that two cases of moral delinquency occurred in the church, manifestly calling for discipline. Those who were previously reckless and dissatisfied, had now found just the occasion which they wanted. They gave their sympathy and support to the offenders; and, together with them, formed a plan to go back to their old associates. This plan was at once carried into effect.

The two individuals who had been called to account by the church, and one other member, returned to the Armenians. Others out of the church, who were expected to follow them, chose to wait a little and see the result of their leaving.

Meanwhile our little community was shaken to its foundations, and we trembled in view of what might be the end of these things. The circumstances were such as to call for immediate and decisive action. The two offending brethren, after being much labored with, were cut off from the church. Longer time was given to the other brother; and he has at length returned. We attribute all these difficulties almost entirely to the influence of one person, a man of worldly and ambitious spirit. All the discontent and dissatisfaction have proceeded from him; and but for him the other individual who came under church censure, instead of seceding, and thus thwarting the ends of discipline, would, beyond a doubt, have been led to a humble acknowledgment of his fault.

These events, however, have been overruled for the confirmation of the faith and piety of God's chosen, and the instruction and warning of those who are without. The trial has done us all good. Our riddance of the chief leader of the disaffected party is an unspeakable blessing to the church, not only by removing his influence from them, but the development of so palpably a worldly and unchristian spirit among them, has led to much self-distrust, humility, watchfulness and prayerfulness on their part. It has led them to distinguish between things that differ. The principles of this new organization are now better understood than ever before; and the perfect harmony in the church with which every disciplinary measure has been carried, shows that those principles have been cordially embraced.

The two excommunicated brethren profess to be truly penitent for their past conduct. In the professions of one, our brethren have confidence; but those of the other, they distrust. The former, it is hoped, will be restored to Christian fellowship at no very distant day.

Effect of Discipline.

The uniform regret expressed by these brethren at having gone over to the Armenians, and their desire to return to us as soon as they can extricate themselves from their present entanglements, have afforded no encouragement to those out of the church, who were more or less inclined, or even pledged, to follow them. The consequence has been that no others have left not only, but those very persons have become firmer friends than ever; and one even has been led, as we hope, to true repentance and faith in our Lord Jesus Christ.

At present every thing is perfectly quiet; and so far as we know there are none among us who are disposed to disturb the peace of this infant church and society. On the contrary, there is more of harmony and good feeling, and a better appreciation of the rights, privileges, and advantages of this new organization, than heretofore. The honor and discipline of the church have been vindicated. Slanders against the church and against the missionaries have been refuted; and the bitterest enemies have admitted their former prejudices. The wall of partition between the Protestants and other sects, as regards the civilities of life, is falling down. Parents who had cast out their children, and abetted their imprisonment, are calling them home from exile.

The Government, moreover, is disposed to show more respect for their rights than heretofore. This was seen especially in the enrollment of the Protestants as a separate community, which took place in May last. The Armenian primates strenuously opposed the enrollment at all; and when they could not succeed in this, they opposed the enrollment of certain individuals. The officers of the Government, however, paid no attention to their opposition, but enrolled every man and child who claimed the privilege as a Protestant, and, smiling, expressed the hope that their number might increase. The whole number of males is thirty-two. The number of females properly belonging to the community is twenty-four. No registry of females, however, is ever made by the Turkish Government.

Only two persons have been admitted to the church at Trebizond during the past year. The present number of members is sixteen.

The Cholera.

The cholera broke out in this city, in the latter part of July, and prevailed, with more or less severity, for several weeks. When it was most malignant, the deaths are supposed to have amounted to about fifty a day.

It deserves special mention that during the prevalence of the cholera the present season, and also the last, the lives of the missionaries and their families, and of all the Protestant Armenians, have been graciously preserved. While many have fallen on the right hand and on the left, the watchful eye of their covenant-keeping God has defended them from the pestilence that walketh in darkness, and the desolation that wasteth at noon-day. Two young men temporarily connected with the mission family were, indeed, attacked with cholera the last week in August. But through the mercy of God the means employed were blessed to their recovery.

Settlement of a Pastor.

The call and settlement of a pastor over this church is an important event of the past year. Baron Mugurditch received the unanimous call of the church in January, to which he gave an affirmative answer; and, together with his wife, who for several years was a member of the female seminary in Pera, entered on his labors in April. Thus far he has answered our expectations. We value his services, not so much for the biblical instruction which might not otherwise be given, as for the more intimate relation he sustains to the flock, the more free communication between him and them, and the importance it gives to this community, both in their own estimation and that of others. It is a matter of some consequence to have a man from their own number who can administer the ordinances, and perform all the duties of the pastoral office.

The ordination took place September 3. The sermon was preached by the pastor of the church at Constantinople, from 1 Cor. 3 : 5; the right hand of fellowship was given by each of the ministers present, accompanied by a few brief remarks; the charge to the pastor was delivered by Mr. Powers; and the address to the people was made by Mr. Bliss.

To missionaries who remember the day of small things some fifteen years ago among these Armenians, such scenes as the above described are peculiarly interesting and encouraging. To see young men of suitable qualifications coming forward, not only to be ordained, but also to ordain one another in this sacred work, is delightful and cheering. It shows an onward progress in our work. It inspires gratitude for the past, and encouragement for the future. In view of all that has been accomplished the last fifteen years, what may we not anticipate for fifteen years to come!

Nestorians.

LABORS OF NATIVE PREACHERS.

Introductory Remarks.

Frequent allusions have been made in the Herald to the labors of certain Nestorian ecclesiastics, whose hearts the Lord has first opened to a reception of the truth as it is Jesus, and who have then felt a strong desire to make known the glad tidings unto their people, far and near. Indeed, the history of this mission, in this respect, has been unlike that of any other, whether in connection with the Board, or any kindred institution of this or other countries. That mos difficult of all problems in the world's evangelization, "How shall a native ministry, with proper qualifications for its work, be most speedily raised up?" appears to be one of easy solution among the Nestorians. The present generation seem to be graciously remembered for their fathers' sake; and the spirit which is ascribed to the preachers who went through a large portion of Asia, many centuries ago, is revived in their successors. Were the same spirit exhibited by the ecclesiastics of other oriental churches, how rapidly might the process of spiritual renovation go forward!

The following communications have an interest and a value, which can be understood only by a reference to events which are not generally known in this country. When the Nestorian Patriarch resolved upon taking the attitude of open hostility to the mission last spring, he made very special efforts to deprive our brethren of their native helpers. In carrying out his purpose, he was not satisfied with relying upon the arts of persuasion. Nor did he confine himself to ecclesiastical interdicts. In personal interviews he uttered the most violent and abusive language, accompanied with threats of personal injury. And, finally, he went so far as to pronounce, against some, the extreme and once dreadful sentence of excommunication.

To show the circumstances in which these native preachers have gone forward, making known the gospel of the Lord Jesus Christ, a few

facts will be stated. On the 4th of last May, Deacon Guergis, (whose letter is herewith published,) called on Mar Shimon, carrrying with him, as a present to the Patriarch, a sheep from his own flock. But this dignitary, instead of treating him kindly and courteously, abused him "in the grossest manner, applying to him many indignant epithets, and, among other threats, declaring that if he went about preaching any more, he (the Patriarch) would cut off his nose and lips, and have them patched upon moccasins for the mountaineers." The deacon, however, "as mild as a lamb, but as firm as a rock," meekly replied, "Why! What evil thing have I done? I have only preached the gospel." And he would give no pledge or encouragement that he should discontinue his labors as an evangelist.

On the following day, Mar Shimon sent for Priest Dunka and Priest Eeshoo, to induce them to leave the service of the mission. The latter disregarded the summons. But the former went. As he showed no inclination, however, to obey the command of his ecclesiastical superior, the Patriarch at last broke out and said, "If you and Priest Eeshoo do not quit the missionaries, I will cut off your beards, and have them worked into moccasins for the mountaineers. And do not think that you will keep out of my reach. I will seize you in the streets; or even follow you into the houses of the missionaries, if need be." Subsequently a child of Priest Eeshoo died; and he wished to inter the remains in the only Nestorian burying-ground in the city, where rests the mortal part of his amiable and interesting daughter. But the Patriarch took measures to deprive him of this gratification, occasioning thereby a most disgraceful scene; and the child was taken to Seir for burial.

Another priest, teacher of a school in Oroomiah, was actually subjected to the bastinado, in consequence of a calumnious accusation of the Patriarch. A few days afterward, the same individual was insulted and beaten by a tool of Mar Shimon. But it is not necessary to extend this statement. The readers of the Herald will see at once, that whatever preaching is done among the Nestorians, must be contrary to the known will of their highest ecclesiastic, and in the face of all that he can effect for their obstruction or their injury. And not only has he threatened the native evangelists personally; he has sent out his commands in various directions, interdicting their labors, and thus exposing them to the special and legalized opposition of the enemies of the truth.

The subjoined communications will show what effect the course of the Patriarch has had upon these self-denying preachers of the gospel. They will fail to show, however, all the trials and perils through which they have passed.

Letter of Deacon Guergis.

This letter describes the labors of Deacon Guergis, after his interview with Mar Shimon, as already mentioned.

To you our dear friends in Christ, the missionaries and their wives, and the priests and deacons who love our Lord Jesus Christ, salutations.

If you wish to know about my preaching the gospel, after being threatened by Mar Shimon, I will inform you. I left the city and came to Anhar. The people of Anhar said to me, we wish you to preach to us from our ancient books; for we have heard of the threats of Mar Shimon against us, for listening to preaching from the new books. I preached to them from the 37th Psalm, and they received the words I spake to them very well. I remained one night in Anhar.

The next day we came to Tergawer. I stopped two or three hours in Mawana, on account of the rain. The people of Mawana had also heard of the threats of Mar Shimon against me. I preached to them from the 2d chapter of the 1st Epistle of the Apostle John. They also with gladness received the word. I also preached in Hakky, our own village.

Afterwards I went to the country of Baradost, to the village of Maloolan, where the people had also heard the threats of Mar Shimon. A woman said to me, "We have heard the warning given you by the Patriarch. Turn back from this way; you have gone in it long enough." I replied, "O woman, how great are the sins that rest upon my head, and also upon yours! If we go not in the way of salvation by Christ, in what way shall we go, that our sins may be blotted out, my sins and yours?"

Be it known to you, my Christian friends, that every Sabbath I go round in the villages, and preach the gospel of our Lord Jesus Christ. Beloved Christian friends! Our Lord said, "He that endureth to the end shall be saved." Again, remember the words of our Lord, that he that loveth father or mother, sons or daughters, or any thing else more than me, is not worthy of me; and also that he that taketh not his cross, that is, endureth not affliction, reproach, reviling and injury, is not worthy of me. Again, our Lord said, "And fear not them which kill the body, and are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Dear friends in Christ. Hitherto we have lived in the world according to our own pleasure, and have despised the

salvation of our Lord Jesus Christ. We have offended God by not obeying his word. Let us now become reconciled to God, and turn unto him with a broken heart, and a contrite spirit, and with true repentance. Let us entreat him, that he may forgive us our sins. He is merciful, and looketh kindly upon the heart of the man who repenteth, and accepts him that turns to him.

Now accept many salutations of peace and joy from me, Deacon Guergis, your unworthy servant. The grace of our Lord Jesus Christ be with you. Amen.

Additional Notice of Deacon Guergis.

After this letter was written, Deacon Guergis made a visit to the Plain; and while there he deemed it advisable, for reasons which need not be mentioned here, to call again upon the Patriarch. This purpose cost him a severe struggle; "but after spending several hours in prayer, he found strength and courage for the undertaking." On entering the house, he saluted Mar Shimon, and advanced to kiss his hand. But the latter, not allowing him to do this, said, "Who has given you permission to go from village to village, preaching, deceiving, and causing my people to err from the right way? You have become the Patriarch, cursed me, and trod me under foot." The Deacon replied, "I have done nothing against you. Let the witnesses be brought and testify, if I have preached aught but the true gospel." A long colloquy ensued, during which Mar Shimon said much that ill became his office. The conclusion of the dialogue, however, is not without interest. The Patriarch remarked, among other things, "Last summer, when I was in Tergawer, as often as I inquired, 'Where is Deacon Guergis?' the answer always was, 'He has gone to preach in Mawana;' or, 'He has gone to preach in Shebana;' or, 'He has gone to preach in some other place.'" The Deacon then said, "It was for this that you ordained me deacon. If not to preach the gospel, for what did you make me deacon?" The Patriarch rejoined, "If you preach more in the Mountains, I will send the Koords to kill you." The Deacon merely replied, "I am willing to die preaching the gospel."

On his return to his mountain home, he resumed his labors, undeterred by the threats or machinations of the Patriarch. In a letter written subsequently to Mr. Stocking, he says, "Many tares [bad words] are sown in these mountains from Mar Shimon's mouth, for the purpose of having me stoned. But I am ready to be stoned for the sake of Jesus Christ, who was hung on Calvary. Warm blood ran down from his wounded side, and his soul was troubled for my sake. But, O my friend, let us not be weak in this temptation." The Deacon, after quoting Acts 7 : 57; Heb. 12 : 2; James 1 : 12, adds, "See, O Mr. Stocking, how much Christ received from sinners."

Journal of Deacon Moses.

The name of this native brother is familiar to the friends of missions. Doct. Wright has translated his account of a recent tour in the diocese of Mar Yohannan, and sent it to this country. It affords another illustration of the zeal and Christian fidelity of the native preachers connected with the mission; and it also shows how little the opposition of Mar Shimon has effected, in deterring them from their labors, or in destroying the sympathy of the people with the missionaries.

Deacon Moses left Oroomiah Friday afternoon, intending to spend two or three days in Ada.

A Sabbath in Ada.

Sabbath morning we went to church. Thirty or forty men and women were present. I preached from 2 Peter 3: 9. We came out of the church, and I wished to go to Chamakee, but Saïd, the tailor, begged me to remain until noon, that the people might assemble for preaching. I remained. The *nakoosha** was struck. We went to the church and the people slowly assembled. I preached from Numbers 32: 23. Eighty or a hundred [perhaps more] men and women were present, and they listened attentively.

About three hours after noon, I went to Chamakee; and having caused the nakoosha to be struck, more than fifty men and women assembled. I preached from Galatians vi., and was encouraged by the attention given to the Word.

From that place I went in haste to Karajaloo, and arrived there just as they were striking the nakoosha for evening prayers. We went to the church, and, having finished the prescribed prayers, I preached from the 1 Cor. x. Thirty or forty men and women were present, and they listened well.

The forenoon of the following day was spent in public and private exhibitions of divine truth.

Sheerobad.

At noon he went to Sheerobad. Mar Yohannan arrived soon afterward in the same village. The Bishop said to Moses, "You need not fear. You may preach in my villages as much as you

* A thick board, with several holes bored through it, which is struck with a mallet to summon the people to prayer.

please." In the evening the Deacon preached to a number of the Nestorians, from Matt. 4:9. Having finished his discourse, he asked the people if they were willing to remain awhile, and listen to the *doorik* of Priest Haydinee of Tehoma, a Syrian poem, on sin and the necessity of repentance; which, though written many years ago by an old priest in the recesses of the Koordish mountains, is very evangelical. "They were much pleased to remain," the journal continues, "and I read the doorik to them, explaining its meaning. They listened very attentively, though it was late, and appeared to feel themselves lost sinners. Some went away; others remained, and we sang a little from the singing-book, and the people were much pleased." "There were men and women in the yard, and on the roofs, to the number of seventy or eighty."

On Tuesday Moses went to another village, where he was much interested in the school. The priest desired him to hear the boys repeat the catechism, "which they had learned very well." He also preached the gospel, as he had opportunity.

Supergan.

Wednesday afternoon I went to Supergan, supposing that the sacrament would be administered there the next morning, as it was Ascension day. I stopped with Priest Maragool. At evening we went to church; and after the regular prayers, I preached from Hebrews x.

The people remained in the church, except one deacon, a very wicked man. I opened the Bible, and began to read. One man, an elder among the people, stood up, and said, "Do you preach in the presence of Mar Shimon? Do you come to preach to us?" The people were indignant, and with one voice reproved him. He reviled me, and I said to him, "My brother, if you do not wish to listen, you can go out. Let every one that pleases, sit down, and I will preach, even if my blood be shed for doing it." Seeing that the people were excited about the man, I said to them, "let him revile me, I am willing. But as for yourselves, give ear to what I say." Priest Maragool was very angry with the man for his conduct. At last he went out and I preached. After preaching I prayed; and then we left the church. Both men and women said to one another, "What does he preach to us? He does not say, 'Adopt another religion,' but only preaches the pure word of God. We should be glad to have him preach to us constantly."

Moshawa.

Thursday I went to Moshawa, where Priest Eeshoo, a relative of Mar Shimon, caused the nakoosha to be struck, and thirty or forty women assembled. The people were talking about the old and new books, (referring to the books of the Syriac Fathers, and those published by the mission.) Some spoke against the new books, and said they would not receive them. That which I knew, from the grace of God, I declared unto them; and said, "Very well, I will preach to you from the old books. But first let all the people of the village assemble." I preached from one of the books of the Fathers, in the daily service of the Church, from a passage in which he expresses his sorrow for his sins and iniquities, and his fear and trembling in view of the judgment-seat of Christ, and also his apprehension lest he should perish in hell. That which God has made known unto me, I declared unto them. Priest Eeshoo wept, and also one old man. Several men and women were very serious. I said to them, "We do not preach any thing to you in addition to the Old and New Testament. Our ancient teachers were always preaching from these books, not only to our own nation, but also to other nations." They were mortified, and, as I understand, acknowledged their error, when I said to them, "If the Fathers mourn and sorrow, and tremble on account of their sins, and remember that fearful day of judgment, when all their sins will be revealed before God, and our Lord Jesus Christ, and before assembled multitudes of spirits, and before all men, how ought we to mourn for our sins, and think of that terrible day?"

After preaching I read to them the doorik of Priest Haydinee, and explained its meaning. They became perfectly satisfied that we preached the truth to them, as our words and those of the old mountain priest agree. Then they said, "We are all liars, and in search of pretexts for not listening to the word of God." They appeared to me to be desirous that the gospel might be preached regularly in their village.

The conclusion of the journal is as follows: "Now, my dear friends, hearers and readers of this narrative, I beg you to pray and entreat the Lord God Almighty, maker of heaven and earth, that he establish the kingdom of our Lord Jesus Christ,—that it may come with power, and dwell in the hearts of all men, and especially among our poor and humble nation."

Tour of Deacon Tamo and John.

This journal is particularly interesting, from the fact that it takes us far into the country inhabited by the Mountain Nestorians. And we now see, more clearly than ever, how the gospel is to be introduced into those regions.

In speaking of this tour of Deacon Tamo and John, Mr. Stocking says, "They visited three or four large districts; and preached in numerous villages in the valleys and ravines, and also to numerous Nestorians who were spending the warm season with their flocks on the mountain summits; and experienced much kindness from many of the people. They were much surprised at the large number of Nestorians whom they found in the districts they visited, exceeding altogether the estimate they had previously made. John reports Deacon Guergis as preaching in a wild mountain district, beyond Gawar, and producing quite a sensation among those who have never before listened to the gospel."

A letter of Doct. Wright which accompanies this journal, has the following paragraph: "You will not judge this journal harshly, when you know that it was written by John in the most unfavorable circumstances. It would not do to write in the presence of the people, as they would think, in their ignorance, that he was writing away their country. He was obliged to go out of sight, and note down what he wished to preserve, in great haste, lest he should be discovered, often, moreover, when quite exhausted by the toils of the day."

June 29. We rose up from the city of Oroomiah, to go and proclaim the name of our Lord Jesus Christ to the Nestorian nation in the Mountains. We had five companions to whom we spoke the words of life. They replied, "These words are very good, but some things we do not understand. The missionaries have neither fasts nor the cross." We informed them that the Holy Scriptures are the best of all books; that they are fountains, while other books are streams and rivulets; that in them there are no set fasts prescribed; and that our fasts were directed by our fathers. The fathers of the people in the New World have made some rules for themselves, which we do not observe. But there is no salvation in customs; salvation is alone in the blood of Christ. We told them also about the cross; that it is not enough to kiss it; that it was the heavy wood that our Lord bore on his back, and on which he was crucified. Our Lord says, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Arriving at Kowsy, these brethren concluded to remain till the next day for fear of robbers. Meantime they were not idle. They visited the school and addressed the boys, closing with prayer. In the evening they preached in the church, from the words, "Agree with thine adversary," &c. "The people listened well." On the following day, they had frequent conversations with the Nestorians in the village. In the afternoon they proceeded on their way with a caravan of Koords, who showed them much kindness.

Chardewar—Memikan.

The Sabbath was spent in Chardewar, one of the villages of Gawar.

July 2. (Sabbath.) We have preached twice to-day, once in the morning and once in the evening. The people of the village had many excuses for their way, on account of the oppression and annoyances of the Koords; and, again, they said, "We cannot carry on our business without lying." We asked them if God was our Creator or Satan. They replied God. We then said, "Well if God be our Creator, God forbid that he should love sin, and only prosper men in their business who continue in sin." We spoke many words like these to them and other men, and so passed the holy day of God. We also read to them portions of Deuteronomy, about the rewards of well doing and the penalties of evil doing.

3. We arose and went to Memikan, where we spoke to every one with whom we met. We also preached in the evening and prayed. There was one man from Bass there, who was our companion from Oroomiah, to whom we said much, till he separated from us. We taught him many truths at which he was astonished; and he wondered at the words that he had never before heard. When he parted from us, we charged him to take heed to the words that he had heard. When in Oroomiah he disputed with us; but afterwards he longed to hear, and reproached his priest, who was unable to teach such truths. He had heard very much during the five days he was with us; and it appeared as though the words of God had produced an impression upon him.

5. We have spoken to every man and woman we have met with the words of life. The men of this village are more disposed to hear the words of life than the women. We spoke with some of the women, who are revilers and hard-

hearted; but our words were like laughter in their eyes. We hope, however, that God has chosen some servants for himself in this village.

An interested Hearer.

Leaving Memikan at noon, July 5, they reached Boobawa the same evening.

6. We stopped with a believing brother, Mar Ogin by name, who truly loves God, and is obedient unto the words of life. The winter that the Lord caused the great awakening, when many men feared the wrath and curse of God, this Mar Ogin was in Memikan, the village of Deacon Tamo, in Gawar. A brother of the Deacon came to Oroomiah, and was brought under powerful convictions of sin. He returned to Gawar; this man of Jeloo was awakened by his words. Afterwards Hamis (brother of Tamo) went and talked with him, and Tamo did the same, and also Deacon Guergis. We saw him in Gawar, and spoke much with him, and explained to him the way of life and salvation through the blood of Christ. Another time I went to Gawar to preach, and took Hamis with me to his country and house. He did not let us sleep until late at night. He listened to us with much earnestness and with tears rolling down his cheeks. We have hope that he is the light and salt of his village. He was hungry to hear us. The people of that village did not assemble well to hear the Word, as they had forsaken their village, (only a few families remaining in it,) out of spite to another village, called Sarpel. The people of Jeloo have a custom of dividing the cities of Turkey among themselves, for braiding baskets in them. Damascus belongs to the people of that village; but the people of Sarpel had gone and braided baskets there. For this reason they had abandoned their village, [to draw the attention of their rulers to the injury done them.] But all of those who remained assembled to hear the Word. This Mar Ogin, whenever we stopped speaking, would say, "Speak on; speak on." With great joy he welcomed us. He asked us many deep questions. There were some men who were talking about not giving presents to Mar Shimon. Mar Ogin said, "If Mar Shimon will exert himself to teach the law of God, we will ourselves love him and give him all he wants." It is very evident Mar Ogin has been taught of God.

Arwantos.

The next day our travelers crossed a very high, snow-covered mountain in Jeloo, and at night arrived at Arwantos, a village in Bass. On account of the disturbances and fightings which they found in Jeloo, they "did not go about to preach" in that district. "Some of the men of one village had mortally wounded each other. The chief men of another village were fighting together. The men of another village had killed a man of a neighboring village, and the people of one of these villages had abandoned their homes. The people of Mar Ziah had gone to make complaint to the Turks against the people of another village; and the people of the latter were every now and then going to destroy the fields, to plunder the mills, and to strip the men in them belonging to the former." There was good reason, therefore, for passing on to Bass.

7. The village at which we arrived yesterday is beautiful, and the people are very kind to us. It contains nearly fifty houses. The priest is a good man; he sent for the people to assemble. Very many assembled. We declared to them many truths, about which they made inquiries of us. Afterward they brought an ancient New Testament, and we preached to them from Corinthians: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." We preached to them very much upon this text; and then they arose upon their feet, and we prayed. They gave good attention, and were very grateful to us. They asked us many questions. One of them inquired, "Why do not the English [meaning the American missionaries] fast?" We replied, "In the New Testament there is nothing about these fasts of ours; they are found only in the Sunhados, [containing the laws and canons of the Nestorian Church.]

Deacon Tamo and John remained in Arwantos till the afternoon of July 8, conversing with all who came to them, and answering their questions. "We spake with them," the journal continues, "till we made it evident that they were debtors to keep and observe the word of God, which we had spoken to them. They gave a good reception to our words; but they complained of the iniquity of their country, doing as Adam did, when he threw the blame of his sin on the neck of his wife."

Shroowa.

We went to another village called Shroowa, which has nearly sixty houses

in it. Many men assembled before the door where we were. We spoke to them very much. As it was night, and we were before the door, we had no candle that we might preach from a book; so we preached from our hearts. They listened well to us, although our work was strange in their eyes at first.

9. (Sabbath.) In the morning nearly sixty people assembled in the street. At first we talked with them awhile, as preaching was strange to them. "If we had come on an embassy from some king or great man," we said to them, "you would have rejoiced very much; but now that we have come preaching the gospel of Christ, it is strange in your eyes. Other nations, in former times, took our nation as an example; for our preachers used to go to India and China; but you now wonder at us." After speaking about these things, we preached from Timothy: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." After we had finished preaching, we asked the priest if we should pray; he replied, "These words are sufficient, if the people will only observe them." The chief man of the village offered us a *sahib-koran* [about twenty-five cents] for our preaching. We threw it back upon him, and explained what we wanted of them. Many men, young and old, were very grateful to us, and we charged them to remember the words they had heard. Some of them asked God to prolong our life a thousand years.

Argaphad.

To the people residing in Lower Maha these native evangelists preached, taking the parable of the fig-tree as their text.

We next went to Argaphad, a village of nearly forty houses. More than sixty persons assembled at the house of the priest. They first inquired about Mar Shimon. Tamo replied, "As yet nothing has been done for him; he is now living in Oroomiah." A certain pilgrim, (who had been to Jerusalem,) having been to Oroomiah in those days, said, "The English have ruined the business of Mar Shimon; and they are demanding his religion of him; and his brother Isaac has separated from him, and become English." Then Deacon Tamo arose and told them the whole truth; how Mar Shimon fled from Mosul, and offended the Porte; how he went to Tabreez, and offended the Consul, &c. Then they said, "Well go on; open your book." They had there an ancient Testament, written on parchment. We preached from it upon the words, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" They listened well, and asked, "How shall we repent, and what is repentance?" We explained the way of repentance, and then we all rose upon our feet and prayed.

Deacon Tamo and John went to another village, where there had been fighting that very day. They preached from a passage in James: "From whence come wars and fightings among you?"

The Valleys of Tâl.

Having finished their work in Bass, our native brethren passed into Tâl, where they pursued a plan similar to that adopted by them in other places.

People in those valleys do not work all the day, as in other places, on account of the heat. We also became exhausted from the heat of the valleys; and at night we were tormented by many poisonous and stinging insects. The people not working all day was convenient for our preaching; and also in the evening Deacon Tamo went upon the roofs of the houses, and assembled many men, women and children to hear the gospel. We preached, "Greater love hath no man than this, that a man lay down his life for his friends." A woman called out in the assembly with a loud voice, and said, "You talk very well; but the people of this country are heathen; they will not regard these words." And then she went away in anger. After we had finished, they fell to quarreling together about the words we had spoken to them. We arose from among them. A man took us with him to supper. It was evident that the word of God had pierced their hearts and made them ache; and for this reason they spoke angrily together. Afterwards we went up to a high and cool place, where many men and women are accustomed to go to sleep, from dread of the insects below; and there too they were talking about our words.

Deacon Tamo and John were desirous of preaching the gospel in Tehoma; but it did not seem expedient. They passed through Diss, therefore, into Gawar. When they came to Memikan, they kneeled down and prayed that

their labors and efforts in the mountains might not be in vain. Deacon Tamo remained in Gawar, while John continued his journey to Oroomiah, arriving there, July 24.

Madura.

LETTER FROM MR. RENDALL, AUGUST 1, 1848.

Incidents at Dindigul.

THE following letter from Mr. Rendall, (who is still at Dindigul,) mentions some facts of interest which have not hitherto appeared in the Herald.

Last January five persons were received into the church connected with the Dindigul East station. Three were schoolmasters at out-stations, and had been candidates for church membership for several years. The other two were members of our English school. I am happy to say, that all of them appear thus far to have honored the profession which they have made.

Mr. Rendall has made a visit to Ceylon, and expresses himself much gratified with what he saw and heard. "It was very pleasant," he says, "to notice the progress of education among the people of that Island, and the great preparatory work which has been accomplished by the labors of our brethren there."

About six weeks since one of my free school teachers came to me with two men, saying that they all wished to forsake heathenism and be baptized. On inquiring what induced the two men (who were strangers to me) to make this application, I was told that one of them, who was able to read, had received books from the schoolmaster; and had also conversed with him many times on the subject; and in this way was led to wish for more light. The two men very readily gave me their names and the names of their wives and children; and since that time, unless circumstances prevented, they have attended worship on the Sabbath. One thing particularly interesting to me in regard to these men was, the declaration, on their part, that they came simply to seek the salvation of their souls, and did not ask any worldly benefit.

Another case of considerable interest I will mention, in order to illustrate the power of truth when lodged in the minds of the young. A short time since a lad, about sixteen years old, came to me and said he formerly belonged to the English school in this place; that he had received books from Mr. Lawrence; and that he now wished to be baptized, and make an open profession of religion. Soon his relatives, who were Roman Catholics, began to persecute him for the step he had taken; and in a short time after, seeing that he remained firm, his friends told him that he must leave his home; for they would not suffer a heretic to remain in their house. Since that time he has given so much evidence of sincerity and piety, that I think it my duty to receive him into the church. I might here state that this youth was turned away from his home at the instigation of the Jesuit priest of this place.

Madras.

LETTER FROM MR. WINSLOW, AUGUST, 1848.

Death of Mrs. Little.

THE death of Mrs. Little was announced in the November Herald. As Mr. Winslow became well acquainted with her while she was at Madras, on her way to Madura, the following extract from a recent letter will be read with melancholy pleasure by her friends in this country.

You will hear from Madura, by this mail, of the loss they have sustained in the death of Mrs. Little, so lately arrived. When she was here in April last, she seemed to be in perfect health; and, going down the country in a palankeen, she bore the journey well, but was taken ill immediately on her arrival at Madura. She recovered from this attack, (which was of fever;) but after a few weeks she was seized with dysentery, followed by a low fever, which removed her from her desired labors. She seemed to me (and as she was at my house while in Madras, I saw much of her) to promise well, not only for life, but for usefulness. She appeared devoted to the missionary work, and was cheerful and happy in her prospects, and disposed to apply herself earnestly and successfully to the language. But how soon is she taken away! How little can we tell who will be longest spared, when sent to such a country as this, or who soonest removed! But let none be discouraged, lest they also should be early taken away, if they venture to come to this sultry clime. It is a part of their Lord's possession; and he will accept the offering, if it be in their "heart to build" his house in this land.

Light and Shade in India.

From the post of observation which Mr. Winslow occupies, he is enabled to take a very extensive survey of the land of his adoption. To the question, "Watchman, what of the night?" it will be seen that the answer is still, "The morning cometh, and also the night."

India is slowly improving. Symptoms of the progress of truth are very visible in many directions, though the number of conversions is doubtless small, and the Christian experience of the native church very defective. Amidst the revolutions now taking place, when the Lord seems risen out of his place to shake terribly the nations, it is wonderful how quiet we are in this heathen land; and how the Lord seems to be protecting the mother country and her eldest daughter America still. We may hope to erect in many places "a standard for the truth."

But India still maintains her idolatry. The swinging festival is now being celebrated for four or five successive Sundays, at different places in the vicinity of Madras, or in its suburbs. To-morrow it is to be, I believe, at Royapoorum. Efforts have been made to induce the Government to prohibit this cruel and disgusting festival, as not required in the shasters or openly countenanced by the brahmins; but in vain. The Superintendent of Police did remove the swinging-pole at Royapoorum, from the place where it was to one less thickly inhabited, a year or two since; but petitions this year have gone up to Government to have it restored; and the Superintendent told me he thought it probably would be done.

At Belgaum, on the occasion of the Juggernaut festival lately, some of the individuals who were dragging the huge rhut or car were thrown down, and, heedless of their cries, the immense vehicle was still urged on, passing over them, crushing to death under its ponderous wheels four persons, and severely injuring thirteen others. The tender mercies of the heathen are still cruel!

Fuh-chau.

LETTER FROM MR. JOHNSON, JUNE 29, 1848.

Opening of a Place of Worship.

The present communication, though mainly devoted to other topics, has a brief account of the commencement of missionary operations in one of the poorer districts of Fuh-chau. Providence has seemed to favor the enterprise; and Mr. Johnson is evidently much interested in his new field.

On the 1st of this month, I commenced a Chinese school, and also preaching and tract distribution, in a house about two miles from my residence, in the large settlement lying on the south bank of the Min. This district is altogether not far from three miles in length, and it undoubtedly embraces several tens of thousands of Chinese. The house I sometime since rented, and fitted up for the convenience of a Chinese school and public worship. It contains two rooms, the principal one being on the main road leading from this place to Amoy, twenty-three feet long by about twenty-one broad; and, with the seats which have been provided, will accommodate nearly one hundred persons. More benches can be added, if necessary. On the north side, a single desk has been constructed for the convenience of the preacher, and as a safeguard from the crowd that might otherwise sometimes press upon him.

The pulpit, if it deserves that name, is a simple railing, painted a light color, and placed on a platform which is elevated about a foot above the floor of the room. On the left hand is a narrow door, by which it is entered; in the back part is a seat, large enough for two individuals; and in front, resting on the top of the railing, and projecting about a foot beyond it, is a board for the support of a Bible or other books. It serves the purpose of a velvet cushion at home. If my humble preaching place deserves the name of a chapel, it is the first thing of the kind ever occupied by a Protestant missionary in Fuh-chau. The rent is not quite twenty-two dollars a year.

Hitherto my audience (at first only disorderly, but now comparatively quiet and attentive) has been variable, for the most part ranging from fifty to nearly one hundred souls. Generally a large number stand outside, and look into the room through a grating which extends the whole length of the premises on the street, except as interrupted by the door, which I am obliged to shut during religious exercises to prevent confusion. I ordinarily leave home for my chapel at four o'clock in the afternoon; and after having heard the school rehearse their lessons, I open the door for the reception of my hearers. There is a rush of the

crowd through the door, the majority of the incomers consisting of children; but among them have been old men, on whose heads lay the frost of many winters. I suppose the main thing that attracts the people within, and makes them willing to sit still for half an hour, is the hope of obtaining a tract at the close of the services. As yet I have not opened or closed the exercises with prayer; but hope to do so after more of order shall have been secured among my untutored hearers.

The school commenced with three little boys, the children of the school-teacher. It has since increased to seven, and the prospects are such as to encourage the hope that we shall have a respectable school. My field of labor is emphatically among the poor, most of the people in that quarter of the city being in reduced circumstances as to property. Some, however, are in affluent circumstances. They are to a great extent permanent residents.

LETTER FROM MR. BALDWIN, JULY 1, 1848.

The Harvest Perishing.

MR. BALDWIN is one of the missionaries who recently joined the Fuh-chau mission. The following extract shows the strong impression which the survey of this new field has made upon his mind.

God, in his merciful providence, has brought us safely to this city, and permitted us to make a beginning in his name. He has thrown open to us a wide field. From the summits of these hills, the eye may behold the extended plain, sustaining its mighty harvest of souls. But the harvest is perishing, for there are none to reap it!

We have stood on a commanding eminence, in the outskirts of this heathen city. We had before us one of the most magnificent prospects we have ever beheld. We were in a vast amphitheatre. The distant hills stood in a circle, like giant sentinels watching over a mighty city, with its neighboring islands and waters. The lover of natural scenery might feast himself long on the beauties that meet his eye. Even the Christian might feel his soul elevated in holy and delightful contemplation, as he dwells upon the wisdom and majesty of his God.

But if his heart glows with the love of Christ, his eye must rest at length on that crowded city, with its population of six hundred thousand immortal souls, hurrying down to a dark grave and an awful eternity. Must they perish?

We are here a feeble band. We must wait till prepared, by the providence and grace of God, to enter with our sickles into this wide harvest-field; and when ready, what are we among dying thousands and hundreds of thousands? A mere handful, lost in a sea of human wretchedness. But we do not despair. We are a mere drop in the ocean of instrumentality, human and divine, that our covenant-keeping God can employ; and the work is his; and he will give the heathen to his Son for his inheritance.

Ojibwas.

LETTER FROM MR. AYER, AUGUST 28, 1848.

Effect of the War Spirit.

MR. AYER has alluded, in previous letters, to the obstacles which hinder the success of the gospel among the Ojibwas in the vicinity of Red Lake. From the extracts which follow, it appears that these obstacles still exist in their full strength.

The chief, with a part of his band, has lately returned from another war expedition against the Sioux of the plains. Though they were absent several weeks, and traversed the country to a great distance, they did not fall in with the enemy. I did hope that this second fruitless attempt would cool their zeal, and that they would remain quiet, until some new aggressive act of the Sioux should rouse anew their vindictive passions; but the Indian, true to his old character, will not rest till he has eye for eye, tooth for tooth, and scalp for scalp. Another small party is already forming for a desperate effort.

Within two years eight of this band have been waylaid and killed by the Dakotas. No reasonable hope can be entertained that these hostile feelings will ever subside, until the red man shall discontinue his far off wanderings. The Sioux of the plains is a lawless savage, whose hand is against every man, and whose feet are swift to shed blood. The United States Government can exercise no more control over him than it can over the wild beasts.

The "buffalo hunting ground" of this band of Indians is from five to eight days' journey from this point. Parties generally go out in the beginning of summer, and again in January or February, in pursuit of these animals. The Sioux, anticipating their visits, lie in wait and surprise small companies, sometimes killing five or six. But such is the love of the Indian for buffalo meat that he will annually risk his life to obtain it.

We have tried to induce the Ojibwas to cultivate the ground for a subsistence, and no longer expose themselves thus on the plains; but we may as well reason with the wind. With a sufficiency of vegetable food before him, the Indian says, "I am hungry," if he has no animal food. This he must have. He has no idea of any higher enjoyment than the consumption of buffalo meat and grease.

Facilities for Intemperance.

It were well, if the foregoing picture, dark as it is, were complete; but, unfortunately, this is not the case.

In addition to the demoralizing influence of war, there are many other unfriendly influences in operation, which greatly retard the work of civilizing the Ojibwas, and bringing them permanently under the power of the gospel. Quite a number of them have relatives living at Red River Settlement, also at Pambina, seventy miles south of Red River Settlement, on Red River, and about two hundred and twenty-five miles nearly west from this station. To these places they go and make their visits, being absent two or three months in summer, and frequently all winter. Another portion of the band (men) go three or four times a year to a trading post on the Mississippi, distant six days' journey, where they drink whiskey to satiety, and often bring a quantity of it home with them. They are generally absent two or three weeks.

There is now a new attraction in that vicinity. About one hundred Winnebagoes, who are friendly to the Ojibwas, have just arrived. They supply these Indians very generally with liquor; and thus draw many of them as visitors.

Encouragement.

But there is a little light, even in the midst of all this darkness.

Though there are so many things unfavorable to the progress of the gospel here, we do not feel discouraged. We believe that the cause of holiness will ultimately triumph; and that it is gradually gaining ground, even in the midst of so many counteracting influences. The leaven of divine truth is gradually spreading. Many acknowledge the superiority of the religion we teach to theirs; and they say that they would renounce their own, were they not in fear of ridicule and persecution. And we are exerting considerable influence in our school over the rising generation. The old Indians often remark, "Our children will all pray; but we are too old to change and become good."

Proceedings of other Societies.

Foreign.

MORAVIAN MISSIONS.

Annual Survey.

The Synodal Committee, in their last annual account of their proceedings, present the following general view of the missions of the United Brethren, for the year 1847.

South Africa.

During the whole year the war with the Kaffirs has been going on in South Africa; and we have anxiously watched its progress, with especial reference to Enon and Shiloh, the stations most exposed to this barbarous tribe. Toward the end of autumn, indeed, the women and children of Enon, who had taken shelter in Uitenhage, when the danger grew imminent, were able to return home. And Shiloh, being the head-quarters of one division of the colonial troops, was screened from actual aggression, though several skirmishes took place and various depredations were committed in the neighborhood. Thus this congregation, though in the very centre of warlike operations, could close the year 1846 with gratitude for deliverance from impending peril, while so many other mission stations were destroyed. "We have been comforted," writes Brother Bonatz, "by thinking of the intercessions made for us by our brethren and sisters. To their prayers, I believe, it is principally to be ascribed that the Lord has hitherto

preserved Shiloh so wonderfully; for had he, the Heart-searcher, dealt with us according to our deserts, we must have perished." Meanwhile the necessary consequences of war—dearness and scarcity of provisions, disease, and troubles of every kind—were sensibly felt in both these congregations; and though our brethren endeavored to keep up the meetings and schools with as little interruption as possible, yet these disturbing influences could not but be injurious to the spiritual course of their flocks. On the other hand the Tambookies residing at Shiloh, several hundreds in number, though but half reclaimed as yet from heathenish ignorance, instead of making common cause with their hostile countrymen, have displayed unshaken fidelity to their engagements. At Enon our brethren could once more celebrate the Lord's Supper with the greater part of their people in February last; many, who had been led into deviations during the period of tumult and excitement, having expressed sincere contrition for their faults.

In the congregations remote from the theater of war, the return of the levies from military service, with the loss of scarcely a man, occasioned great joy. Not only did they bring with them testimonials of good conduct; but danger had driven them nearer to the Lord, and they had met together for united prayer and thanksgiving from time to time during the campaign. One result of the war seems likely to be the extension of our missionary work, the Government having invited us, when peace shall be established, to found a new settlement in British Kaffraria, a district to be added to the colony. The training school at Genadendal is answering its object amid all difficulties. In these institutions it is not enough to furnish the mind with knowledge; the heart must be won for the Savior; and this nothing but the grace of God can effect.

British West-Indies.

Our Brethren John Gottlieb Herman, Bishop of the Brethren's Church, and member of the Mission Board, and William Mallalieu, agent of the Board in London, commenced their visitation in the West Indies with the Island of Barbadoes, where they arrived in the middle of December. In the beginning of June they finished their circuit with the Danish Islands, and, returning by way of the United States, reached England in the middle of August. They investigated the working of the mission in all its relations, and the circumstances of each particular station. It is our object to introduce uniformity in all important points into our ecclesiastical regulations, and to render them as subservient as possible to the great aim of our missionary work. The congregations in these islands are among the oldest we have. They number in all about forty thousand souls. We must constantly keep in view, though the superintendence of European missionaries may be needful for a longer period, the training of native assistants for the schools and for the gospel ministry. Such a training school has existed at Fairfield, in Jamaica, since 1842; and this year a similar one has been opened in Antigua, near Cedar Hall. We are sincerely grateful to all the benevolent friends who have assisted us in this undertaking. Beside the donations expressly devoted to this object, a considerable sum could be set apart for the support of the institution from the extraordinary contributions which have flowed into the general fund during the year. The conduct of the institution has been intrusted to Brother Hamilton. Another object with these congregations is, to place them on a footing of self-support, that our mission funds may be left at liberty for the extension of the gospel to other lands. In the British West Indies the negroes are placed in a condition to comply with this reasonable expectation more or less fully; and the expense of these missions has thus been already considerably lightened.

In Jamaica, where the number of our stations has gradually increased to thirteen, it was deemed expedient, with the assistance of the deputation, to establish a superintending conference for the whole island, as in others of our larger missions. The Brethren Pfeiffer and Amedeus Reinke proceeded from this island, in May, to the Mosquito Coast, near the American Isthmus, to examine into the practicability of a mission among the Indians in that quarter. They met with a very friendly reception from the native king and the British Consul.

Danish West Indies.

In the Danish West Indies the injurious consequences of the want of early religious instruction, as seen in the older members of our congregations, who have grown up under the system of slavery, make our missionaries increasingly intent on availing themselves of every opportunity for the instruction of the rising generation. As the children are allowed to remain in the day schools only till their eighth year, the want of Sunday or weekly schools for the elder children is pressingly felt. According to a Government regulation, Saturday, which has for some time been a free-day to the negroes, is to be partially devoted to this object. The 18th of September was an important day for the Danish West Indies, owing to the publication of a royal ordinance, by which all children born from that day forward in these islands were declared free; and at the end of twelve years the whole negro population are to be emancipated. This can hardly fail to have a beneficial influence on the mission.

Surinam.

In Surinam our missionary band received a reinforcement of ten persons in December 1846. More help, however, was still re-

quired, and another company of four persons are now on their way thither. The labors of our brethren in this colony are greatly increased by the opening of additional plantations to Christian instruction. Several hundred estates are now open to them, and many of them at the pressing instances of the negroes themselves. As these plantations lie scattered throughout the whole colony, it is impossible to visit them oftener than once a month, under the most favorable circumstances; and too frequently sickness interrupts the course of visiting. Last spring, Brother Tank, the superintendent of this mission, made an exploratory journey to the free negro tribes on the Upper Cottica, where our brethren labored, a hundred years ago, among the Arawak Indians, a people of whom not a trace remains in the neighborhood. Beside the free negroes recognized by Government, a race has sprung up, the progeny of slaves who some generations ago ran away from the colony. Brother Tank every where met with a friendly reception. Our missionaries would be glad to establish a more complete system of Christian instruction than was possible during the period of slavery. Brother Crantz has visited the West Indies, in order to make himself acquainted with the method pursued in those islands, and to introduce it, as far as practicable, in Surinam. On the numerous plantations where there are no missionaries resident, school instruction is, alas! out of the question. The extension of the work in all these various directions must involve a considerable increase of expenditure.

North American Indians.

Among the Cherokees, in the Arkansas Territory, our brethren have celebrated some days of distinguished blessing, when many attentive hearers from the surrounding heathen frequented the meetings. Regarding a baptismal solemnity, brother D. Z. Schmidt, of Canaan, writes: "It was a solemn moment, the most joyful that I have witnessed here, and which even now calls forth tears of humble gratitude. A blessed harvest seems to be preparing. The change which has taken place among the heathen Cherokees within the year astonishes us. Formerly not one of them came near our meetings; now they are numerously attended by devout hearers." Shortly after, however, both Brother Schmidt and Brother Bischof, of New Spring Place, were called to pass through a severe trial, both of them losing their partners after a short illness, and being left alone at their solitary posts, each with an infant child. Yet the Lord enabled them to rejoice in the prosperity of the work committed to their instrumentality. They will, ere this, have received an addition to their number. The station among the Delaware Indians at Westfield, in Missouri, has for some time back suffered severely from inundations and malignant fevers, and, we fear, will have to be given up. In that case the Indians will probably return to New Fairfield, in Upper Canada, from whence they emigrated.

Labrador and Greenland.

In Greenland the winter was unprecedently mild; in Labrador, on the contrary, it was more severe. The spiritual course of the congregations was likewise, upon the whole, pleasing and encouraging. Not a few who had deviated from the narrow path had been brought to reflection and genuine contrition. The service of the Greenland congregations is rendered difficult, not only by the universal dispersion of their members in summer, in quest of subsistence, but also by a regulation of the Danish Government, which obliges a number of families from each congregation to continue to reside at the out-places. Our brethren seek to meet the evil by stationing a Greenland assistant, if possible, at each place, to instruct the young and watch over the adults. The season had, in general, been healthy, both in Labrador and Greenland. Our missionaries express their gratitude for the sympathy manifested in their well-being, in various quarters, by a number of useful presents.

Conclusion.

The number of our mission stations at the end of this year amounts to sixty-two; they are served by two hundred and eighty-eight brethren and sisters. Six have been called home to the Lord in the course of the year, ten have retired on account of age and infirmity, and twenty-two have been called into the service.

We have several times been invited to make a trial in Australia, where many a faithful missionary of other societies has labored in vain. There is, indeed, no restraint to the Lord, when his hour comes, to save by many or by few; but no deliberate plan has yet been formed. Our missionary work will form one important subject of consideration at the approaching Synod.

Our annual expenditure, which can only be met by the contributions of our brethren and sisters and friends, is unavoidably great, notwithstanding all possible economy, seconded by the blessing which the Lord lays on the businesses carried on in several of our mission stations. We return our liveliest thanks to all our dear benefactors, known and unknown, for their willing co-operation. We have exerted ourselves to impress our congregations gathered from the heathen with a sense of the obligation under which they lie, in return for the benefits conferred on them, not only to contribute according to their ability to the support of the work among themselves, but to assist in its advancement among others also. These representations have met with a response in many a breast, and small missionary associations have been formed at several of our stations.

We earnestly commend the work intrusted to us to the continued sympathy and

prayers of all to whom the extension of Christ's kingdom is dear. We deeply feel how much we need their prayers. We know how defective a work it is. It can be carried on only by feeble instruments, by sinful men; and the power of sin and Satan is busy also in the congregations among whom they labor. Amid the feeling of their weakness, our missionaries are sustained by the strength of the Lord, which is made perfect in weakness. But they likewise find great comfort in the prayers of their fellow-Christians, and the assurance that they are borne up by the spirit of the Christian churches at home. And we too, to whom the direction of the whole is intrusted, feel the same need, and are strengthened by the same assurance, and rejoice in our fellowship of spirit with so many worthy servants of the Lord, whom he has called and fitted for similar activity.

WESLEYAN MISSIONS.

The Wesleyan Missionary Magazine for September and October contains an interesting journal kept by Rev. Walter Lawry, General Superintendent of the (English) Wesleyan missions in Polynesia, during a recent visit to the Friendly and Feejee Islands. Mr. Lawry sailed from New Zealand, May 29, 1847. On the 12th of June they came to anchor at Tonga.

Arrival at Tonga.

June 12. The sight of these most lovely isles has filled my whole soul with associations, emotions, and feelings of the most touching kind. Here I landed twenty-four years ago. The people then were all pagan. Most of them are gone to their account; but the seed has been sown, even the pure word of God, and now I find a rich harvest of Christian fruit. The Rev. John Thomas, an honored servant of the great Master, came on board; and we soon followed him ashore, where every thing teemed with luxuriance and beauty.

The missionaries and their wives had not language to express their delight. We visited the King and Queen after their return from the Saturday evening prayer-meeting. Their dwelling is simple, but lovely; and they were engaged in reading the Scriptures by two lamps. They said, with animation, "We are glad to see you, and praise the Lord for sending you."

13. (Sabbath.) At nine o'clock the native service began. The large chapel was filled with devout hearers. Mr. Thomas preached, and the King prayed after the sermon. So energetic and touching was his prayer, that tears and sobs became general throughout the congregation. Both sailors and passengers retired from the place deeply affected; and each asked the other, if he had ever before witnessed a scene half so delightful as this. At half-past two, Mr. Thomas and I administered the Lord's Supper to the mission families and the crew of the brig, and to about five hundred natives, among whom were the King and Queen of Tonga. All was order, solemnity and devotion.

Sabbath at Nukualofa.

20. (Sabbath.) I preached in the large chapel at Nukualofa in the morning, Mr. Thomas interpreting. This is rather a feeble way of imparting truth; but novelty came in with her aid; and the people listened with devout solemnity, while I explained to them the day of final account.

In the afternoon the King preached in the same pulpit. The attention of his audience was riveted while he expounded the words of our Lord, "I am come that ye might have life." The King is a tall and graceful person. In the pulpit he was dressed in a black coat, and his manner was solemn and earnest. He held in his hand a small bound manuscript book, but seldom looked at it. I believe, however, that his sermon was written in it. His action was dignified and proper; his delivery fluent, graceful, and not without majesty. He evidently engaged the attention of his hearers, who hung upon his lips with earnest and increasing interest. I perceived that much of what he said was put forth interrogatively; a mode of address which is very acceptable among the Tongans. It was affecting to see this dignified man stretching out his hands over his people, with one of his little fingers formerly cut off, as an offering to a heathen god; a usage among this people before they became Christians. But while he bore this mark of pagan origin, he clearly showed that to him was grace given to preach among the Gentiles the unsearchable riches of Christ.

Visit to Vavau.

On the 21st of June, Mr. Lawry sailed for Vavau, where he arrived safely, after an unusually long passage of eight days.

27. (Sabbath.) I was pleased to find that, while working our way into the harbor among the numerous islets, not a single canoe came off to us. We saw only a few carrying the local preachers to their respective places for the day; while, more than once, as we neared the shore in tacking, the beautiful groves were vocal with the congregations singing in their usual places of worship. This was the Sabbath morning, and only one fire was seen. On my former visit to these isles, fleets of canoes would have surrounded us, clamorous to barter; but the pure word of God has come to the people, and they are changed from pagans to Christians. We landed in the afternoon, and were cordially received by Mrs. Turner and Mrs. West; but their husbands were both at out-places, and the head station, Neiafu, was left to a local preacher. Our reception by the natives was very cordial; so much so, that Mr. and Mrs. Davis, who are

to remain here, were very greatly delighted. And well they might be; such salutations and shaking of hands could not fail to cheer us all.

30. We are busy in landing the stores and baggage. I am not a little mortified to see the idle natives, with very few exceptions, standing on the beach, and looking on, while the sailors and passengers are all landing their goods; and they utterly refuse to assist without payment, and that upon a high scale. In vain did we urge that here were men who had given their lives to the church for their benefit, and that they owed their all to the gospel which we were sent to publish. These natives have plenty of love in their mouths; but they are sadly deficient in practical proofs of it. I am sorry to add that, with few exceptions, this state of things exists generally in these islands. If English domestics could be procured, I apprehend few of the natives would be employed by our missionaries. This state of things may be attributed very much to the heat of the climate, and to the ease with which the natives procure what they need. They can be supplied with no motive sufficiently powerful to induce them to engage in hard labor. In this respect the New Zealander stands on advantageous ground. He is not enervated by the climate, nor above working from sunrise to sunset for better food and better clothes than could be obtained by him without such labor.

This morning I attended the school, and was deeply affected while there. Could you have witnessed that sight, your tears would have flowed as fast as mine. About sixty boys and girls were there, clean, intelligent, and well-instructed in useful knowledge. They sat in four rows, in the centre of a large house. A local preacher and his wife were at the head, and six other grave natives were assisting. All was silent order and well-disciplined attention to the case in hand. They showed good knowledge of the Scriptures; and some of the children are decidedly pious. Of such schools we have about sixty in the Vavau circuit.

The scenery at Vavau is fine, and the harbor very good. There are about eleven smaller islands, at short distances from, and connected with, Vavau, which is moderately elevated, and in some places tolerably fertile; and though the soil is not so rich as that of Tonga, the same trees, fruits, and shrubs are found on both islands. Twelve islands are inhabited, and one hundred and forty others are mere islets. Here are the majestic *ovava*, the cocoa-nut, the bread-fruit, the banana, the yam, the pine-apple, with fruits, shrubs and flowers, elegant, delicious, and almost numberless.

District Meeting at Tonga.

On the 5th of July Mr. Lawry left Vavau and returned to Tonga.

13. We reached Tonga with difficulty, and landed in a torrent of rain. The next morning we commenced our district-meeting, and we concluded the business in six days. Many important matters were agreed upon; and among them the immediate revision of the New Testament, and the translation of the Old, with the view of printing the entire Scriptures as correctly and with as little delay as possible.

Another important step taken by this meeting is the admission of a native of Tonga into the sacred office of assistant missionary. Benjamin Latuselu is a chief of high rank, well and long-tried as a local preacher; a man of deep piety, clear understanding, and thoroughly imbedded in the affections of our people. He is sent forth to take charge of Keppel's Island, where we have a flock of several hundreds without an authorized shepherd. He is the first of his nation admitted to the Christian ministry on probation by the laying on of hands; but we may hope that by such an agency the wants of these infant churches will be much more generally and efficiently met than they could be only by ministers sent out and supported from home.

Change of Missionaries.

The following extract, coming from such a source, is interesting and instructive.

August 3. Having made our voyage to Lifuga, and back again to Vavau, removing the brethren Turner and Rabone with their almost endless luggage and lumber, I have had an opportunity of observing the operation of these removals in these parts of the Lord's vineyard. I doubt if they do much good to the natives, who, I believe, would be less restless and unsettled if one pastor were stationed permanently among them. In New-Zealand the natives will not permit their father, as they call their first missionary, to leave them. If these Islanders are more fickle, it may be traced to their different training. The mission premises suffer greatly in these changes. The gardens lie waste, and improvements are looked for in vain. The tenant is soon moving away to another station. The ship has hereby not only a great increase of work, extra voyages among the reefs, and the loading and unloading of luggage, but she will soon be filled with vermin.

Examination of a School.

This is my birth-day, and, by God's mercy, health, strength, and peace are vouchsafed to me, with an increase of pleasure in my master's work, at the end of fifty-four years. The day has been signalized by the various schools assembling at this place; Neiafu, and each section, whether of children or adults, presenting their offering of love to us at their examination. Some brought a yam, a piece of cloth, a shell, an egg, a fowl; and others a basket, or a mat. Each section was headed by its teacher and chief. They sang a hymn as

they approached, and as they retired from, the mission-house; and all were beautifully dressed and oiled. The Queen was among those who approached with her thank-offering, a fine bleached and ornamented mat. I was struck with the change which I now witnessed in this people. At my first visit I saw these offerings brought and laid at the shrine of their false gods, and connected with much that was immoral and cruel. They have now changed their object of worship, and their mode of conducting this ancient practice. The missionaries have done wisely to control, but not to destroy, the thank-offerings of the people. I observed that many aged persons, who were very poor, laid down their shell or egg, with all the majesty and air of self-complacency peculiar to these singular people. These *mea ofa* have little value, only that they are intended to express the obligation of the people to God, and to his church and ministers.

A Wedding.

4. A wedding took place to-day in the large chapel here, between Naphtali (the son of the late King, and grandson of Feenow, the celebrated warrior mentioned by Mr. Mariner) and Virginia, a chief of high rank, and each about seventeen years old. At midnight there was a cry made, which continued till daybreak, to this effect: "Lift this food to the house of the bride." In all directions Vavau was vocal with the song of the multitudes who were bearing, or drawing on slides, ponderous burdens of food, consisting of pork, turtle, fish, and fowl, and yams without number. The bales of native cloth and mats were piled aloft in ample plenitude. Presents passed freely from chief to chief. The dresses of this gracefully-formed people, were ample, flowing, and rich, as the Tongans count riches. Their heads and faces were profusely anointed with sweet-scented cocoa-nut oil; while rosettes and odorous strings of flowers were the ornaments of their necks and shoulders. The ceremony was performed with all proper solemnity by the Rev. Peter Turner, in the midst of an overflowing congregation. The feasting lasted three days.

Departure.

5. We sailed for Hapai. We had on board, for the out-islands, one assistant missionary and three native teachers. The parting of these from their friends, especially of Jehoshaphat, was very touching. Those who were going were melted, but not shaken; while their friends, some afloat, and others on the beach, set up such a cry as pierced our hearts, and echoed from shore to shore among the islanders in the harbor. "Our love is too great, we cannot let you go. Have you not been our teacher? And are not our hearts cleaving unto you? Are not our breasts full of sharp pain? And will you leave us behind as orphans to pine in sorrow until our day goes down? Full of anguish are we! Oh, why will you leave us weeping till we have no tears?" Such were the expostulations of these children of the wood.

These, however, were not the only sounds audible to us on the deck of our vessel. In the evening, from the time the light died away till eleven o'clock, we could distinctly hear the children of the respective schools repeating their Scripture-lessons, and singing, as their manner is, what amount of knowledge they possessed of figures. These sounds reached us from this small islet, and from that large valley. It was heard also again as early as three in the morning; and then followed their morning devotion, singing, reading the Scriptures, and prayer. This is the island of Vavau!

Niuafoou—Hihifo.

Mr. Lawry next sailed for the island of Niua. He arrived at Niuafoou, August 20.

20. Having landed on a rock to leeward, we had to travel six miles to reach the metropolis. The burning sun and high hills made this a formidable matter to me; but I was soon relieved by the natives carrying me on their shoulders on a *hamo*, [hand-barrow.] Away they tripped over the craggy steeps, shouting as they ran. Mr. Wilson chose to walk behind, unwilling to give so much trouble; but with me the case was one of necessity. As we passed along there was a general rising. The extraordinary shouts of these children of the wood passed thrillingly from glen to glen, and, like a snowball, our company became larger and larger as we went on, until it was manifest that the whole community was up and in motion. From the royal city we were met by troops at every turn, every eye flashing fire, and extasy beaming in each uplifted countenance. To shake hands with me was the first object, and to get the shoulder under the *hamo*, the next. Our pace was that of a full run; and as we passed along, the piercingly shrill shouts of the natives announced to the dwellers in the wood and in the dale the progress of our cavalcade. "Thanks to the Lord Jesus for his servants! thanks for their coming, and for their safety on the sea!" were uttered and echoed in all directions. My own feelings will never be uttered; but at different times they alternated greatly. At one time, the grateful tear flowed freely down; in a few seconds an extra gush of feeling would find vent in a shout; and a keen sense of the ludicrous would not permit the suppression of a smile once and again.

At seven next morning the beautiful large chapel was crowded with a deeply-impressed congregation, who worshiped reverently, and with much emotion, before the mercy-seat. At nine we registered ninety-four children and one adult. At ten we baptized them with water "in the name of the Father, and of the Son, and of the Holy

Ghost." At eleven we administered the sacrament of the Lord's Supper to the whole society, (the sick excepted,) consisting of four hundred and seventy-nine members, who worship in nine chapels scattered over the island. Deep was the interest, and solemn was that hour.

Mr. Lawry next sailed for Hihifo, where he found "the work of God flourishing."

26. At Hihifo the schools, composed of the entire population, came to us in a procession, and made me a very handsome *mea ofa* for the New-Zealand bazar, consisting of shells, tortoise-shells, pearls, combs, native axes, native fishhooks, clubs, spears, and wooden pillows. Their dresses were very fine; and as one party returned through the lawn, from the summer-house where we were sitting, and another entered singing a hymn, the effect was all but enchanting.

Nukualofa—Mua.

At Nukualofa Mr. Lawry made the following entry:

29. (Sabbath.) A large congregation attended the morning prayer-meeting at daybreak, in the large chapel. I preached at nine o'clock; the chapel was crowded, and many remained outside. At eleven o'clock we had English preaching, at which twenty-seven persons were present. At three o'clock, we had native preaching again, which was well attended. At five we had another English service, and many prayer-meetings were held. The people all go one way here. The Sabbath is fully observed, and God's house is thronged. At this place we have a population of about two thousand, of whom five hundred and forty are members of our society.

31. I went again to the Mua, and fully delivered my soul in the midst of this people. This was the place where I opened my commission a quarter of a century ago It has always been the stronghold of pagan superstition in the Friendly Islands. The chief with whom I lived as my protector, died calling upon the Savior, and professing to trust only in him. His wife lived and died a steady believer in Christ. The present chief, Tungi, is their son, and has had powerful convictions and loud calls; but, though he is friendly towards us, he has not yet yielded himself to the Lord. One higher in rank than he, is Eliza Ann, the eldest daughter of the late chief. She tells me in one of her letters that the good seed sowed in her mind, when I was there at first, has sprung up. She is now one of our steady leaders, and a powerful chief as to rank, character, and influence.

While passing up between the islands and reefs on the way to the Mua, and while there, what a succession of recollections and emotions passed through my mind! Many a time have I sat and heard the chiefs discuss the question, whether we should be killed and our boxes taken, or whether it might not be better to await the coming of our vessel, by which means they would have greater gain. Almost every new spot recalled some instance of injustice, insult, or menace, practiced upon us in those times of their ignorance.

September 4. King George has committed to me a letter to his Excellency Governor Grey, of New Zealand, desiring to be under the shadow of British power, and asking the Governor to inquire respecting a letter which had been sent by a former King of Tonga to the Queen, but to which no answer had been received. The King renews the proposal therein made, that he and his people become not merely the allies, but the subjects of the British crown. This is done because they fear the French, whose conduct towards the people of Tahiti is fully known here. I am glad the King has taken this step; inasmuch as I am satisfied Governor Grey is just the kind-hearted and far-seeing man, that will befriend a fine people who seek to be kept from the spoiler.

5. Respecting the cannibalism of these people, I have long had abundant evidence; but the testimony of one of our most useful chiefs, called David, who was in his early days a mighty man in battle, may be worth recording. He was engaged in a sanguinary war at Faahefa, where he was hotly pursued into the wood by several strong warriors, fell under their powerful clubs, and was left for dead. After a while, however, he found himself able to crawl away upon his hands and knees into a small native hut, where he arrived in the dark night, with all his swollen wounds and bruises thick upon him. In this state he was unknown to the family, whose dwelling he had reached. He was permitted to remain for some days in quiet, and partook with them of a little food. But one night he observed them preparing an *umu*, (to cook food,) which is not a usual thing under such circumstances. His apprehensions being awakened, he listened, and overheard them making arrangements to cook him in the heated oven, and then to eat him. The case was so clear that mistake was out of the question. But David was a man of great resources in himself, and while they were outside preparing the oven, supposing their victim quite safe, he crept away, under cover of the night, and ultimately made his escape to his friends, by whom he was received as one alive from the dead.

6. (Sabbath.) Our large Tonga chapel was filled from end to end at the early dawn prayer-meeting. At nine I preached, Mr. Thomas interpreting. The chapel was not merely filled, but, outside, the green grass was the seat of a multitude. These could both see and hear; for our chapels here are not encumbered with walls, seats, doors and windows. There is a beautiful roof above, and the earth is covered with clean mats below. There are no pews, nor any seats but the mats, which are all they desire. They

all seemed to hear with solemn attention, and deep interest; and the power of the Lord was evidently there. At three o'clock our native love-feast began. It continued till sun-down. The chapel was thinly sprinkled over with from five hundred to six hundred members, among whom there was great order and solemnity.

Before leaving Tonga, Mr. Lawry records a few of the impressions which his visit had made upon his mind. In respect to *civilization*, he says, the advance at first appears to be slow. The natives are an idle people, and as such must of necessity be, more or less, a degraded people. Their indolence is ascribed to the wasting heat of the climate, the fertility of the soil, and the abundance of fish in the adjacent waters. But there is some improvement in this particular; and they have already the stimulus of an incipient commerce.

"As to education," Mr. Lawry says, "I have no fear whatever. There are, and will be, some obstacles in the way; still the mass of Tonga children and adults are not merely willing to be at school, but they delight in learning. They have both leisure and capacity; and, being densely crowded in their *colo*, we need little more than a good system and a proper teacher, and all will go on cheerfully. These we now possess."

In regard to the success of the mission in the Friendly Islands, Mr. Lawry is far from thinking that it is as great as it might have been; and there seems to have been some special hinderances, which he does not mention. Still he thinks that "a great work of God is manifest on every side."

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

West Africa.—A letter has been received from Mr. Walker, dated July 21, in which he says, "Our congregations on the Sabbath have been very good; and there have not been near as many disturbing causes the present year as the last." "We can bless the mercy of God for a hope in regard to one boy who professes to love God, and, as far as I can judge, does love him. Another has been deeply serious." "The school also at this place has been unusually well attended the past six months." He also says, "My health has been very good the past year; and I have not lost a Sabbath or a day from sickness."

The late reinforcement for this mission, accompanied by Messrs. Wilson and Bushnell, with their wives, arrived at Elmina, August 1, "in pretty good health and spirits." They hoped to reach the Gaboon by August 20.

Syria.—Mr. Whiting writes, September 5, that the cholera has made fearful havoc in Damascus, carrying off from six thousand to ten thousand souls. This disease had made its appearance in Beirût, but the missionaries were upon Mount Lebanon

Mr. and Mrs. Foot arrived at Beirût on the 24th August.

Greece.—On the 2d of October, Mr. King wrote: "Up to this date I have been permitted to remain here in quiet. I have not been called before the examining judge, as I expected to be; and I know nothing more in regard to my trial than when I last wrote." This continued "quiet," and these delays to bring Mr. King's case to a final issue, are certainly favorable indications.

Constantinople.—Under date of October 14, Mr. Goodell writes as follows: "Very early in the morning of the 12th instant, we were again alarmed by the cry of fire. The wind was very high, and the fire raged terribly for nearly four hours; but, through God's great mercy, the chapel and boarding-school were again preserved. This is the fifth great conflagration we have had immediately around us within about a year; the fifth time it has been shouted in the camp of the enemy at Constantinople, that the Protestant chapel was in ashes; the fifth time an unseen hand has been stretched out to arrest the raging element and hold it back from devouring us. And now we have almost literally "a wall of fire round about us for a defence;" that is, we are, humanly speaking, much more safe from conflagration than though these terrible devastations had not been made about us. "The Lord liveth; and blessed be our Rock; and let the God of our salvation be exalted."

The Armenian Patriarch, whose name has been so frequently mentioned in the pages of the Herald within the last few months, has been removed from office. Mr. Goodell says, "He was not only degraded, but sent into exile." The choice of his successor occasioned a great tumult, and it was feared that blood would be shed.

Erzeroom.—From a letter of Mr. Peabody, dated September 16, it appears that a book distributer had just returned from a three months' tour, having found in several cities and some vil-

lages, particularly in one large village, a number of Protestants, some of whom had been recently excommunicated, and were suffering much from persecution. The large village, mentioned above, was pretty well supplied with the publications of the mission, and most of the inhabitants appeared to entertain evangelical sentiments.

NESTORIANS.—The efforts of the Patriarch to destroy the influence and usefulness of the mission have been more bold and reckless of late than ever. Certain friends of our brethren, Mar Yohannan among them, were violently assaulted by his servants; and a mob, on one occasion, collected in front of the mission premises. Mar Shimon endeavored to engage the Mohammedans in his scheme of opposing the progress of spiritual religion; and for a time he had high hopes of success. But the Lord has thus far thwarted his plans! The death of the King of Persia, after a reign of fourteen years, may have a bearing upon the position and influence of Mar Shimon. What changes may take place in consequence of this event, time only can show.

It is a most gratifying circumstance that nearly all the Nestorian ecclesiastics, including all the bishops, have taken the side of the mission in their difficulties with the Patriarch.

BOMBAY.—Under date of September 15, Mr. Wood says that four persons were suspended from the mission church at the previous communion. Several children in the boarding school have exhibited an inquiring state of mind, and three of them express the hope that they have passed from death unto life.

AHMEDNUGGUR.—The English residents in Ahmednuggur, on being apprised of the financial embarrassments of the Board, very kindly contributed between five and six hundred dollars for the support of the schools under the care of this mission.

SANDWICH ISLANDS.—The general meeting of this mission (held once in two years) commenced May 10, and closed June 3. It was a refreshing season to our brethren in that field; and the tidings which they were permitted to bring up from their respective districts, were of a very interesting character. Mr. Bishop says, under date of June 5, "There is no general revival of religion throughout the Islands; but from all our stations full and cheering reports have been received of religious prosperity."

It is known to some of the readers of the Herald, that Rev. John Geddie, late of Nova Scotia, left the United States in January, 1847, with a view to establishing a mission in New Caledonia. In a letter just received from him, describing a seven weeks' sojourn at the Sandwich Islands, he acknowledges donations from several of the mission churches, to aid him in the prosecution of his benevolent design. He adds: "Mr. Armstrong mentioned to me, before leaving Honolulu, that two pious natives came to him, and expressed a wish to cast in their lot with our little mission company. It is certainly pleasing to see those who but a few years ago were wallowing in the mire of a degraded heathenism, evincing some interest in behalf of their fellow-islanders."

DONATIONS,

RECEIVED IN OCTOBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.			
Falmouth, 1st par. la.	13 05		
Gorham, m. c.	41 01		
N. Yarmouth, 1st par. m. c. 20; 2d do. indiv. 21; A. P. S. 50c.; s. s. class, 1;	42 50		
Portland, A child, for Bibles for hea. chil.		40	—96 96
Lincoln co. Aux. So. Rev. E. Seabury, Tr.			
Boothbay Harbor, Relig. so.	13 00		
E. Thomaston, Miss P. Spofford,	2 00		
Warren, Ch. and so.	7 87	—22	87
Penobscot co. Aux. So. J. S. Wheelwright, Tr.			
Bangor, 1st par. ch. 71,61; High-st. ch. 61,73; Central ch. 28;	161 34		
Bradford, A friend, 1; Mrs. W. I;	2 00		
Brewer, 1st ch. (of wh. fr. chil. 10c)	60 51		
East Brewer, m. c.	20 78		
Garland, Ch.	11 93		
Hampden,	25 00		
Levant, Ch. 7; Miss C. 2;	9 00		
Orono, Ch.	21 53	—312	09
York co. Conf. of chs. Rev. G. W. Cressey, Tr.			
Sanford, Cong. ch. and so.	20 16		
South Berwick, N. and L. Hanson, for *Lynthia Ann Hanson*, Ceylon, 20; C. E. and C. B. Norton, for *Mary Ann C. Norton*, do. 20;	40 00	—60	16
		492	08
Bluehill, Ch. and so. 98; Castine, SAMUEL ADAMS, wh. cons. him an H. M. 100;		198	00
		690	08

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.			
Fitzwilliam, Gent. 90,26; la. 81; m. c. 12,65; to cons. Rev. ABRAHAM JENKINS and Mrs. HELEN M. JENKINS, H. M.	183 91		
Gilsum, Cong. ch.	10 17		
Keene, A. Kingsbury,	10 00	—204	08
Grafton co. Aux. So. W. W. Russell, Tr.			
Campton, Cong. ch. m. c.	6 50		
Haverhill, A female,	25		
Lebanon, Cong. ch. and so. 35; m. c. 15;	50 00	—56	75
Hillsboro' co. Aux. So. J. A. Wheat, Tr			
Pelham, Cong. ch. and so.	40 45		
Peterboro', J. Field,	20 00	—60	45
Rockingham co. Conf. of chs. J. Boardman, Tr.			
Atkinson, Rev. J. Page,		15	00
Strafford co. Conf. of chs. E. J. Lane, Tr.			
Barrington, Ch. and so.	16 75		
Dover, do.	10 41		
Great Falls, m. c.	10 00		
Ossipee. Rev. H. Wood,	2 00		
Sandwich, Ch. and so.	6 50	—45	66
		366	94
Salmon Falls, Cong. so.		25	00
		391	94

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, E. & T. Fairbanks & Co. 200 00
Chittenden co. Aux. So. M. A. Seymour, Tr.
Burlington, m. c. 10,36; s. s. 7,40; Mrs. R. W. Francis, wh. cons. George G. Webster of New Haven, Ct. an H. M. 150; 167 76
Essex, s. s. miss. so. 1 75
Hinesburgh, Cong. ch. 38 00
Williston, Dea. Sanford, 10 00—217 51
Franklin co. Aux. So. C. F. Safford, Tr.
Sheldon, Mrs. Fanny Mead, 4; Mrs. S. Wooster, 5; 9 00
Orange co. Aux. So. J. Steele, Tr.
Brookfield, J. G. Smith, 1 00
Corinth, Cong. ch. and so. 37 89
Thetford, Cong. ch. and so. 87,20; la. 32,50; 119 70—158 59
Windham co, Aux. So. F. Tyler, Tr.
Brattleboro', East, m. c. 31 43
Fayetteville, Coll. 28 38
Grafton, m. c. 30; coll. 30; 60 00
Halifax, West, 12 15
No. Wardsboro', Coll. 9,47; Rev. W. Brigham, 3; 12 47
Putney, Coll. 18,59; J. Grout, 10; 28 59
Saxton's River, Coll. 1 50
Townshend, do. 6 25
Wardsboro,' Ch. and so. 3 00
Westminster, East, Coll. 30 00—213 77
Windsor co. Aux. So. E. C. Tracy, Tr.
S. Norwich, m. c. 18 50
817 37

Bennington, 1st cong. ch. 75; Dorset and E. Rupert, cong. ch. 33; Fairfax, H. Wells and fam. 2; 110 00
927 37

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
New Marlboro', North, Ch. and cong. 33 00
Sandisfield, Cong. ch. and so. 40 52
S. Egremont, La. free will sew. so. 33 00
Stockbridge, m. c. 28 00
Williamstown, S. Whitman, 50; Mrs. Laura Whitman, 50; Mrs. Lucy Whitman, 15; D. N. Dewey, 15; Rev. Dr. Hopkins, 10; A. Foote, 5; 145 00—279 52
Boston, S. A. Danforth, Agent.
(Of wh. fr. an Episcopal friend, 50; fem. so. of Boston and vic. for pro. Chris. among the Jews, East Boston, juv. so. for indigent Jewish children, 25; Maverick ch. juv. so. 15;) 3,966 05
Brookfield Asso. W. Hyde, Tr.
Brookfield, 107; W. A. Nichols (of wh. for *William Nichols*, Ceylon, 20;) wh. cons. Rev. Samuel W. Bonney of Canton an H. M. 100; 207 00
Charlton, La. 66 59
Dana, Storrsville, coll. 16,32; m. c. 8,10; 24 42
Hardwick, Gent. 49,05; la. 40,61; m. c. 16,77; 106 43
Holland, 3 00
New Braintree, Gent. 113,90; la. 78,96; m. c. 52,48; 245 34
North Brookfield, Gent. 163,55; la. 121,55; m. c. 88,15; 373 25
Oakham, Gent. 62,36; la. 74,39; m. c. 28,85; juv. so. 29,40; sew. cir. 5; to cons. Silas Clapp and James K. Hervey, H. M. 200 00
Southbridge, Gent. 80,50; la. 88; m. c. 63,51; juv. so. 7,94; fem. 6,50; E. and N. L. Carpenter, for *Hannah Sewall*, Ceylon, 20; 266 45
Spencer, Gent. 131,72; la. 121,50; m. c. 14,56; 267 78
Sturbridge, Gent. 121,40; la. 96,20; m. c. 32,56; 250 16
Ware Village, 316,44; la. 137,91; m. c. 113,07; juv. so. 2; wh. cons. Rev. Cyrus T. Mills of Ceylon, Judah M. Brakenridge, Theodore Field, Joel Rice, Francis DeWitt, and Stephen B. Witherell, of Ware, H. M. 569 42
Ware, West, Gent. 61,37; la. 36,97; m. c. 35,65; 133 99
Warren, Gent. 101,85; la. 52,13; wh. cons. Rev. Charles Smith an H. M.; m. c. 9,34; 163 32—2,877 15
Essex co. North, Aux. So. J. Caldwell, Tr.
Newbury, Belleville so. la. 60; Byfield, m. c. 24,57; 84 57
Essex co. South, Aux. So. C. M. Richardson, Tr.
Gloucester Harbor, Evan. so. 29 00
Manchester, Rev. O. A. Taylor, 50 00
Marblehead, Two friends, 11 00—90 00
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, Gent. 23 00
Greenfield, 2d cong. so. m. c. 37 40
Montague, 1st do. 74 64
Rowe, Evan. cong. ch. 32,50; m. c. 13,38; 45 88
South Deerfield, C. A. Stowell, 5 00
Sunderland, m. c. 58,86; s. s. 13; m. c. in Mr. Corey's so. 22.36; 94 22—280 14
Hampden co. Aux. So. C. Merriam, Tr.
Monson, Rev. C. B. Kittredge, 20 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Gent. and la. 189 72
Harmony Conf. of chs. W. C. Capron, Tr.
Milford, A friend, 1 00
Upton, A friend, 10; do. 10; do. 2; 22 00—23 00
Middlesex North and Vic. Char. So. J. S. Adams, Tr.
Ashby, Cong. so. 20 00
Middlesex South Conf. of chs.
Wayland, Mr. Allen's ch. and so. 59 04
Norfolk co. Aux. So. Rev. S. Harding, Tr.
Milton, S. Taft, 1; E. M. Taft, 1; 2 00
Roxbury, Eliot ch. and so. m. c. 12,92; M. L. 2; a friend, 5; 19 92
Stoughton. Cong. so. to cons. Ebenezer Drake an H. M. 100 00—121 92
Old Colony Aux. So. H. Coggeshall, Tr.
Middleboro', Central cong. so. 35 71
Palestine Miss. So. E. Alden, Tr.
Braintree, Pal. fem. miss. so. 47; S. par. juv. miss. so. 15; 62 00
Bridgewater, Mr. Brigham's so. 36 00—98 00
Pilgrim Aux. So. J. Robbins, Tr.
Carver, Cong. so. m. c. 17; la. 5,25; 22 25
Taunton and Vic. Aux. So.
Pawtucket, Rev. C. Blodgett, wh. and prev. dona. cons. George D. Blodgett an H. M. 50 00
Worcester co. Central Asso. A. D. Foster, Tr.
3,500 00
Leicester, J. A. Denny, 100; Rev. I. R. Worcester, 100; 200 00—3,700 00
11,917 07

Unknown, 20; a lady, 5; Bedford, Mrs. S. Fitch, for *Joel Fitch*, Ceylon, 20; Miss E. Bacon, 5; J. Lane, 3; Mrs. L. 2; Miss L. 1; Billerica, Rev. J. G. D. Stearns, 10; Brighton, evan. cong. ch. 105,47; Burlington, cong. ch. 6,50; Cambridge, a friend, 20; Cambridgeport, 1st evan. ch. and so. to cons. Lucinda N. Tilton and Mrs. Sarah T. Chaplin, H. M. 200; Charles Valentine, wh. cons. Miss Augusta M. Valentine an H. M. 100; Chelsea, Winnisimmet ch. and so. m. c. 56,05; J. Buck, 10; E. Cambridge, evan. cong. ch. and so. 59; Lawrence, a mem. of the Lawrence-st. ch. 100; a friend, 2; Lowell, John-st. ch. m. c. 100; Mrs. Mary Bartlett, to cons. Homer Bartlett an H. M. 100; Union m. c. 100; Newton, E. par. m. c. 20,30; Waltham, a friend, 20; 1,065 32
12,982 39

CONNECTICUT.

Fairfield co. East, Aux. So.
Danbury, 1st cong. ch. 84,05; m. c. 97,70; wh. cons. David Foot an H. M. 181,75
Huntington, Gent. 35,33; la. 49,75; Mrs. Thomas Punderson, 10; 95 08
Stratford, Cong. ch. la. sew. so. 5 00—281 83
Fairfield co. West, Aux. So. C. Marvin, Tr.
Darien, Gent. and la. 49; m. c. 20; 69 00
Easton, do. 33,35; m. c. 16,47; s. s. 70c. 50 52

Fairfield, Gent. and la. 111,26; m. c. 16,50; s. s. for *Minot S. Fairfield*, Ceylon, 40; 167 76
Greenfield, Coll. 52 00
Greensfarms, do. 63 79
Greenwich, 1st cong. ch. and so. 40; N. so. gent. 37,75; m. c. 20,48; la. 80; wh. cons. JOSIAH WILCOX an H. M.; 2d cong. ch. wh. cons. Miss MARY H. MEAD an H. M. 139,77; la. 55; la. hea. sch. so. 35; Rev. M. Mead, 5; 413 00
Long Ridge, Coll. 6 00
New Canaan, Gent. 60,53; la. 69,91; m. c. 25,09; 155 53
Norwalk, 1st cong. ch. m. c. 27,68; gent. 87,75; la. 67,13; 182 56
Ridgefield, Coll. 68,23; do. 14,67; 82 90
Southport, Coll. 100; Miss Delia Perry, 50; wh. cons. Mrs. S. J. M. MERWIN an H. M. 150 00
Stamford, Coll. 250; N. so. do. 38,62; 288 62
Stanwich, Coll. wh. cons. Rev. ALONZO B. RICH an H. M. 81 81
Weston, Coll. 35 00
Wilton, Coll. to cons. Rev. GORDON HALL an H. M. 62,54; C. Marvin, wh. and prev. dona. cons. CHARLES MARVIN an H. M. 25; 87,54–1,886 03

Hartford co. Aux. So. A. W. Butler, Tr.
Avon, East, Coll. 20,12; cong. ch. and so. 53,80; 73 92
Bristol, La. 79 14
Burlington, La. 16 91
Canton, La. 30 45
East Hartford, m. c. 11 71
Enfield, Gent. 81,34; m. c. 12,35; 93 69
Hartford, A friend in Dr. Hawes's cong. 500; young la. of do. 33,50; a friend, by Dr. Hawes, 10; South cong. ch. and so. 534,65; 1,078 15
Simsbury, D. Humphrey, 6 00
West Hartford, Gent. and la. 191,17; Mrs. A. P. Talcott, for *John Talcott*, Ceylon, 20; 211 17
West Hartland, L. Merril, 10 00
Windsor, 1st so. m. c. 66 34–1,677 48

Hartford co. South, Aux. So. H. S. Ward, Tr.
Glastenbury, D. Hubbard, 50; Mrs. O. Hall, 12; 62 00
New Britain, Coll. 69,78; m. c. 48; s. s. con. 4,48; S. ch. gent. and la. 260; m. c. 35; 417 26
Rocky Hill, Cong. ch. and so. 77 00
Southington, Gent. and la. (of wh. fr. T. Higgins, to cons. ISAAC BURRETT an H. M. 100;) 412 47
Wethersfield, 1st so. gent. and la. 270 13–1,238 86

Litchfield co. Aux. So. C. L. Webb, Tr.
Barkhampstead, 1st cong. ch. and so. m. c. 25 00
Bethlem, Coll. 71; a friend, 50; a mem. of the ch. 35; 156 00
Canaan, N so. coll. 42,48; S. so. 31; 73 48
Cornwall, N. so. 34,55; S. so. 66,77; 101 32
Goshen, Coll. 158,50; m. c. 10,22; Clarissa Baldwin, dec'd, 50; 218 72
Harwinton, Coll. 127,72; m. c. 16,31; 144 03
Kent, Coll. 51 49
Litchfield, 1st so. 326,97; m. c. 10,36; South Farms, 151,82; m. c. 13,63; la. benev. so. 12,53; Northfield, 44,18; Milton, coll. 16; 575 49
New Millford, Coll. (of wh. to cons. GEORGE W. WHITTLESEY an H. M. 100;) 247,93; la. mite so. 15,36; 263 29
New Preston, Coll. 192,50; m. c. 10,40; (of wh. to cons. SAMUEL AVEREL an H. M. 100;) 202 90
Plymouth, 1st so. coll. 119,18; m. c. 17,44; 136 62
Plymouth Hollow, Coll. 112; m. c. 40,65; 152 65
Torrington, Gent. 29,80; la. 17,29; 47 09
Washington, Coll. 89 50
Watertown, Coll. 126,24; m. c. 20,36; 146 60
Winchester, Coll. 49 00
Woodbury, N. so. coll. 88; m. c. 23,46; S. so. 65,08; m. c. 18; la. benev. so. 10,92; 205 46
Wolcottville, Coll. 88 00
Anniversary coll. 11 31
2,737 95
Ded. paid for printing annual report, 7,33; do. worthless money, 2,50; 9 83–2,728 12

Middlesex Asso. S. Silliman, Tr.
Deep River, G. Spencer and Mrs. U. Spencer, 30 00

New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, Union col'd s. s. for sup. of a boy in So. Africa, 20; 3d ch. m. c. 5; private m. c. 12; union m. c. 15,18; Chapel-st. ch. 30; Mrs. L. C. Hall, 5; Miss Jane Murdock, for sch. in Ceylon, 30; Yale college, Rev. Dr. Day, 100; officers and students of do. 122; a mem. of Howe-st. ch. 10; 349 18

New Haven co. East, Aux. So. A. H. Maltby, Agent.
Cheshire, Cong. ch. and so. 61 23
Madison, do. 49; gent. 54; wh. cons. JOSIAH GRISWOLD an H. M.; m. c. 35; la. cent so. 58,95; 196 95
Meriden, Centre cong. ch. 30; cong. ch. 43,74; 73 74—331 92

New Haven co. West, Aux. So. A. Townsend, Jr., Tr.
Bethany, 17 50
Birmingham, Coll. 54,12; m. c. 23,45; G. W. Shelton, 50; 127 57
Derby, 1st so. 70,26; m. c. 51,92; 122 18
Hamden, East Plains, gent. 41,64; la. 24; m. c. 16,47; Mt. Carmel, 76,34; 158 45
Middlebury, Benev. asso. 76,75; m. c. 1,80; 78 55
Milford, 1st so. 353; 2d so. 34,33; 387 33
Naugatuck, 65,78; Dr. Hopkins, 10; S. H. 5; 80 78
Orange, wh. cons. Rev. WILLIAM W. BELDEN an H. M. 58 00
Oxford, Coll. 34,75; s. s. 7; R. C. 5; R. P. 1; 47 75
Prospect, 5 00
Waterbury, 378,06; s. s. 8; 386 06
West Haven, Coll. 96,96; m. c. 5,97; C. Phillips, 10; 112 93
Westville, Coll. 16; s. s. 3,45; 19 45
Woodbridge, Gent. 41,76; la. 61,93; m. c. 35,31; 139 00–1,740 55

Norwich and vic. Aux. So. F. A. Perkins, Tr.
Norwich, 1st so. 78; la. of Main-st. ch. 166,37; 244 37

Tolland co. Aux. So. J. R. Flynt, Tr.
Marlboro', Cong. ch. and so. 30 00
South Coventry, H. B. Blake, 8 00—38 00

10,546 34

NEW YORK.

Auburn and vic. Thomas M. Hunt, Agent.
Auburn, 1st pres. ch. 266,17; m. c. 28,50; 2d do. 53; 347 67
Aurora, Pres. ch. to cons. Rev. H. W. PARKER an H. M. 50 00
Cortlandville, Pres. ch. 59 00
Danby, Cong. ch. 7 50
Genoa, 1st pres. ch. 70,29; m. c. 10; 80 29
Homer, Cong. ch. 255 00
799 46
Ded. disc. 4 27—795 19

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, Tr.
(Of wh. fr. R. D. ch. m. c. Centreville, Mich. 10;) 307 36

Buffalo and vic. J. Crocker, Agent.
West Aurora, Ch. 13 00

Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 13 00
Corning, 1st ch. 20 00
Coventry, 2d cong. ch. 53,62; Mrs. E. A. Hoyt, 50; G. D. Phillips, wh. and prev. dona. cons. JAMES M. PHILLIPS an H. M. 25; 128 62
Geneva, Pres. ch. 69,10; C. A. Cook, 25; W. G. V. P. 5; 99 10

Mead's Creek, Pres. ch.	5 00	
Newark Valley, Rev. M. Ford,	50 00	
Oswego, A friend,	5 00	
Ovid, Pres. ch.	10 00	
Seneca Falls, do. (of wh. 23,46 and prev. dona. cons. Mrs. HANNAH B. GOULD an H. M.)	84 00	
Union, Pres. ch. wh. and prev. dona. cons. Rev. M. M. WAKEMAN an H. M.	32 00	
	446 72	
Ded. disc.	1 05	—445 67
Greene co. Aux. So. J. Doane, Tr.		
Catskill, J. Atwater, 50; S. S. Day, 40;	90 00	
Durham, Fem. cent so.	24 00	
Hunter, Pres. ch. m. c.	10 00	—124 00
Monroe co. and Vic. E. Ely, Agent.		
Churchville, Pres. ch.	11 66	
Parma Centre, Rev. G. Freeman,	3 00	
Rochester, 1st pres. ch. 809,45; Washington-st. ch. m. c. 97,75;	907 20	
Webster, Pres. ch.	20 47	—942 33
New York City & Brooklyn Aux. So. J. W. Tracy, Tr. (Of wh. fr. G. Carpenter of Central pres. ch. 80; miss. so. of West pres. ch. for Rev. H. M. Scudder, Madras, 22; a lady, 5; C. J. Stedman of Pilgrim ch. Brooklyn, wh. cons. Mrs. ELIZABETH S. STEDMAN an H. M. 100; fr. Allen-st. pres. ch. s. s. miss. asso. for a child in W. Africa, 15; Scudder miss. so. of West pres. ch. for Rev. H. M. Scudder, 113; s. s. miss. so. of South pres. ch. Brooklyn, for the Spear and Cobb schs. in Dindigul, India, 25;)	790 94	
Oneida co. and vic. Aux. So. J. Dana, Tr.		
Kirkland, Mr. Raymond's ch.	10 00	
Otsego co. Aux. So.		
Cooperstown, Fem. miss. so. 34; s. s. for *Alfred E. Campbell*, Ceylon, 15,50;	49 50	
Richfield Springs, Pres. ch.	43 09	—92 59
Syracuse and vic. J. Hall, Agent.		
Marcellus, Pres. ch.	56 02	
Syracuse, 1st do. bal.	4 00	—60 02
Washington co. Aux. So. M. Freeman, Tr.	50 64	
Middle Granville, Pres. ch.	42 31	
North Granville, Pres. ch. m. c.	30 00	
South Granville, do.	7 34	—130 29
		3,711 39

A friend, by Rev. Mr. Calhoun, for cir. of the Bible in Syria, 2; unknown, Christian, for China, 100; Arcade and vic. indiv. 8; Astoria, pres. ch. m. c. 67,73; s. s. 7,27; Ballston, Rev. T. S. Wickes, 20; chil. of do. for hea. chil. 5; Berkshire, Brookside sch. miss. so. 14,50; Canterbury, pres. ch. 10; a friend, 5; Cincinnatus, pres. ch. 7,50; a friend, 50c.; Clintonville, pres. ch. m. c. 3; Constableville, cent so. 16,63; Coventry, 1st ch. 17; Fishkill, S. A. Hoyt, 50; Gilbertsville, fem. miss. so. 12; Greenfield, cong. ch. 28,32; Harpersfield, 50; Lexington Heights, fem. benev. so. 10,50; Lockport, 2d Ward pres. ch. 26,30; G. W. J. 10; Lumberland, cong. ch. 2; Malden, pres. ch. (of wh. fr. Messrs. Isham to cons. CHARLES ISHAM an H. M. 100; D. Bigelow, 50; E. Bigelow, 25; A. Bigelow, 25; to cons. DAVID BIGELOW an H. M.) 246,66; Marathon, pres. ch. J. M. R. 5; Mecklenburg, pres. ch. wh. cons. Rev. SOLOMON R. SCOFIELD an H. M. 51; Mexico, E. B. Babbitt, U. S. A. 20; Montgomery, 1st pres. ch. 145; New Haven, cong. ch. 11,60; New Rochelle, Miss S. Brewster, 9; North Chili, E. Covey, 3; Plymouth, I. S. 5; Capt. S. 1; Salisbury Mills, Bethlehem, pres. ch. 84,26; Schaghticoke, W. R. S. 3; Schenectady, pres. ch. (of wh. fr. s. s. 30;) 135,74; Sherburne, Mr. Tuttle's ch. and so. (of wh. fr. Z. W. Elmore, wh. cons. WALDO ELMORE and HENRY S. ELMORE of Lees Creek, Ark. H. M. 200; C. W. Babcock, 25; W. Newton, 10; J. L. 5; T. R. 2; S. B. Rexford, 5;) 277; Sidney Plains, cong. ch. 7,50; Smithfield and North Adams, cong. chs. 5; Walton, D. White, 5; Yonkers, Oak Grove fem. sem. av. of sew. so. 29; W. R. Hull, 25c.; Yorktown, cong. ch. 12; 1,529 26

5,240 65

Legacies.—East Bloomfield, Ashman Beebe, by Samuel Hough, Ex'r, 200; Mendon, Harriet Barnard, by T. Barnard, Adm'r, 300; Stockholm, Wells R. Colton, 120; 620 00

5,860 65

NEW JERSEY.

A lady, 20; Belvidere, J. M. Paul, to cons. Mrs. JEMIMA WELSH of Philadelphia an H. M. 100; Caldwell, pres. ch. m. c. 9,30; Cedarville, pres. ch. 27,51; Hanover, 1st pres. ch. wh. cons. Rev. JOHN HANCOCK of Columbia an H. M. 59,50; Mendham, pres. ch. (of wh. fr. S. Thompson, 25;) 90; Morristown, 1st pres. ch. 164,25; m. c. 64,50; s. s. 10; wh. cons. Mrs. SARAH W. RICHARDS and JAMES RICHARDS, Jr. H. M. Newark, 3d pres. ch. m. c. 19,66; 5th do. m. c. 50; Stewartsville, J. S. L. 2; White Oak Ridge, off'gs of a small sch. 3,91; 620 63

PENNSYLVANIA.

Athens, pres. ch. m. c. 7,57; Carbondale, 1st pres. ch. 33,38; Mercersburg, Oph. so. of fem. ins. 7; Newville, Miss Laughlin, 10; 1st Ind. ch. miss. so. 25; fem. un. miss. mite so. (of wh. with prev. dona. to cons. Miss ELIZABETH TENNER an H. M. 60;) 100; Shirleysburg, J. Brewster, 80; W. Nantmeal, pres. ch. 27,28; Well, Rev. Mr. Riggs, 2,15; 292 38

Legacies.—Danville, Daniel Montgomery, by Samuel Yorkes, Adm'r, (prev. rec'd, 200;) 200 00

492 38

DELAWARE.

Allentown, pres. ch. 7; Cool Spring, 23; Drawers, pres. ch. 16,06; Lewes, do. 39,50; 85 56

VIRGINIA.

Glade Spring, pres. ch. 15 96

GEORGIA.

Greensboro', Rev. S. W. Magill, wh. cons. A. W. MAGILL of New Haven, Ct. an H. M. 100; Washington, A. L. Alexander, 50; 150 00

OHIO.

Western Foreign Miss. So. G. L. Weed, Tr. Cincinnati, Vine-st. cong. ch. 109,85; Tab. ch. m. c. 5,26; 3d pres. ch. m. c. 5,55; 8th pres. ch. m. c. 5; s. s. (of wh. for Mr. Bushnell, W. Africa, 30; for Mr. Wilson, Syria, 30;) 90; near Cincinnati, a friend, av. of silver plate, 73; do. of fruit, &c. 5; Elizabethtown, pres. ch. 3; Mill Grove, do. m. c. 4; R. McC. 3; Walnut Hills, Lane sem. ch. m. c. 25; a col'd Bible class, for Mr. Preston, Gaboon, 5; Waterville, pres. ch. 1,50. By Rev. F. Bartlett, Agent:—Amesville, 11,25; Barlow, 9,80; Berlin, 2d pres. ch. of Jackson co. 6,35; chil. 60c.; Chester, Centre ch. 6,50; juv. miss. so. 8; Columbus, A. Backus, 5; Coolville, 4,10; Dresden, 19,47; chil. 25c.; Harmer, 20; Horse Cave, 1,51; Keene, s. s. for Doct. Scudder, 5; Logan, 10,25; Marietta, la. for ed. hea. fem. 6,50; Marysville, Rev. H. Shedd, 1; New Plymouth, 3,25; Northfork, 9; Putnam, m. c. 13,81; fem. juv. miss. so. for Doct. Scudder, 7; Rainbow, 5,77; chil. 10c.; Reynoldsburg, 9,54; Salem and Fearing, 6,22; chil. 11c.; Southfork, 20,75; Waterford, 3; ded. ack. both in Oct. and Nov. 359,88; 169 41

Western Reserve Aux. So. Rev. H. Coe, Agent. Auburn, two la. 50c.; Aurora, 5; Atwater, ch. 15,32; Bath, 4; Berlin, 4; Brooklyn, 3,44; Brownhelm, 13; Burton, 4,02; P. Hitchcock and fam. 13; Canton, to cons.

Rev. EBENEZER BUCKINGHAM an H. M. 57; Charlestown, 2; Chatham, fem. benev. so. 10,20; a friend, 50c.; Cleveland, 2d ch. m. c. 35,64; Columbus, Miss L. F. 1; Copeley, 2; East Cleveland, J. W. 1; Elyria, 38,50; Florence, 20,25; Franklin, 8,05; chil. for schs. in Ceylon, 76c.; Freedom, 5; Rev. F. Y. Deming, 5; Geneva, 3; Hamden, 10,18; Hudson, 20,62; Wes. Res. Col. 3,39; Kirtland, 11,35; A. C. Russell, 10; Lyme, 10; J. Stebbins, 15; Milan, 66; Jay miss. so. 25; Painesville, 25,20; Palmyra, 4; Randolph, 1; Ravenna, ch. 55,90; Ruggles, 25c.; B. Sturtevant and fam. 3,75; Streetsboro', 6,25; Rev. S. Lee and fam. 5; Tallmadge, 33; Rev. W. Hanford, 20; a bal. 56c.; Twinsburg, 16,58; Vermilion, 4,25; Vienna, 3,25; Wellington, 5,25; Willoughby, a friend, 5; Windham, Dr. Hough and wife, 15; ded. disc. 3,76; 624 20

Chillicothe, L. Williams, 5; Windham, young men's miss. so. 20,43; 25 43

819 04

Legacies.—Windham, Thatcher Conant, by Rev. H. Coe, (prev. rec'd, 30;) 300 00

1,119 04

INDIANA.

By Rev. A. S. Wells, Agent.

Bristol, av. of miss. maps, 3; Goshen, pres. ch. 30; Greenfield, do. 5,50; La Porte, do. 36,47; Orland and Noble, coll. 3,66; South Bend, pres. ch. 30; M. E Chapin, av. of Savings bank, 5; Sumptions Prairie, pres. ch. 1,50; Terre Coupee, coll. 80c.; ded. disc. 63c.; 115 30

By G. L. Weed, Tr.

Danville, pres. ch. m. c. 3,37; Fort Wayne, do. 30,10; Greenwood, Mrs. McC. 2; Logansport, pres. ch. 17; m. c. 3,50; s. s. 2,20; Plymouth, pres. ch. 14,65; Rochester, W. T. Trimble, 1; 73 82

189 12

ILLINOIS.

By Rev. I. M. Weed, Agent.

Aurora, cong. ch. 1,26; Batavia, do. 17; juv. benev. so. for Doct. Scudder, 5; Bebee's Grove, cong. ch. 8,37; Belvidere, pres. ch. 39,63; m. c. 10,37; Big Rock, T. Pierce, 10; Chicago, 3d pres. ch. m. c. 3,20; Rev. I. M. Weed and fam. 10; Mrs. S. I. S. 2; Dover, cong. ch. 8; Galena, 2d pres. ch. wh. cons. Rev. GEORGE F. MAGOUN an H. M. 50; m. c. 40; 1st do. 41,05; Geneseo, pres. ch. 4,45; m. c. 5,50; teachers and scholars of High sch. 8,62; Little Fort, cong. ch. 4,50; juv. miss. asso. 1,50; wh. and prev. dona. cons. Rev. B. F. PARSONS an H. M.; Moline, coll. 4; m. c. 4,10; Monroe, two la. 50c.; Palestine Grove, cong. ch. 21; Rock Island, pres. ch. 3,30; Thorn Creek, cong. ch. 2; ded. disc. 1,60; 303 75

Dupage, 1st pres. ch. s. s. miss. so. 5; Rockport and Atlas, cong. ch. 30; Winchester, pres. ch. m. c. 5,25; s. s. m. c. 75c.; 41 00

344 75

MICHIGAN.

By Rev. A S. Wells, Agent.

Albion, pres. ch. 5,38; Buchanan, cong. ch. 4; Carlyle, the first tythe of a fem. teacher, 2; Dearbornville, pres. ch. 13,03; Eckford, do. 2,56; Farmington, cong. ch. 7,50; Grass Lake, do. 2,62; Leone, S. L. 1; Livonia, cong. ch. 16,13; Lodi, pres. ch. 12,14; Lyons, do. 5; Niles, pres. ch. 90,47; cong. ch. 3; Northville, pres. ch. 9,86; Romeo, inf. class, for China miss. 1; Saline, pres. ch. 15,53; Ypsilanti, do. 43,50; disc. 1,50; 233 22

Howell, Rev. D. R. Dixon, 10; Monroe, C. Noble, 15; Oakland, W. M. Axford, 10; E. H. M. 2; 37 00

270 22

WISCONSIN.

By Rev. I. M. Weed, Agent.

Elk Grove, cong. ch. 13,92; m. c. 10; Hazel Green, pres. ch. 14,50; Lancaster, do. m. c. 4,10; Mineral Point, pres. ch. 44,75; m. c. 21,56; s. s. for a youth at Oroomiah, 20; wh. cons. Mrs. MALVINA R. EDDY an H. M.; Platteville, pres. ch. m. c. 22,90; Salem, cong. ch. 2; Willow Springs, do. m. c. 6; ded. disc. 88c.; 158 85

IOWA.

By Rev. I. M. Weed, Agent.

Bentonsport, cong. ch. 12,80; Burlington, cong. ch. 17,20; S. S. Ransom, 25; juv. benev. so. 5; Davenport, cong. ch. 5,35; m. c. 5,60; Dubuque, cong. ch. 58,55; Farmington, do. 28,20; Hartford, E. Porter, 10; Tuscarora, three chil. 75c.; Yellow Springs, pres. ch. 37,12; ded. disc. 1,15; 204 42

KENTUCKY.

Louisville, 2d pres. ch. m. c. 23 00

TENNESSEE.

By Rev. P. Wood, Agent.

Blountville, pres. ch. 45,90; S. Rhea, 34,10; Chestua, pres. ch. 8; Kingsport, do. 84,31; Mount Lebanon, do. 8; Mount Zion, do. 5,71; Rogersville, do. 36; Timberridge, do. 10; Tellico Plains, do. 5,55; Washington, do. 16,50; Rev. A. G. Taylor, 1; C. C. 1; W A. 3; Mrs. M. L. 2; ded. disc. 8,53; 252 54

Synod of West Tennessee, coll. 25; disc. 50c.; Jonesboro', pres. ch. juv. miss. so. for *John W. Cunningham*, Ceylon, 10; 34 50

287 04

LOUISIANA.

New Orleans, friends, 25 00

MISSISSIPPI.

Louisville, L. Keese, 20 00

IN FOREIGN LANDS, &c.

Doaksville, m. c. 4,75; coll. col'd, for African miss. 2; Fort Towson, m. c. 14,37; Park Hill, coll. at annual meeting of Cher. miss. 56,56; St. Petersburg, Russia, W. C. Gellibrand, 50; 127 68

Donations received in October, (of which to liquidate the debt, see cover, $6,805 74;) $34,427 42

Legacies, $1,120 00

☞ TOTAL from August 1st to October 31st, $69,462 10

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in October, $419 84

DONATIONS IN CLOTHING, &c.

Boston, Ms. Clothing, fr. la. benev. so. of Phillips ch. 8 00

Chatham, O. Clothing, fr. fem. benev. so. 28 50

East Bloomfield, N. Y. A barrel, fr. la. benev. so. of cong. ch. for Doct. Adams, So. Africa.

East Hampton, Ms. Sheeting, fr. a lady.

Enosburg, Vt. A box, for Alleghany miss.

Niagara Falls, N. Y. 21 reams of paper and 45 Testaments, fr. A. and A. H. Porter.

Stow, Vt. A bundle, fr. la. of cong. so.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

Date Due

Storage

The Missionary Herald vol. 44 1848

~~Storage~~

MISSIONARY HERALD
V.44
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